

The Signs of the Times.

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"Behold, 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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FOREVER WITH THE LORD.

1 Thess. 4:17.

O SWEET home-echo on the pilgrim's way!
Thrice welcome message from a land of light;
As through a clouded sky the moonbeams stray,
So on Eternity's deep-shrouded night
Streams a mild radiance from that cheering word,
"So shall we be forever with the Lord."

At home with Jesus! Him who went before,
For his own people mansions to prepare;
The soul's deep longings stilled, its conflicts o'er,
All rest in blessedness with Jesus there;
What home like this can the wide earth afford?
"So shall we be forever with the Lord."

With him all gathered! To that blessed home,
Through all its windings, still the pathway tends;
While ever and anon bright glimpses come
Of that fair city where the journey ends,
Where all of bliss is centered in one word,—
"So shall we be forever with the Lord."

Here kindred hearts are severed far and wide
By many a weary mile of land and sea,
Or life's all-varied cares and paths divide;
But yet a joyful gathering shall be—
The broken links repaired, the lost restored,
"So shall we be forever with the Lord."

O precious promise, mercifully given!
Well may it hush the wail of earthly woe;
O'er the dark passage to the gates of Heaven,
The light of hope and resurrection throw.
Thanks for the precious, life-inspiring word—
"So shall we be forever with the Lord."

—Sel.

General Articles.

Obedience Better Than Sacrifice.

BY MRS. E. G. WHITE.

"BEHOLD, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." These words of reproof, addressed to the king of Israel by Samuel the prophet, contain a lesson that should be pondered by the people of God in every age. The sacrificial offerings of ancient times were of themselves of no value in the sight of God. Those who presented sacrifice before the Lord must have a true sense of its import, acknowledging their lost condition as sinners, and accepting the death of Christ in their behalf. They must repent of their transgressions of God's law, and exercise faith in Jesus as the only one who could remove their guilt. When the offering of a sacrifice was substituted for true, willing, glad service to God, when it was regarded as having any virtue or merit in itself, or when the type was exalted above the object typified, then it became displeasing to the Lord.

Had Saul presented an offering of the greatest value, from his own flocks and herds, obeying in every particular the requirements of the law, yet in a spirit of self-sufficiency, and without true penitence, his offering would have been rejected. But when he offered the spoils of Amalek, upon which the divine curse had been pronounced, how utterly abhorrent must have been his course in the sight of a holy God. He had presumed, in the presence of all Israel, to show contempt for the authority of his Maker.

"To obey is better than sacrifice." This lesson is of special importance at the present time, when the claims of God's law are urged upon our attention. The light now shining from the sacred word reveals the fact that an alien power has tampered with the statutes of Jehovah. The papacy, "the man of sin," has attempted to change the times and laws of divine appointment. The Creator of the heavens and the earth commanded, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." This command was enforced by the example of its Author, proclaimed with his own voice, and placed in the very bosom of the decalogue. But the papal power has removed this divine ordinance, and substituted a day which God has not sanctified, and upon which he did not rest, the festival so long adored by heathens as the "venerable day of the sun."

In all this, Satan is the master spirit. He has no particular regard for Sunday, but he desires that his will shall be obeyed, rather than the will of God. It was Satan that incited Adam and Eve to transgress the command of their Maker, and he has continued this work even to our own day. We see the success of his attacks upon the law of God, in the wide-spread disregard for the ancient Sabbath of Jehovah, and the well-nigh universal veneration for the institution of heathenism and papacy. And we see the terrible results, in the skepticism which everywhere prevails. The Sabbath was instituted in Eden, as a memorial of creation. It points men directly to the true God as the Maker of the heavens and the earth. Thus it stands as a mighty barrier against idolatry, atheism, and infidelity. Had the Sabbath been universally kept, not one of these evils could have gained a foot-hold in our world. There could not have been an infidel nor an idolater.

Even the political regulations given to Moses when he was in secret council with Jehovah, contain important lessons for the people of every age. But the law proclaimed from Sinai in the hearing of assembled Israel, and written by the finger of God, is obligatory upon all men to the close of time.

When God commissioned Saul to utterly destroy the Amalekites, he did not leave it to Saul's judgment to destroy or keep alive as he should see fit. When he forbade our first parents to eat of the tree of knowledge, he did not leave it to them to eat or not to eat, as they pleased. When he commanded men to keep holy the seventh day, he did not make it optional with them to obey if convenient, and if not to sanctify a day of their own choosing.

Many endeavor to evade the claims of the fourth commandment by urging that the law of God was given to the Jews exclusively; that the seventh day of the week is the Jewish, while the first day is the Christian Sabbath. This distinction is not recognized in the Scriptures. There is no such contrast as is often claimed to exist between the Old and the New Testament, the law of God and the gospel of Christ, the requirements of the Jewish and those of the Christian dispensation. Every soul saved in the former dispensation was saved by Christ as verily as we are saved by him to-day. Patriarchs and prophets were Christians. The gospel promise was given to the first pair in Eden, when they had by transgression separated themselves from God. The gospel was preached to Abraham. The Hebrews all drank of that spiritual Rock, which was Christ. It was by Christ that the worlds were made. By Christ the law was proclaimed from Sinai. Hence, Christ is, in the fullest sense, as he declares himself to be, "Lord of the Sabbath." He made the day sacred to himself, on which to receive the worship of angels and of men.

How dare any, understanding the claims of the fourth commandment, trample upon its require-

ments? Saul stated, as an excuse for his transgression, that he "feared the people." Are there not many in our day, even among the professed ministers of Christ, who could give no better reason for their course? Though the word of God is plain, they dare not offend the prejudices or arouse the fears of their hearers; therefore they let them go on unwarned in their violation of God's law. In the day of final judgment the excuse of Saul will avail for them no more than it availed for him.

"Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Rebellion originated with Satan. Notwithstanding the exalted position which he occupied among the heavenly host, he became dissatisfied because he was not accorded supreme honor. Hence he questioned God's purposes and impugned his justice. He bent all his powers to allure the angels from their allegiance. The fact that he was an archangel, glorious and powerful, enabled him to exert a mighty influence. His complaints against God's government, at first met with no favor; yet being urged again and again, they were finally accepted by those who had before been loyal and happy subjects of the King of Heaven. There was not the shadow of justification or excuse for disaffection; but envy and jealousy, once cherished, gained a power that paralyzed reason and destroyed honor and loyalty. As the result, Satan and all his sympathizers were cast out of Heaven.

In his rebellion, Satan showed contempt for the authority of God, and virtually trampled upon every precept of his law. He is the grand prototype of all transgressors. To indulge unbelief, ingratitude, apostasy, defiance of God, or enmity against him, is but to repeat the course which Satan pursued in Heaven. Rebellion against God is as directly due to Satanic influence as is the practice of witchcraft. Like witchcraft, it exerts a bewitching, deceptive power almost impossible to break. Those who set themselves against the government of God have entered into an alliance with the arch-apostate, and he will not lightly lose his prey. All his power and cunning will be exercised to captivate the senses and mislead the understanding of his victims. Everything appears to them in a false light. Under his bewitching spell they can, like our first parents, see only the great benefits to be received by transgression. To achieve the desired object, they will stop at no means, however great the danger to another or the sin to themselves.

No stronger evidence can be given of Satan's delusive power than that many who are thus led by him deceive themselves with the belief that they are in the service of God. The Jewish scribes and elders in the days of Christ professed great zeal for the honor of God, and yet they rejected his Son. Jesus gave them the most conclusive evidence that he was the Promised One. Upon one occasion, the Spirit witnessed so powerfully to his claims that the hearts of all who were in the synagogue responded to the gracious words that proceeded from his lips. Here was the turning-point with that company. As Christ's divinity flashed through humanity, their spiritual sight was quickened. A new power of discernment and appreciation came upon them, and the conviction was almost irresistible that Jesus was the Son of God. But Satan was at hand to arouse doubts, unbelief, and pride. They stole their hearts against the Saviour's words. As they yielded to the control of Satan, they were fired with uncontrollable rage against Jesus. With one accord they would have taken his life, had not angels interposed for his deliverance.

The same spirit still exists in the hearts of those who set themselves to follow their own perverted judgment in opposition to the will of God. The struggle between truth and error will

reveal the same pride and stubbornness, and the same unreasoning hatred against the advocates of truth, as was displayed by the unbelieving Jews.

He who could cause all the glories of earthly empires to pass before Christ in his hour of temptation, exerts a wizard-like power upon the minds of all who do not implicitly trust and obey God. It is this moral infatuation which steels their hearts against the influence of the Holy Spirit. It was this that led Korah, Dathan, and Abiram to rebel against the authority of Moses. Satan deluded them with the idea that they were opposing only a human leader, a man like themselves. But in rejecting God's chosen instrument, they rejected Christ, their invisible leader. They insulted the Spirit of God; and judgments followed close upon their sin. They were deceived by Satan, but by their own consent; because they placed themselves in his power.

Thus was it with Saul. He had the most decisive evidence that Samuel had been divinely appointed and inspired. It was in opposition to all the dictates of reason and sound judgment, that he ventured to disregard the command of God through the prophet. His fatal presumption must be attributed to this Satanic sorcery, which made him blind to the sin, and reckless of its consequences. Saul had manifested great zeal to suppress idolatry and witchcraft, decreeing that all found guilty of these practices should be punished with death. Yet the prophet shows him that in his disobedience to the divine command he had been actuated by the same spirit of opposition to God, and had been as really inspired by Satan, as though he had practiced sorcery. And, further, when reproved, he had added stubbornness to rebellion. Instead of confessing his sin, and humbly seeking pardon, he rejected reproof, and hardened his heart in transgression. He could have offered no greater insult to the Spirit of God, had he openly united with idolaters.

It is a perilous step to slight the reproofs and warnings of God's word or of his Spirit. Many, like Saul, yield to temptation until they become blind to the true character of sin. They flatter themselves that they have had some good object in view, and have done no wrong, in departing from the Lord's requirements. Thus they do despite to the Spirit of grace until its pleading voice is no longer heard, and they are left to the delusions which they have chosen.

THE HELPFUL WORD.—Give the young and struggling a word of encouragement when you can. You would not leave those plants in your window-boxes without water, nor refuse to open the shutters that the sunlight might fall upon them; but you would leave some human flower to suffer from want of appreciation or the sunlight of encouragement. There are a few hardy souls that can struggle along on stony soil—shrubs that can wait for the dews and sunbeams—vines that climb without kindly training; but only a few. Utter the kind word when you can see that it is deserved. The thought that "no one cares and no one knows" blights many a bud of promise. Be it the young artist at his easel, the young preacher in his pulpit, the workman at his bench, the boy at his mathematical problems, or your little girl at the piano, give what praise you can.

A NOTION seems to pervade the minds of some Christians that the gatherings of the church are of no importance unless there is a great crowd. They get the idea, somehow, that the assembly of the saints is a small and insignificant affair except somebody is there to chastise all who may be opposed to them in their religious views. The gathering of a few faithful ones for prayer and praise, for a careful and systematic study of the Scriptures has no charms for them. All that will stir the religious blood in their veins is what they call a "big meeting."—*Sel.*

THE PEOPLE WHO FRET US.—An absolutely worthless man would almost be interesting as a curiosity. Among our acquaintances those who are thoroughly stupid or ill-natured are no trouble—we simply drop them and forget them. Those who fret us are the people that ought to be charming—would be but for some defect or deforming excrement that we dare not even try to pluck out, lest the whole moral nature bleed to death.

Our Absent Lord.

THE parable in Mark 13:34-36 cannot be discharged of its meaning by a reference to the ordinary risks of human mortality. Its theme is not man's dying, but Christ's coming.

1. The Son of man is represented as a householder away on a journey. Verse 34.

1. It is not fair to look upon Jesus as a mere absentee lord of the soil. For he made this world; he has suffered wonderfully to save souls; and he owns what he has purchased.

2. It must be remembered that he went away for a most gracious purpose. He would send the Comforter. John 16:7. He has gone to prepare a "place" for those whom he died to redeem. John 14:2, 3.

3. It is better to urge his coming back with eagerness of prayer. There is fitness in the passionate words of Richard Baxter: "Haste, O my Saviour, the time of thy return; send forth thy angels, let the last trumpet sound! Delay not, lest the living give up hope. Oh, hasten that great resurrection day when the seed thou sowest corruptible shall come forth incorruptible, and the graves that retain but dust shall return their glorious ones!"

II. To every one "our absent Lord" has given his own work to do. Verse 35.

1. There is a work to be wrought on ourselves. Our bodies are to be exercised and skilled for service. Rom. 12:1. Our minds are to be developed and embellished for God's praise. One of our Lord's parables spoken on this very occasion has actually added to our language the new word "talents," as signifying intellectual gifts. Matt. 25:15. Our souls are to be sanctified wholly. 1 Thess. 5:23.

2. There is also a work to be wrought upon others and for others. The poor are to be succored, the weak to be strengthened, the ignorant to be taught, the sorrowful to be comforted. This is the significance of that other parable our Lord spoke on this same occasion. Matt. 25:31. He declares that not doing is to be reckoned as well as doing, and that everything is to be reckoned as "unto me" or "not to me."

3. There is another work to be wrought for God's glory. "Man's chief end is to glorify God and to enjoy him forever." Our whole life is to be consecrated to this, even down to the particulars of eating and drinking. 1 Cor. 10:31. We cannot increase God's "inherent" glory, but we can augment his "declarative" glory. That is to say, we cannot bring him more glory, but we can show the glory he has. This is what the third parable our Lord gave must mean. Matt. 25:1. The virgins were expected to swell the brilliant train of the bridegroom, and make the night shine with their torches as the procession drew near. They did not make his marriage splendid, but they lit up the splendor it had.

III. Our "absent Lord" is surely coming back again to this world. Verse 26.

1. He predicted his second advent. John 14:28. The language Jesus used in this remembered declaration is not at all figurative; it all goes together as a statement of fact. He said, literally, he would send the Comforter, and the Holy Spirit came in person on the day of Pentecost. And just as literally did he say he would himself return at the appointed time.

2. He asseverated the certainty and solemnity of his own promise, as if he foresaw some would deny or doubt it. Verse 31. This was indorsing the covenant engagement by a new oath; "because he could swear by no greater, he swore by himself." Christ was the "Word," and so what he said would stand forever, when the grass should wither and the flower should fade. Isa. 40:8.

3. He left behind him vivid descriptions of the momentous day on which he should arrive. Verses 24-26. In these, however, he does little more than repeat the vigorous language of the Old Testament prophet. Dan. 7:9-14. Our Lord makes a reference to this ancient prediction, and accompanies it with vivid details. Matt. 24:15.

4. He even sent back word from heaven by an angel. Acts 1:11. While the disciples wistfully stood gazing after the ascending Redeemer, there suddenly appeared two messengers from Jesus himself with a gracious rebuke for their forgetfulness of his promise, and a quick renewal of it. It should be "this same Jesus" who should come back, and he should come "in like manner" as they had seen him depart. Is it possible that any

Christian now, after all this, should doubt that our Saviour will be on earth again by and by?

IV. The exact hour in which "our absent Lord" will arrive is not announced. Matt. 24:42.

1. Jesus asserted that he did not know it himself. Verse 32. The disciples once asked him about this. Matt. 24:3. He told them that God the Father had kept this one secret in his own solemn reserve. Acts 1:6, 7. He may have meant that in his subordinate office as the anointed Christ he had not been made acquainted with this specific date; or that he was not commissioned to declare it as part of his gospel message, it being unknown to the plan; or that, in assuming human nature as the Son of man, his divine omniscience was limited in this and like particulars. It is enough for us to understand that here is a decided rebuff for the modern curiosity which assumes to fix times and seasons that Jesus himself said had not been revealed to him.

2. But our Saviour declares that his coming might be expected at any moment, morning or midnight, evening or cockcrowing. Verse 35. It would assuredly be sudden. The figure is employed more than once in the Scriptures of "a thief in the night." 2 Pet. 3:10. Peter in his epistle only quotes our Lord's own language. Luke 12:39, 40.

3. Moreover, Christ told his disciples that there would be tokens of the nearness of this great day, by which it might be recognized when it should be close at hand. Verses 28, 29. These signs would be as clearly discerned as shoots on fig-trees in the opening summer. He mentioned some of them explicitly. Luke 21:25-28. We may admit that "wars and rumors of wars," earthquakes, famines, falling stars, and pestilence (Matt. 24:6-8), together with "great signs in heaven and earth," are alarming disclosures; but will any one doubt that such phenomena are conspicuous at least? Luke 17:24.

4. So Jesus insisted that men were bound to be wise in noting these signs, and be ready. Luke 12:54-56. People who could shrewdly and correctly predict changes in the weather just by observing the color of the sky, so as to say that one day would be fair and another would be foul, our Saviour called "hypocrites," if they could not with equal alertness of skill "discern the signs of the times." Matt. 16:2, 3.

V. The greatest peril is that, when "our absent Lord" comes, men will be taken unawares. Verse 36.

1. The instinctive tendency of the human heart is to procrastinate in the performance of religious work. So, when the reckoning is demanded, souls are surprised. If all the good resolutions that have been made by members of the church of God, had been executed in their due time, the millennial glory would long ago have gleamed on every hill and shone in every valley.

2. Time glides mysteriously on with no reference to daring delay. The grave, like the horse-leech's daughter, cries Give (Prov. 30:15, 16), and damnation slumbereth not (2 Peter 2:3), but men sleep clear up to the edge of divine judgment. They did in Noah's time, and in Lot's, when a less catastrophe was at hand; and so it will be when the Son of man is revealed. Luke 18:26-30.

3. Christians ought to hold in memory the repeated admonitions they have received. Walter Scott wrote on his dial-plate the two Greek words which mean "the night cometh," so that he might keep eternity in mind whenever he saw the hours of time fitting by. Evidently the apostle Paul felt that he had the right to press peculiarly pertinent and solemn appeals upon those who had enjoyed the advantage of such long instruction. 1 Thess. 5:1-7.

4. There is no second chance offered after the first is lost. When Christ comes, foolish virgins will have no time to run for oil to pour into their lightless lamps. A forfeited life cannot be allowed any opportunity for retrieval. Where the tree falls, north or south, there it must lie, whether the full fruit has been ripened upon its branches or not. Eccl. 11:3.—Charles S. Robinson, D. D., in *S. S. Times*.

OF TERTIMES could I wish that I had held my peace when I have spoken; and that I had not been in company. Why do we talk so willingly, when, notwithstanding, we seldom return to silence without hurt of conscience? We might enjoy much peace, if we would not busy ourselves with the words and deeds of other men, which appertain not to our charge.—Thomas à Kempis.

The Supreme Miracle of Christianity.

AMONG all the New Testament miracles the character of Christ is an ever-present and ever-living reality to the hearts of men. It stands out on every page of the gospel history with such distinctness of outline and such power of reality that it is impossible to read the book without beholding the man. And yet we cannot behold the man without feeling that God is here. No man can utter these words and do these mighty works unless God be with him. It is a true man who lives and speaks and acts. But if he is true, he is more than man, for he claims equality with God. Is it too much to say that the unique character of Jesus Christ is God's perpetual demonstration, wrought out before the eyes of all generations, of the truth of Christianity? Yes; here is one miracle which we can all examine at our leisure—which we can in a sense see and hear and handle, of the Word of life.

We have not seen him die on the cross; we did not see him and converse with him after he rose from the dead. These and other facts we receive on the testimony of eye-witnesses who recorded them. But can we read the New Testament without seeing and feeling the living reality of the character of Jesus in its matchless perfection, in its human tenderness, in its divine glory? Is not the character there before our eyes as truly and as vividly as if its possessor still lived and walked among us? Can we mistake it? Can we fail to see what it is and what it means?

Some one may say, in reply, "We have the character, after all, only on the recorded testimony of those who reported the facts." True; but how could they delineate such a character, if it had no existence in a living man? If they had no living example to draw from, if the real Jesus of the Gospel was not before their eyes, then they created the character. How could such men, in such an age, create out of nothing such a character of absolute originality and perfection? The greatest geniuses who have appeared in history, under the most favorable inspiration of clime and country, have often essayed their utmost endeavor, and accomplished no such result. How could the isolated and comparatively rude fishermen of Galilee do it without a living original? To say that they did, would be to account for one miracle for which there is evidence by taking refuge in another for which there is none. It is far more rational to believe that Christ lived and acted out before the eyes of his disciples the character which they have reported in the New Testament, than to believe that they could draw such a picture of godlike excellence without the living Christ before them.

If, therefore, we have before our eyes to-day, in these sacred pages, the very character which the apostles saw and admired and adored, then has God given to us, even as he did to them, the most sublime of all miracles, the most complete and satisfactory of all demonstrations that Christianity is true. The miracle of miracles, the proof of proofs, is the life and character of God's Son. It is the one miracle which both wins the heart and satisfies the intellect. When we see it as we do in the New Testament, we are compelled to feel that "God has spoken by his Son."

If a man cannot, or will not, receive this evidence of character; if he has no heart to appreciate and admire it; if there be nothing within him responding in homage to the character of this Christ of the New Testament, then we fail to see what further God could do or ought to do to convince and save such a man. Not to appreciate the character of Christ is to disown the highest exhibition of moral excellence the world has ever seen. What grander miracle could God work before the eyes of men than to give the world this perfect image of his own moral perfections in human form, in the life and character of his own Son?—From "Living Christianity."

Let Them Go Down.

COAXING the devil to support the gospel is a modern device. The primitive church knew nothing of it. When Paul was collecting funds to aid poor saints at Jerusalem, he used no fairs, festivals, "mum sociables," kissing games, or other sanctified snares, to accomplish his object. The Christians paid their own bills, and did not expect Satan to pay for the weapons which they used in warfare against him. When the devil does sup-

port a church, he does so in his own interest. He carries on his operation with a full knowledge of the fact that "a kingdom divided against itself cannot stand." For every dollar paid out of his coffers to the church, he receives full value. Church partnerships with the evil one never benefit the former, but always the latter.

Untold harm comes to the church by the use of even questionable measures to raise money for the support of God's work. It creates the impression in the minds of the worldly that the church is a kind of parasite, dependent for its existence on the community; that it is an object of charity, or even pity and contempt, which is grateful for the tolerance of the people that let it live. The ungodly regard such people as engaged in seeking money rather than souls, and valuing wealthy members better than poor saints. To stand before the world in this light is humiliating and degrading beyond expression. Such churches ought to be cleansed or closed.

Churches that are doing the Lord's work, and that are worth supporting can be supported without the use of questionable means. Others deserve no support. Let them go down.—*Evangelical Messenger.*

Why a Kerosene Lamp Bursts.

GIRLS, as well as boys, need to understand about kerosene explosions. A great many fatal accidents happen from trying to pour a little kerosene on the fire to make it kindle better, also by pouring oil into a lamp while it is lighted. Most persons suppose that it is the kerosene itself which explodes, and that if they are very careful to keep the oil itself from being touched by the fire or the light there will be no danger. But this is not so. If a can or a lamp is left about half full of kerosene oil, the oil will dry up—that is, "evaporate"—a little, and will form, by mingling with the air in the upper part, a very explosive gas. You cannot see this gas any more than you can see air. But if it is disturbed and driven out, and a blaze reaches it, there will be a terrible explosion, although the blaze did not touch the oil. There are several other liquids used in houses and workshops which will produce an explosive vapor in this way. Benzine is one; burning fluid is another; and naphtha, alcohol, ether, chloroform, may do the same thing.

In a New York workshop lately, there was a can of benzine, or gasoline, standing on the floor. A boy sixteen years old lighted a cigarette, and threw the burning match on the floor close to the can. He did not dream there was any danger, because the liquid was corked up in the can. But there was a great explosion, and he was badly hurt. This seems very mysterious. The probability is that the can had been standing there a good while, and a good deal of vapor had formed, some of which had leaked out around the stopper, and was hanging in a sort of invisible cloud over and around the can; and this cloud, when the match struck it, exploded.

Suppose a girl tries to fill a kerosene lamp without first blowing it out. Of course the lamp is nearly empty or she would not care to fill it. This empty space is filled with a cloud of explosive vapor arising from the oil in the lamp. When she pushes the nozzle of the can into the lamp at the top, and begins to pour, the oil running into the lamp fills the empty space and pushes the cloud of explosive vapor up; the vapor is obliged to pour out over the edges of the lamp, at the top, into the room outside. Of course it strikes against the blazing wick, which the girl is holding down by one side. The blaze of the wick sets the invisible cloud of vapor afire, and there is an explosion which ignites the oil and scatters it over her clothes and over the furniture of the room. This is the way in which a kerosene lamp bursts. The same thing may happen when a girl pours the oil over the fire in the range or stove, if there is a cloud of explosive vapor in the upper part of the can, or if the stove is hot enough to vaporize quickly some of the oil as it falls. Remember that it is not the oil, but the invisible vapor, which explodes. Taking care of the oil will not protect you. There is no safety except in the rule: Never pour oil on a lighted fire or into a lighted lamp.—*Civil Engineer,* in *Christian Union.*

He who comes up to his own idea of greatness, must always have had a very low standard of it in his mind.—*Hazlitt.*

Freedom and Loyalty.

PERSONAL freedom is a grand principle in human society, but it works disaster when it is not subservient to the higher principles—the universal good. Law and virtue are based on the latter, rather than the former. Personal freedom that tends to the universal betterment of mankind is the standard to be aimed at in ideal society. If America ever fails, which catastrophe does not appear imminent, it will fail from the false notion that the first end to be achieved is the broadest possible personal liberty.

It is time to call a halt all along the line, and teach the necessity of loyalty, for a while. It is not true that one man has as good a right to be President of the United States as another; that one has as good a right to be rich as another; that one has as much a right to command as another. He who can rule best has the best right to rule; he who can use his wealth to the best advantage has the best right to be rich; he alone who can command men wisely has the right to lead. The right to enjoy blessings is proportionate to the ability to appropriate them. The true principle of liberty is freedom to prepare ourselves for the best work and the keenest enjoyment along any line we may elect. The secret of the power to command is the power to obey. A great leader must have learned the art of obedience, must have inhaled the spirit of loyalty. . . . A man who chafes when he is told to do a thing, will never succeed in getting work out of others. It is a rare thing that a rebellious pupil makes a good teacher. A fault-finding workman can never be promoted wisely.

The men who attempt to rise to eminence by pulling other men down, never rise. Loyalty when coupled with intelligence is the best of recommendations. The application of this to the church is too apparent to need emphasizing. The Christian who is valuable in the life battle is the loyal man or woman. The Christian who is always looking after his rights, or the rights of some friend, is a nuisance. The man who thinks he has as good a right to hold office, to have his say, to be a leader as anybody else, is a religious hinderance. The only right any Christian has is to serve loyally; and the only one who has a right to lead is he who having been most efficient and most loyal in service, can do more good in directing the loyalty of others. No man who is by nature disloyal in the ranks, has any right to be promoted. Here is food for thought among Christians everywhere.—*Golden Rule.*

Emerson a Pagan.

AN absurd claim has been made by a few faint-hearted preachers that he was a Christian. But, unless by a confused jargon of terms we call every man a Christian who does not lead an immoral life, and whose writings are not condemned by the authorities as publications unfit to be sent through the mails, then he was no more a Christian than is any Mongolian disciple of Confucius in this city or in China. It is a fact, that more of gospel truth, and a nearer approach to a system of Christian ethics, can be found in the works of Confucius, or Plato, or Cicero, than in those of the sage of Concord. Emerson was in no sense whatever a Christian, but was in all respects a pagan. As a pagan writer and teacher, his works will meet with the same treatment as that accorded to the productions of the illustrious pagans of the past; the truth will be sifted out of them and cherished, and the errors will be silently condemned and retired into obscurity. After a time, a few choice passages of pure and noble sentiments will find a place in the school readers and in books of selections, and there will live. His published volumes will, however, meet with but little sale, and be found only in public libraries, and occasionally in the libraries of scholars; and as a factor in the world's thought, Emerson will pass away. More brilliant and greater men than he are now known only to the learned, and their fate will certainly be his.—*Occident.*

REST for the weary hands is good,
And love for hearts that pine;
But let the manly habitude
Of upright souls be mine.

Let winds that blow from heaven refresh,
Dear Lord, the languid air;
And let the weakness of the flesh
Thy strength of spirit share.

—Whittier.

Temporal Millennium.

THE doctrine of a temporal millennium, or of the world's conversion, is not taught in the word of God. We learn this (1) from the explicit declarations of Scripture; and (2) from the great chains of prophecy, or prophetic outlines of this world's history. Many writers and speakers quote largely from the prophets to prove the doctrine, but their views do not harmonize with the *direct declarations* of the word of God. Hence, their expositions are wrong. The scriptures quoted are fully accepted; they are all right; but the *construction* put upon them is another thing. One plain declaration of Scripture is sufficient to overthrow a whole theory, and to demolish volumes of human reasoning, if they conflict with it.

An eminent theological scholar, Prof. Finney, made the doctrine of the world's conversion one of *necessity*, as based on the attributes of Deity. Thus, The majority of mankind has been wicked in the past, and if the present dispensation should close soon, or if the majority of future generations should also be wicked, the ultimate number of the wicked would greatly overbalance the number of the righteous, and so the majority of mankind would be lost. But to say that the majority will be lost is to say that God's plan of salvation is deficient in power or benevolence; for infinite power *could* save the majority, and infinite benevolence *would* save it. Hence, God's attributes are a sufficient guarantee that the majority will be saved. For we can only judge the attributes of Deity by their manifestation, and if he should fail to save the greater number, malevolence, and not benevolence, would predominate in his character.

But this argument involves the character and government of God in the most serious consequences. For,

1. If it proves anything, it proves universal salvation. For if the benevolence of God must be measured by the proportion of the saved and the lost, there could be none lost, as his benevolence is infinite, and he has no malevolence to claim its share.

2. To say that if a majority is lost, it is proof of a deficiency in the divine plan, is to say that the number saved must be according to the number embraced in the plan; and therefore the plan could not embrace all.

3. It directly denies the free agency of man, making it *necessary* for God to save a majority, without regard to their choice or willingness to be saved. Or,

4. It makes the character or nature of the plan of salvation *contingent* on man's acceptance of it. That is, it is benevolent if a majority accepts it; if not, it is malevolent. And then, if man is free to choose, he has it in his choice to make God benevolent or malevolent, and so make the attribute of the Creator to depend on the action of the creature.

5. It denies the infinity of God's benevolence, by making it a question of degrees. For, according to that argument, if the majority is saved, his benevolence would predominate; but if the majority is lost, his malevolence would predominate. And, of course, if the number of the saved and of the lost were about equal, it would be impossible to determine the character of God.

And the argument actually charges the worst of these conclusions on the divine government; for the Scriptures plainly say that the number of the saved *will be* to that of the lost as the few to the many. But the benevolence of God, and the love of his Son, are determined, not by the number that *will* come, but by a provision of free salvation for all, so that *whosoever will, may come*, and have eternal life. The Saviour said, "*Ye will not come unto me that ye might have life.*" So the failure to be saved is *in their wills*, not in the divine plan. If men will not accept the offer, it does not show any want of love in Him by whom the offer is made; it only shows their folly and hardness of heart.

This subject may be conclusively settled by an examination of a few points of the testimony plainly set forth in the Scriptures. We shall quote only such as are unmistakable in their import.

1. The way to life is narrow, and few find it; but the way to destruction is broad, and many walk in it. Matt. 7:13, 14. There is not an intimation in the Bible that the way to life will ever become so wide that all will walk therein, and the

way to destruction so narrow that few or none will find it. See also Luke 13:23-27.

2. The redeemed shall come out of great tribulation. Rev. 7:9-15. The Saviour said to his disciples, "In the world ye shall have tribulation." John 16:33. Paul said, "We must through much tribulation enter into the kingdom of God." Acts 14:22. The Scriptures nowhere present another company, who enter into the kingdom of God through ease and worldly prosperity.

3. The Saviour did not promise his ministers that all should believe their word. He did not lead them to expect that they should meet with the favor of the world, more than he had met with it. But he said, "If ye were of the world, the world would love his own." And, "The servant is not greater than his Lord." If they have persecuted me, they will also persecute you; and if they have kept my saying, they will keep yours also." John 15:19, 20. And again, when the Jews reviled him, he said to his followers, "If they have called the Master of the house Beelzebub, how much more shall they call them of his household." Matt. 10:25. Who dares to rise above his Lord and say he shall be exempt from persecution? Who desires to be free from the sufferings of his Master? The Scriptures say that the Captain of our salvation was made "perfect through sufferings;" that he was partaker of our infirmities; that "in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest." Heb. 2:10-17. But they also teach, in the clearest manner, a necessity that we should suffer affliction or tribulation with him in the gospel. To this his followers are appointed. 1 Thess. 3:3. It is consequent upon a godly life. 2 Tim. 3:12. It is the way to the kingdom. Acts 14:22. It stands connected with blessings in this life, and in the life to come. Mark 10:29, 30. It is necessary to try or prove our faith. 1 Pet. 1:7. It works patience. Rom. 5:3. It yields "the peaceable fruit of righteousness." Heb. 12:11. It works "for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17. It is the realization of Christ's sympathy for his members. Heb. 4:15. It is the measure of Christ's affliction filled up for the church. Col. 1:24. It is the fellowship of his sufferings in which we are made conformable to his death. Phil. 3:10. And it is the partaking of his sufferings. 2 Pet. 4:13. And it will all be counted *as his own* in the day of his coming. Matt. 25:40, 45. According to the commonly received view of the millennium, not one of the above gospel truths will apply to that state. That age will need another gospel. It is a *dangerous doctrine*, calculated to destroy the piety of the believer by turning his heart toward a state of ease; a state free from trials, from endurance, from persecution, from chastisement, from temptation, and from all that pertains to Christian watchfulness and forbearance. The influence of such a belief is already apparent in the worldly-mindedness, slothfulness, and self-exaltation, of the body of professors of the present day, by which they are acting out the cry of "peace and safety," for the last days. 1 Thess. 5:1-3.

4. The gospel was not expected to convert the world, but to *call out of the world* a people to glorify God. "Ye are not of the world, but I have chosen you out of the world." John 15:19. "God at the first did visit the Gentiles, to take out of them a people for his name." Acts 15:14. The saints of God are redeemed "*out of every kindred, and tongue, and people, and nation.*" Rev. 5:9.

5. The Saviour taught that wickedness would prevail on the earth till his coming, or to the end of the world. In Matt. 13:24-30 is the parable of the tares of the field, which is explained in verses 37-41, wherein it is shown that the tares, the children of the wicked one, and the wheat, the children of the kingdom, will grow together till the harvest, which is the end of the world; and the reapers, the angels of God, will make the separation at the coming of Christ. See Matt. 24:30, 31. And the same subject is presented in Joel 3:9-16, where the nations of the earth are called to prepare for the battle of the great day; verse 13 says, "Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great." Compare Rev. 14:14-20.

6. The last days will be days of peril. This could not be so if the church was to have her triumph in this world, or if the world was to be finally converted. When speaking of his coming

and the end of the world, the Saviour said, "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Matt. 24:12-14. In this chapter we notice (1) Before the end comes, iniquity will abound. (2) Endurance will be necessary even unto the end, which could not be the case were the world converted. (3) The gospel will not not convert all nations, but is for a witness unto all nations. And this it is, wherever it is preached, whether people believe its testimony or not. (4) In verse 24, is predicted that, before that day, false christs and false prophets shall arise, to deceive, if possible, the very elect. (5) In verses 42-50 it is shown that even some of the servants of God will become slothful and wicked, and not be prepared for the coming of Christ, but finally have their portion with the hypocrites.

Said Paul, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5. And this agrees with what the Saviour said: "Iniquity will abound, and the love of many will wax cold." And Paul further says in verse 12, "All that will live godly in Christ Jesus shall suffer persecution." Thus, in the last days, perils and persecutions will befall the true followers of Christ, because the great mass of them that profess godliness, or have its form, will deny its power. This is a most decisive testimony, and would forever settle the question, had we no other evidence to present.

And Peter also said, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" 2 Peter 3:3, 4. How could these scoffers arise and deny his coming, and how could such perils exist, if all were converted long before his coming.

Our Saviour has given Scripture examples on this subject, so plain that we need not be mistaken. "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

These are all plain, definite declarations. They need no studied argument to show their force as applied to this question. The only mystery is that any will offer their "expositions of prophecy" to sustain theories in conflict with such plain statements.

And there are yet other New Testament proofs on this subject, in regard to which there will perhaps be as little difference of opinion among the generality of believers in the Bible as upon the foregoing positive testimonies. It is generally held by all Protestants that the rise of the Roman apostasy marks the revelation of the "man of sin;" and of this end, Paul says, "whom the Lord shall consume with the spirit of his mouth, and shall destroy by the brightness of his coming." 2 Thess. 2:8. And so, "that wicked," the man of sin and son of perdition, "who opposeth and exalteth himself above all that is called God, or that is worshiped," will not be destroyed before the coming of Christ. This fact is destructive of the doctrine of the millennium.

Again, it must and will be admitted that the seven trumpets of Revelation, chapters 8-11, reach to the end of this age. Events under the seventh trumpet prove this: such as the anger of the nations; the coming of the wrath of God; the time that the dead should be judged, and of giving reward to the saints. But the last trumpet introduces a *woe* upon the earth, and not a blessing; the *anger* of the nations, and not peace; and it is easily proved that the seven last plagues, in which "is filled up the wrath of God," Rev. 15:1,

are poured out under this trumpet. This point cannot be evaded by allowing a period of apostasy after the millennium; for the man of sin exists from the "falling away" to the Saviour's coming; and the three last trumpets are all woe trumpets, and not the last alone. See Rev. 8:13; 9:12; 11:14.

Some suppose that because the heathen will be given to Christ, and the uttermost parts of the earth, that he will therefore convert them. But they seem to forget that Christ is yet to put off the robes of his priesthood, and to put on "the garments of vengeance." Isa. 59:17. They do not consider that "the day of salvation" will close, and "the great day of his wrath" will come. Rev. 6:16, 17. The Saviour ascended on high as a priest or intercessor, and is there to sit at his Father's right hand till his foes are made his footstool. Ps. 110:1. And then will Ps. 2:8, 9 be fulfilled, which reads, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt rule them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Surely, no conversion is contemplated in this text. They are given into his hands to be destroyed, or broken, and dashed in pieces. This will be when the great day of his wrath is come; when the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, will endeavor to hide from his presence. Rev. 6:15-17; when he shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. 2 Thess. 1:7, 8.

Thus the intercessory work of our Saviour does not contemplate the conversion of the world as its finality, but it will close with the giving of his enemies into his possession, and making them his footstool, or putting them under his feet. And he will come as King of kings and Lord of lords (of the kings and lords of this world), to destroy them and their armies. Rev. 19. Then, instead of looking for a time of peace when the Lord has not said peace, it would be better to listen to the admonition to be wise, and serve "the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Ps. 2:10-12. We believe in the triumph of the truth, in the triumph of the church of Christ; but not by mere numbers, nor in this present state. The saints will shout their triumph when this mortal puts on immortality. 1 Cor. 15:51-55. They will sing their song of victory on the sea of glass before the throne of God. Rev. 15:2, 3; 4:6.—EDITOR, in *Refutation of the Age to Come*.

The Sabbath-School.

The True Vine.

It was night; but the moon was shining bright and revealed to Jesus a flourishing grape-vine. Drawing the attention of the disciples to it, he said, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

The Jewish nation was a fruitless branch, and was therefore to be separated from the living vine, which was Christ Jesus. The Gentiles were to be engrafted upon the stalk, to become a living branch, partaker of the life that nourished the true vine. This branch was to be pruned that it might be fruitful. In view of his separation from his disciples, Jesus now exhorted them to connect themselves firmly to him by faith, that they might become a part of the living vine, and bear a rich harvest of fruit. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine; ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

When the sinner has repented of his sins, and is united with Christ, as the branch is engrafted in the vine, the nature of the man is changed, and he is a partaker of the divine nature. He loves the things that Christ loves, and hates that which he hates. His desires are in harmony with the will of God. He treasures up the words of Christ, and they abide in him. The life-giving principle

of the Saviour is communicated to the Christian. Just so the little scion, leafless and apparently lifeless, is engrafted into the living vine, and, fiber by fiber, vein by vein, drinks life and strength from it, till it becomes a flourishing branch of the parent stalk.

Jesus warned his disciples not to expect the commendation of the world. Said he, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Those who are of the same spirit with the world receive its smiles and approbation; but the humble disciples of Jesus were to suffer scorn and persecution. Jesus declared that they should be brought before kings and rulers for his name's sake, and whosoever should destroy their lives would be so deceived by Satan as to think they were doing God service. Every indignity and cruelty that the ingenuity of man could devise would be visited upon the followers of Christ. But in all their trials they were to remember that their Master had endured like reproach and suffering. They were to remember his words: "The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not Him that sent me."

The disciples were to go on valiantly in the footsteps of the Saviour, keeping the prize of eternal life in view, and winning souls to Christ. Even the opposition they were to meet would develop staunch elements of character and shining virtues. Faith, patience, and trust in God, are the perfect fruit that blossoms and matures best in the shadow of adversity.

Jesus carefully opened before his disciples the events which would follow his death, that when persecution should overtake them they might be prepared to endure it, and not be tempted to apostatize from their faith to avert suffering and dishonor. He led them gently on to understand the great subjects which they were to deliver to the world. He impressed upon them the importance of their position as those who had witnessed the wonderful manifestations of God to his Son, who had beheld the miracles of Christ, and received his words of wisdom. Said he, "Ye also shall bear witness, because ye have been with me from the beginning." The history of those disciples, and the evidence which they were to record, were to be the study of thinking minds through all ages.

Jesus plainly stated to the disciples that he had left the presence of his Father to come unto the world, and that he was now about to leave the world and return to his Father; but he refrained from crowding their minds, and confusing their understanding. Said he, "I have many things to say unto you; but ye cannot bear them now." Jesus knew they were not strong enough to hear all the wonderful truths relative to his humiliation and death. After his resurrection they would be better able to understand and appreciate them.

Jesus now had but a short time in which to comfort and instruct his little band of followers. His farewell counsel was rich in sympathy and truth. Exceeding precious to his disciples were those last moments passed with their beloved Master. Like a consecrated high priest he now poured forth the burden of his soul to his Father in a petition for his church such as the angels had never before heard. This prayer was deep and full, broad as the earth, and reaching high Heaven. With his human arm he encircled the children of Adam in a firm embrace; and with his strong divine arm he grasped the throne of the Infinite, thus uniting earth to Heaven, and finite man to the infinite God.—Mrs. E. G. White, in *Great Controversy*.

Thoughts on John XIV.

THE fourteenth chapter of John is one of the most comforting chapters in the Bible. It was intended to comfort those to whom it was spoken, and not them alone, but all the disciples of Christ, till the end of time. The opening words indicate this: "Let not your heart be troubled." Christ had told them that he was going to leave them, and their hearts were troubled. They loved Jesus; they wanted to be with him. And so he proceeds to comfort them with words that have been a joy and solace to many a weary, troubled

heart. "In my Father's house are many mansions." "I go to prepare a place for you." There is abundance of room, but it was necessary that Christ should prepare a place for each one, by his death and subsequent ministration in the heavenly sanctuary. But this is not all. "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 this promise is as sure as the word of God. Many times is this promise repeated. "To them that look for him shall he appear the second time." When the time came for him to depart, and the sorrowing disciples saw him ascend to heaven, the assurance was given, "This same Jesus . . . shall so come in like manner as ye have seen him go into heaven." Separated from him whom they love, sojourners in a strange land, the children of God have the blessed hope that their Lord himself will some day come to take them home.

Some who profess to be followers of Christ, say, "Don't be scared with the idea that the Lord is coming; he may not come for a thousand years. There is no need for alarm." What reason has the child of God for fear? Paul says that we are to comfort one another with the promise that the Lord will come to receive us unto himself. Christ says that when we see the signs that indicate his speedy approach, to look up and lift up our heads, for our redemption draweth nigh. The willing and obedient child does not run and hide at his father's return. The wicked may tremble, and call for the rocks to fall on them and hide them from the wrath of the Lamb; but the righteous will say, "This is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

At the request of Philip, "Lord, show us the Father," Christ presents another comforting thought. "Have I been so long time with you, and hast thou not known me, Philip?" Indeed they knew Christ. They had seen his labors of love and self-denial. He had never slighted the poor and needy. They had seen him moved with compassion when he miraculously fed the famishing multitude. They had seen him stop to heal the sick, when excessive labor had well-nigh exhausted his strength. They had seen him moved to tears at the grave of Lazarus. They had heard his gentle words of reproof and encouragement to the erring. And as he saw the care and trouble caused by sin, they had heard him say, in tones of love and pity, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." They knew him to be a tender, loving, pitying friend. And so he says, "Have I been so long time with you, and hast thou not known me?" The answer might be, Yes, but how does this answer the question? Why, "He that hath seen me hath seen the Father." "I and my Father are one." All the goodness and loveliness, the tenderness and pity, exhibited in the life of Christ, were but a representation of the nature of the Father. As Paul says, "God was in Christ, reconciling the world unto himself."

Many persons picture God as the stern Judge, and Christ as the loving Saviour; but they do not thus divide their offices. "God is love." That is his nature. "God commendeth his love toward us, in that while we were yet sinners Christ died for us." Comforting thought, that both Christ and God are interested in, and anxious for, our salvation. Would we know the extent of God's love? "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was an infinite sacrifice, and was the result of infinite love.

But blessings rejected turn into curses, and the fact that God is love, will not prevent his wrath from being visited upon those who despise his love. And in this, still, Christ and the Father are one. It is "from the face of Him that sitteth upon the throne, and from the wrath of the Lamb," that the wicked seek to be hid. But none need to suffer this wrath, for all Heaven is interested in our behalf. They that are for us are more than they which are against us. God is willing that we should be called his sons. "And every man that hath this hope in him purifieth himself even as he is pure." E. J. W.

MEN who seldom mix with their fellow-creatures are almost sure to be one-sided.

NO MAN can be happy without a friend, or be sure of his friend till he is unfortunate.

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 14, 1882.

Morality of the Ten Commandments.

THE evidence presented in this series of articles of the morality of the law of God—the decalogue—should be sufficient, we think, to convince any lover of plain Bible proof that the objection is not valid which is urged against the law, namely, that its morality is inferior to that of the gospel. We shall close on the subject by examining Paul's words found in Rom. 7 and 8. The contrast presented in Rom. 8:7 is very emphatic. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." The carnal mind, or "the minding of the flesh," expresses the condition of the natural, unrenewed, unconverted man. This is "enmity against God," not *at enmity*, but enmity itself. Language cannot more strongly express the complete antagonism which exists between the natural man and God, who "is love." And this shows that it would be inconsistent and is impossible for God to accept any action of a carnally-minded man as service done to him. The spring of every action in such a person is wrong; every action in such has a wrong motive underlying it.

The apostle further says, the carnal mind "is not subject to the law of God, neither indeed can be." That which is against the law of God is against God himself. And this is proof (of which no proof should be required) that there is complete harmony between God and his law, as there is enmity between the carnal mind and both God and his law. How blind are they who say—as some have said—that the decalogue was a carnal law! Does God coalesce with carnality? Or, is the carnal mind opposed to that which is carnal? The carnality is with the objectors themselves, who are opposed to the law—not subject to it. Often are such found boasting of their graces, proclaiming their own "holiness," while depreciating the law of God which is indeed "holy, and just, and good." "Such," said Andrew Fuller, "is the strength of this antinomian delusion, that it passes for intimate communion with him"—with God.

"The law is holy, and the commandment holy, and just, and good." Rom. 7:12. The words of inspiration ought forever to silence every cavil against the law. What precept of obligation can be above this standard—holy, just, and good? But this does not exhaust the apostle's words of praise of that sacred instrument. He further says, in verse 14: "For we know that the law is spiritual." In these words is found the complete vindication of many other expressions in regard to the law. It is because the law is spiritual that it convicts a man of murder, who hates his brother, and of adultery, who indulges in unholy desires. Because the law is spiritual it is a discernor of the thoughts and intents of the heart. It is because the law is spiritual that "every secret thing, whether it be good or whether it be evil," shall be brought into judgment in the light of the commandments. And finally, it is because the law is spiritual that the carnal mind *cannot* be subject to it. There cannot possibly be any harmony between that which is spiritual and that which is carnal. There is, and must be, eternal antagonism between righteousness and unrighteousness, between Christ and Belial, between spirituality and carnality, between the precepts of the law and the heart of man while it is unrenewed by divine grace.

The great difficulty with those who depreciate the law of God is, that they have no just view of moral relations. They do not perceive that the gospel, being a remedial system, cannot be elementary; it must have a pre-existing basis. Christ came into the world and offered himself a sacrifice, "to put away sin." Heb. 9:26. Then sin existed before he came. Its existence made his coming necessary. But sin is the transgression of the law. Therefore, the law is the basis or foundation upon which the gospel rests, and without which it were meaningless. All must admit that pardon without conviction is a nullity—a mere farce.

God has a government; he had a government when

man was created. Man was put on probation with good and evil—life and death before him. But he fell. All through the dispensations sin has been in the world. A plan of salvation was revealed to man, and set forth in types. Offerings and sacrifices were instituted, but they were typical or emblematical—they could not take away sin. *But sin actually existed*; as actually as at the present time. It was the same odious thing in the sight of God; so odious that none but the Son of God could put it away; no blood but his could cleanse from its terrible stain. The Son of God came into the world, but not to claim superiority to his Father's law. No, no. He died to vindicate the law, to uphold its authority, and to meet its righteous demands upon the life of rebellious man. If its claims, its authority, could have been set aside, and man have been thereby justified, then Jesus need not have suffered. But he submitted to its high authority, and thereby honored both the justice and mercy of God. After all arguments are exhausted; after the highest praises of the divine commandments given in the Scriptures are considered, we find the chiefest evidence of the eternal justice and perpetuity of the law of God in the cross of Christ. Let us then honor in our lives that which he so highly honored both in his life and in his death.

Address to the Republican State Convention.

LAST week we briefly noticed that we went to this Convention at Sacramento. Fully assured that the Republicans would indorse the Sunday Law, a consultation of our brethren was held, and it was decided to make an effort to induce them to recommend in their platform such exemption from the penalties of the law as is granted in most other States to those who keep the seventh day.

As this is now the most exciting issue of the present political campaign, the only real issue between the two parties, and as the Sunday question is coming up in other States, and will soon become *the question* of the nation, we publish in full an address which we had prepared, and which was presented to the Committee on Resolutions, that our readers everywhere may understand our positions in regard to this religio-political crisis:—

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 objections 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, in the arena of both 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 convictions of duty.

7. In thus avowing our position, we feel that it 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 other 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 belongs 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.

The Memorial of the Resurrection of Christ.

MANY persons think that they honor God by uniting together to change the memorial of the creation of the heavens and of the earth into a memorial of the resurrection of Christ. So they remove the sanctification from the seventh day and place it upon the first day. Thus the first day becomes a sacred day, and the seventh day is devoted to ordinary business. Then the fourth commandment is taken away from the seventh day and given to the first day, and all men are required to observe this day on the authority of this commandment.

Those who do this justify themselves by saying that the resurrection of Christ ought to be commemorated, and that it is pleasing to God that we should change the memorial of the creation of the heavens and of the earth into a memorial of Christ's resurrection. Thus they dare to sanctify a day which God has not sanctified, and to profane the day which he has sanctified, and to change the commandment from the day which God has chosen to one which he has not mentioned in the commandment.

God requires obedience, and will not tolerate rebellion. He has never authorized us to create religious institutions, and he will not permit us to destroy those which he has created. If we observe a day in obedience to the fourth commandment, we must observe the rest-day of the Creator and not the day on which he commenced his work. The fourth commandment makes no reference to the resurrection of Christ. Those who use this commandment to enforce the observance of the day of the resurrection of Christ, might with equal propriety use it to enforce the observance of the day of his crucifixion.

But ought not the crucifixion and the resurrection of Christ to be commemorated? The New Testament must answer that question. No one will say that the fourth commandment requires us to celebrate the day of the crucifixion of Christ. But why should we not use this commandment to make the day of the crucifixion a memorial of the death of Christ? There are four excellent reasons for not doing this: 1. The commandment was given nearly 1500 years before the crucifixion of Christ. 2. The commandment makes no reference to the crucifixion. 3. The commandment makes direct reference to the rest-day of the Creator, and to no other day. 4. The New Testament teaches us to commemorate the crucifixion by an ordinance which was instituted for that very purpose.

These are conclusive reasons as all will admit for denying that the fourth commandment can be honestly and truthfully used to enforce the celebration of the day of the crucifixion of Christ. But it is no more absurd to enforce the celebration of the day of the crucifixion by the fourth commandment, than it is to enforce the celebration of the day of the resurrection by that commandment. The commandment has no reference to either of those days, but does refer directly and definitely to the rest-day of the Creator.

The crucifixion and the resurrection of Christ are events in the history of the New Testament. It is the New Testament, therefore, which must teach us our duty with respect to the commemoration of these two events. If we study this book we shall find our duty in this respect made very clear. The Saviour did not command us to celebrate the day of his crucifixion in memory of his death. He commanded us to celebrate the *event* and not the *day*. Thus it is written: "The Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said: Take, eat; this is my body, which is broken for you, this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:23-26.

According to St. Paul the holy supper is the true memorial of the crucifixion of Christ. The breaking of the bread represents the fact that the body of Christ was broken for us, and the wine poured out in the cup represents the shedding of his blood. Now hear what the same apostle has said concerning the memorial of

the burial and resurrection of Christ: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:3-5.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2:12. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. 3:1. Here we have the divine memorial of the resurrection of Christ, for when ever any person is baptized in the likeness of the burial and resurrection of the Saviour, it is a most impressive commemoration of that resurrection, not by that person only, but by the pastor and the entire church which co-operate in the act.

We need not therefore destroy the Sabbath of the fourth commandment in order to commemorate the crucifixion or the resurrection of Christ. The crucifixion is commemorated by the Lord's supper, and the burial and resurrection of Christ by the institution of baptism. But some will say, "We have witnessed the celebration of baptism many times, and were never once reminded of the burial and resurrection of Christ. We saw no one buried, and we saw no one raised again, and nothing was said concerning the burial and resurrection of Christ. We saw only a little water sprinkled on the faces of babes or of young persons. How could this commemorate the burial and resurrection of the Saviour?"

We answer frankly to these friends: What you have witnessed is not the ordinance of baptism which St. Paul describes in Rom. 6:3-5; Col. 2:12, and which was practiced in the case of the Saviour by John (Matt. 3:13-16; Mark 1:9, 10) and in the case of the eunuch by Philip. Acts 8:38, 39. The ordinance of baptism has been changed by the same authority that has changed the fourth commandment. The true memorial of the resurrection of Christ has been destroyed, and the memorial of the creation of the heavens and of the earth has been changed into a memorial of the resurrection of Christ. It gives us pain to speak of these things, but we do it in behalf of the truth. God invites us to return to the old paths. Jer. 6:16. What response shall we make? J. N. A.

The Coming of Christ.

"UNTO them that look for him shall he appear the second time without sin unto salvation." Such are the words of Paul to the Hebrews; and he assures Timothy that for all such as "love his appearing" there are crowns of righteousness laid up, which will be given to them in that day. There is importance therefore attached to an understanding of this matter. He will appear to all; for every eye shall see him; but only to those who are *looking* for him will he bring *salvation*. He will appear to all; but only upon those who have *loved* his appearing, will he bestow the crown.

That Christ, having once come to this earth to perform the humble and suffering part connected with the plan of redemption, should come again in high honor and ineffable glory as the climax and completion of his glorious work, is so necessary and consistent an idea as to be almost sufficient to establish itself independently of the express declarations of the Scriptures on this point. But with these declarations in addition, how faith glows afresh in the heart, and expectation plumes itself to joyful flights in view of the coming of that day.

That Christ is not only to come the second time, but that his coming is now at the doors, is a truth which should thrill every heart as nothing else can do. And the nearer all signs and indications and fulfillments of prophecy show it to be, the more should our minds and affections become absorbed therein.

For many years, or what has seemed so to the waiting ones, though but comparatively few after all, we have been looking for the coming of the Lord. As time has continued, opportunity has been given for a re-examination, many times repeated, of the evidences of our faith and expectations. With every examination the proof has seemed more clear and conclusive. We have seen many new fields opening, and much new and un-

expected work to be done. But agencies and means have providentially appeared to occupy largely the new openings, and the work has moved forward. Meanwhile prophecies have been fulfilling before our eyes. The condition of the world, the condition of the church, the movements of the nations, disturbances in the physical world, the progress of our own work, have all conspired to weave a network of evidence with meshes too fine for unbelief to get through, and of too strong a fiber for the sophistries of men to break.

We have reached a time when to faith the outlook is clear and assuring. Where do we stand relatively to the mass of evidence—the fulfillments of prophecy, the signs of the times, the condition and movements of men—which was to appear to indicate the approach and usher in the coming of the day of the Lord, and be to the saints so many messengers of glad tidings, saying to them, Thy Redeemer cometh? How much has already been fulfilled, and how much remains yet to be accomplished, before all will be done that we are warranted to look for before the parting heavens shall reveal the mighty procession of Christ and his holy angels, on his second personal advent to this earth?

In the prophecy of Daniel 2, all that remains is for the God of Heaven to set up his kingdom.

In Dan. 7, all that remains is that the beast and little horn should be destroyed and given to the burning flame, which will be at the second coming of Christ. 2 Thess. 2 : 8.

In Dan. 8, the symbols have all been completed (the little horn simply waits to be broken without hand); the days have been ended long in the past; and the cleansing of the sanctuary—the investigative Judgment, the finishing of the mystery of God—has been for years going forward, and so far as we have any data by which to judge, may be finished immediately.

In the prophecy of Matt. 24, we have reached the generation which is not to pass till all is fulfilled; and the fulfillment may therefore come at any moment, so far as this prophecy is concerned.

In the line of prophecy presented in Rev. 12 and 13, the symbols are all developed; two of them have fulfilled all the part assigned them; and only a little work remains to be done by the last one, the two-horned beast.

In Rev. 14, two of the three closing messages of that chapter have already been given as leading messages. The third has been already for many years before the world. So far as its matter is concerned, that also is fully developed; and so far as the extent of its proclamation is concerned, we know not how soon it may be fulfilled.

In the line of the seven churches, we have reached the last one, the Laodicean, which bring us to the Judgment. Rev. 2 and 3.

In the line of the seven seals, we are in the time of the sixth, which reaches to the end of probation; and we are past all the specifications of that seal except the last, the departing of the heavens as a scroll when it is rolled together, which is therefore the next event before us in this series.

In the line of the seven trumpets, we are already under the sounding of the seventh, the early days of which are to witness the finishing of the mystery of God, and the transference of all earthly kingdoms to the direct sovereignty of our Lord Jesus Christ. Nothing in this line of prophecy intervenes between us and that event.

In the prophecy of Dan. 11, everything is fulfilled down to the last verse of that chapter. And this brings to view only two more events in the history of the "king of the north," the Turkish power—moving the seat of government, and coming to his end—before the standing up of Michael, who is Christ, the prince of glory.

Now, looking the ground all over, what is the answer to the question asked above, How much remains to be done before the Lord can come? The answer is startling in its brevity: 1. Only a little more history to be made by Turkey, which statesmen and political observers everywhere are expecting will be developed almost any month, history which may be made in the immediate future, but which is inevitable at no distant day. 2. A new attitude to be assumed by our own government, as symbolized by the two-horned beast of Rev. 13, in reference to religion, the initial movements of which we already see.

A few months, comparatively, may, and a few years at most, inevitably must witness the accomplishment

of all. There is nothing, nothing, here which should lead us to say, "My Lord delayeth his coming."

But has not our message a work to do in bringing out the 144,000, which it will take many years to accomplish? Answer: Elijah was a prophet in Israel. He walked and talked with God. A miraculous providence was ever over him. And so perfect was he that a chariot of fire at last bore him, unscathed of death, into the heavenly world. We would suppose that such a man would have known every saint in Israel. Yet he thought he was the one solitary servant of God in all Israel; and they were after him to kill him. Thus he told the Lord. But scattered among the hills and valleys of Israel, in hidden places, there were seven thousand jewels upon whom the Lord had his eye, but of whom Elijah knew nothing. How many thousands, then, may there be in the land, of true servants of God, preparing for translation, of whom we as yet have no knowledge. May not the number be much more nearly made up than we have been wont to suppose? No food for the evil servant here. All things testify with one voice that the great day of the Lord is at the door. Put it not off, but prepare for its coming. U. S.

"Occupy Till I Come."

It is the especial work of scoffers to point out the inconsistencies of professors of religion. Although this custom is by no means a benefit to the fault-finder, it is not on the whole a very bad thing for the church, as it operates to some extent as a check. And it is well for professed Christians to heed criticisms of non-professors, for the latter are usually very good judges of what constitutes Christianity, thus standing self-condemned.

There is perhaps no body of Christians that is the target for more criticism, both just and unjust, than Seventh-day Adventists. The reason for this is plain. They lay more stress on the commandments of God than almost any other people, and teach as a fundamental doctrine of their faith that the coming of the Lord is very near. The world recognizes the truth of John's statement that, "Every man that hath this hope in him purifieth himself even as He is pure." 1 John 3:3. Inconsistencies in a people holding such a high profession cannot fail to be noted.

But there is one charge brought against Seventh-day Adventists that is not well founded. It is something like this: "You profess to believe that the Lord will come very soon—in a few years; that men now living will see him. And yet you show the greatest activity in erecting publishing houses, and in building and equipping colleges for the thorough education of children. If what you profess to believe is really true, then the Lord will come before many of these children are old enough to use their education. Where, then, is the consistency?" It is not scoffers alone who talk thus, but honest, worthy brethren are sometimes troubled over the matter. Such persons do not fully understand the spirit of the work. We think it can be easily shown that the more zeal we exhibit in every laudable undertaking, the more nearly do we fulfill the commands of our Saviour.

The two parables of our Lord, one in the 25th of Matthew and the other in the 19th of Luke, fully set forth the duty of the Christian while waiting for the return of Christ. Christ is represented as a nobleman going into a far country to receive for himself a kingdom and to return. He called his servants and delivered unto them his goods. We are not to suppose that this refers to any one particular thing, but that it embraces everything with which we are endowed. There are various kinds of talents. They comprise intellect, health, strength, influence, ability to gain property, etc.; everything the possession of which is counted as a benefit to mankind. Some have more than others. To every one is given "according to his several ability." The parable in Luke represents each one as receiving the same amount. This may represent the truth of God, which is given to all. There are some who have not health and strength; some have not the faculty that others have to acquire property; and there are varying degrees of intellectual strength; but to all the word of God is given, and his Spirit is free to the poorest and weakest who will ask in faith. All temporal and spiritual blessings which we receive are the talents which God has bestowed upon us.

Now to the servants it is said, "Occupy till I come." The word "occupy" does not mean possession merely. It does not mean that each individual should simply

hold that which is committed to him. It means this and more. It has the sense of trading, negotiating, of doing business, of increasing by use. We may learn this from the sequel. Those whose talents had increased on their hands, who had added to that which they had received, were praised and rewarded by their lord when he returned. But there was one who had simply that which had been given him. None of it was missing; it had been carefully preserved, but it had been allowed to lie idle. To this one it was said, "Thou wicked and slothful servant;" and he was rebuked for not putting the talent to the exchangers so that his lord could have received his own with increase.

From this we learn that God expects us to constantly improve all our gifts, however small, always, of course, to his glory. If we have property, we are to remember that it is God that gives us power to get wealth. Deut. 8:18. Whatever strength we may possess, we must remember that we are to glorify God in our bodies. God has endowed us all with reasoning faculties, and he expects us to use them. If our talents do not increase, then we are of no more value than the beasts, for they answer the end of their existence. And it is not enough that we gain something, but we must gain all that is possible.

And then again we have the command, "Occupy till I come." We are to be active in using the talents which God has given us, till the coming of Christ. It is he that endureth unto the end that shall be saved. But if we quit working before the end comes, how can it be said that we have endured unto the end? The idea that activity in our every-day work is incompatible with true godliness is a remnant of the popish custom of going into utter seclusion in order to serve God fully. Daniel was a most upright and godly man, and yet he was prime minister of a vast empire, and had all the affairs of State on his hands.

The wise man says, "Whatsoever thy hand findeth to do, do it with thy might." In this we glorify God. Of course it is understood that we are to consider all we gain, whatever it may be, as belonging to God. And when we are engaged directly in the work of God, or in fitting ourselves for a place in that work, we have special need of diligence. God desires all who would work for him to have the necessary preparation. And if we are diligent in this preparation, it matters not if the Master comes before it is completed. If we have been obeying orders,—doing his will—it is well. Activity in the work that is given us is not inconsistent with a belief in the near coming of our Lord, but idleness and negligence are inconsistent with such belief. Whatever our position, whether it is ours to labor with our hands, to study, to teach, to preach, or whether we are waiting further orders, let us be faithful in the discharge of our duty. "Blessed is that servant, whom his lord when he cometh shall find so doing."

E. J. W.

Where the Authority Comes From.

WE have no sympathy with Catholic doctrines and traditions, or with their perversion of Scripture, but they are far more consistent in their error than the majority of Protestants. The former teach error, and boldly claim it as of their own devising; the latter take up the same errors second hand, and try to make the Bible responsible for them. The San Francisco *Monitor* (Catholic), in reply to an article arguing against the doctrine of the Immaculate Conception, because the doctrine is not to be found in Scripture, turns the tables on the Protestant writer and asks him where in the Scripture he got his doctrine of a Sunday Sabbath. "Almighty God said, 'Remember the Sabbath day to keep it holy;' but the Catholic Church, the seat of God's wisdom on earth, defined that the first day of the week, and not the seventh, should be observed as the Lord's day, and the majority of the Protestant world meekly acquiesces in this purely popish festival." Hence it argues that "even from a Protestant standpoint, other doctrines of the church may be just as binding upon Christians, although not specifically set forth in the sacred Scriptures."

Can any Sunday-keeping Protestant prove the *Monitor's* charge to be untrue?

"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."—Exodus 20:8-10.

The Missionary.

Northern Italy.

AUGUST 12 we left Switzerland to visit the Sabbath-keepers in Northern Italy. Our trip over the Alps gave us an opportunity of seeing much that was grand and picturesque. Some of the mountains we went over; others we went under through tunnels, of which there are many, varying from a few rods to many miles in length. One of these, under Mount Cenis, through which we passed, is eleven miles long. Fresh air is forced into this tunnel and some others by machinery. We passed copper mines, slate quarries, and lime rock in abundance. In some places smoke was issuing in large volumes from the sides of the mountains, many hundred feet from the valleys below. We were told that this proceeded from furnaces in which ore is melted. In some instances cars containing ore were conducted down the mountain on wires, extending from the place of operation to the base of the mountain, hundreds of feet below. In other places these cars ran down on a track. What seemed most remarkable was the manner in which the sides of the mountains are cultivated. It would seem that every available square rod of land is made to produce wheat or grapes. Walls and terraces hold the soil in place. Flat stones of enormous size, in which the mountains in some localities abound, are also set up edgewise for the same purpose.

Grain and other produce is conveyed to the bottom of the mountains on wooden sleds, also in large cloth sacks, much larger than bed-ticks, on the backs of burros. These sacks are so much larger than the animal that carries them that we could only see its head, when in front of it, and the lower part of its legs. Women are employed even in the heaviest part of harvesting as commonly as are the men.

We next visited the Waldensean Valley in Northern Italy. In this valley, and on the sides of the mountain, we found a few who observe the Sabbath of the Lord. The truth was first brought here by Eld. M. B. Czechowski, eighteen years ago, and Sr. Revel has observed the Sabbath since that time, although in this respect her husband is not with her. She is a woman of intelligence and piety. In the locality where she lives, the mountains are so steep, and the rocks are such, that a description of them would seem incredible to those unacquainted with the place. The soil is worked by men and women instead of animals. From five hundred to one thousand feet up the mountains, we found some who have recently commenced to keep the Sabbath from reading *Les Signes des Temps*. The people generally in this section of the country, understand the German, French, and Italian languages, but they speak a mixture of the last two. We never witnessed a greater desire to have the truth explained than in some of the families which we visited, although it was with great difficulty that we could speak to them. Bro. Gardner translated what we said into French, and some member of the family rendered it in their native tongue. When we bowed in prayer, and each prayed in his own language, the melting Spirit of God rested upon us.

On the Sabbath we met with the friends at the house of Bro. Frarias, who is a Baptist evangelist. Some twelve or fifteen were present. We gathered around a large table, and each took his Bible, French, Italian, or English, and found that the same truths were taught in all. Could our American brethren have looked in upon us, and witnessed the free flow of tears on the part of some, they would have been convinced that the Spirit of God is not hindered in its operations by national barriers. The friends at this place had previously held no religious meetings; but one brother who is an educated man, understanding the Greek, English, French, and Italian languages appointed a meeting at his house the next Sabbath, and two who had not been keeping the Sabbath said that they should attend.

A VISIT TO THE CAVES FORMERLY INHABITED BY THE WALDENSES.

At 4:30 A. M. we started to visit some of the caves upon the mountains among the rocks, where the Vaudois hid themselves in the time of the persecution. In one cave three hundred persons were concealed for some time. Women and chil-

dren were taken into it by means of ropes. So difficult is the passage to this cave that only a few visitors, even with the use of ropes, have ever entered it. We at first were obliged to lay aside our coats. Then, after creeping a short distance, we removed our shoes and stockings so as to more firmly cling to the sides of the rocks. A single misstep would cause one to fall hundreds of feet down the ledges upon nothing but rocks. We insisted upon entering the cave, but our guide persistently refused. He had never entered it himself. Taking his position between us and the only access to it, no entreaty on our part could prevail upon him to let us pass. Finally, seeing that we were determined to make the attempt, he first entered the cave, which had to be done by going down feet first, some thirty or forty feet. He then came back, and by placing his feet and showing him where to place his hands, piloted Bro. Gardner into it. I only ventured far enough to look in.

There is another cave more easy of access, into which, through an aperture in the rock, a person goes down into utter darkness for half an hour. The thought of people living in such places as these, where to sustain life the men were obliged to search for food during the day, enabled us to form some idea of the terribleness of the persecution which this people endured.

A branch of the Inquisition which existed in the valley has recently been repaired. In it were found skeletons with the head downward, thus indicating the terrible death which these persons must have suffered. We visited this place and saw these bones. Many families whose ancestors were of these persecuted people, now live on the mountains in this vicinity. We called upon some of them and were interested and surprised by their familiarity with the Scriptures. They were an unusually clear-minded and intelligent people, hospitable in the extreme. They related to us many interesting circumstances connected with the persecution which their forefathers experienced. They also told us that there were some who in those times observed the seventh day, and that a few copies of an ancient history were in existence, which gave an account of them.

Judging from our experience, a good work might be accomplished with this people, could some faithful man who could speak to them in their own, or the French language, spend some time in their midst. When they saw that the Bible read as we said it did, it was a sufficient argument for them, and they would exclaim, "It must be so." They manifested a reverence for the Scriptures which is seldom seen in these last days. We offered to pay our hostess of whom we took refreshments; but she would take nothing. Said she, "You have given us much light; you have done us so much good," etc. We have never longed to speak a foreign tongue so much as since coming to Europe and finding those who were longing for a knowledge of the truth. Sometimes when we have taken the French Bible to assist in looking out references, etc., it has seemed to us that the Spirit of God especially helped. God has a few scattered people everywhere, of every nation, kindred, tongue, and people. It is true that God is preparing the way before us in a remarkable manner. Laborers who can visit from house to house, meet the people where they are, are wanted in these times. With such persons God's angels will co-operate, and they will eventually rejoice in the fruit of their labor in the kingdom of God. The laws in Italy relating to religious privileges seem to be all that could be desired.

S. N. HASKELL.

Healdsburg, California.

I RETURNED, August 9, from my business trip to Minnesota, which has occupied my time for the past few months. I regretted being so long absent from the California Conference, where there is so much to be done; but I availed myself of the opportunity to visit several of our churches in Minnesota, and to attend the camp-meeting there. Minnesota is a good field of labor, and, like many others, is in need of help. Since my return I have visited the Petaluma Church, and found them still trusting, although they have met with great loss in the death of some of their number. But how much better for them to rest in the care of Jesus, than to turn back to the world, as some have done.

I have pitched a tent here, and have held two

meetings with fair audiences. I expect to continue the meetings till camp-meeting, and hope to prepare the way for it, and see some good done. Pray for the cause here.

September 3, 1882.

W. M. HEALEY.

San Juan, California.

WE have been holding meetings in this place since August 23. The attendance has been good, and is increasing. Last night we spoke upon the Change of the Sabbath; the tent was filled with people, including four ministers. A Methodist minister and his family have attended regularly, and have invited us to take dinner with them. The Congregationalist minister of this place had an appointment for last evening, but withdrew it and attended our meeting. The people are very friendly towards us. Some have brought us provisions, and have invited us to their houses.

One man has offered us his horse and buggy to use as long as we remain here. Our contribution box has received \$6.55.

We have held several meetings in a school-house three miles from town. Yesterday afternoon the congregation was too large for the school-house, so we adjourned to meet in a grove near by. If there is as much zeal manifested in obeying as there has been in hearing the truth, we will see some fruit of our labor here. We are thankful to God for the evidence that his Spirit is already striving with some; and we pray that a greater portion of his Spirit may rest upon us, that we may feel the burden of the message, and have a greater love for those who have not given their hearts to God.

Sept. 4, 1882.

ISAAC MORRISON,
F. T. LAMB.

A Missionary Potato.

THE Charleston (S. C.) *Christian Advocate* tells a story of a missionary potato. Two poor but pious boys named Holt, who went to a little backwoods church in Southern Illinois, were regretting that they had not even a nickel to give to the heathen, for whom a contribution was to be taken up that day. Seeing a potato which some one had dropped, one of them said, half in fun, "You remember about the widow's mite; we might give that potato." The other agreed; but the plan at first proposed, to cut the tuber in two and each put a half on the plate when it came round, was changed. That would hardly look well, and might make trouble unless they had an opportunity to explain; so they agreed to take the potato home; plant it in a good spot, and donate the proceeds to the missions. In the fall, the Lord of the harvest blest it, and they raised forty-one splendid potatoes. Sold at the ordinary price, they would not have brought more than twenty-five cents, perhaps, but the Holt boys were as ingenious as they were pious, and after washing them carefully, they pasted on each a slip of paper, on which these words were written: "This is a missionary potato; its price is ten cents; it will be sold only to one who is willing to take a pledge that he will plant it in the spring, and give every one of its children to missions." When there was to be an all-day meeting at the church, with visitors from abroad, they took their potatoes along, and they went off like hot cakes, enabling the Holt boys to contribute the handsome little sum of \$2.05 each for the conversion of the world. But the final results of this missionary potato enterprise, if the scheme of the brothers Holt is faithfully carried out, will be to fill the mission treasury to bursting, and drug the market to an extent hitherto unprecedented.—*Self*.

LIGHTING OTHERS.—Mr Moody tells of a blind beggar sitting by the sidewalk on a dark night with a bright lantern by his side, whereat a passer-by was so puzzled that he had to turn back with, "What in the world do you keep a lantern burning for? You can't see!" "So't folks won't stumble over me," was the reply. We should keep our lights brightly burning for others' sake as well as for the good of being "in the light" ourselves.

THERE is no gain so certain as that which arises from sparing what you have.

MANY a man's vices have been at first nothing worse than good qualities run wild.

The Home Circle.

SHADOWS FROM OUT THE PAST.

I HAVE been out on the hills to-day,
The dear old hills of my childhood's play;
And as I climbed each rugged steep,
With my toilsome steps wearily slow,
It all came back as a dream in sleep,
How I sprang up the way in the long ago,
Spurning the rocks in my bounding glee,
Or using them for a better view.
It mattered not if the path were free,
Or tangled or rough, or old or new.

The rocks are gray I used to climb;
Covered by mosses the scars of time.
Under the shade of the rustling pines,
Where I played with my happy mates,
Now the brambles wreath their tangled vines;
While the somber pines, as moaning fates,
As I rested there on the stones unturned,
Seemed mournfully asking their fate—
Weirdly sighing for those I have yearned,
They who have passed through the sunset gate.

Then on and up in the fresh spring breeze,
We clambered and swung on the leafy trees;
For high above, on a beetling rock,
The wild columbines swung their gay bells,
Flaunting their bloom in the winds to mock:
While the bravest scaled the craggy fells,
And waved their trophies high in the air,
Then tossed them to us below with ease;
While we gathered the saxifrage fair,
And in cliffs found pale anemones.

And voices high, then sweet and low,
Came floating from out the long ago;
I heard the ring of a glad shout,
From one who sailed for the golden land—
There came wild storms and a tempest's rout,
And he slept on the ocean's shifting sand;
A rippling laugh as notes of a bird,
In tremulous waves thrilled my ear—
Was it out of the skies that I heard
Her voice, so sweetly toned, and so clear?

Our spring has grown into autumn gray;
But few are left toiling up the way;
And some have failed, in battle worn out,
While some have gained the victor's height;
And others are struggling on in doubt.
As we press on up the steep of light,
New glory-crowned peaks will arise;
And clearly will shine the pathway they trod,
Leading on to the highlands of the skies—
We shall all meet there on the hills of God.
—R. Fairchild, in *Christian at Work*.

Training the Little Ones.

SOME time since, as I stood with other waiting customers in a dry-goods store, a fashionably dressed lady entered, accompanied by a fair, flaxen-haired little girl of about five years of age. They had just left a confectioner's stand, and as the result of her purchase the mother carried in her hand a paper of candy. As they approached the place where I was standing, I heard the child teasing for the candy. The mother refused to give it to her, and her rather mild teasing assumed the form of a half crying command, and upon being reproached in an impatient tone by the mother, and again refused, she threw herself at full length upon the floor, and indulged in such a series of kickings and screamings as to attract the attention of everyone in the store. The mortified mother hastily assured the child that if she would get up, and be a good girl, she would give her the candy; upon which assurance the little victor arose, and after securing her prize, looked around on her spectators with the smile and air of one who had conquered. On the faces of those who had witnessed the scene there was an amused expression, but to me there was nothing in the sight to produce a smile. Such an outburst of temper, and such a conquest on the part of that little girl had a deeper significance than was at first apparent to those witnesses.

When I thought how ignorant she was of what was right and wrong, and how dependent was her conduct on the teaching she received, I knew she was not to blame for this act. If her mother had taught her no lessons of obedience, and she had been allowed to indulge in such conduct at home, it made but little difference to her as to the time and place of giving vent to her enraged feeling. So, instead of reproaching her for being guilty of this most repulsive act, I pitied her for being the victim of so wretched and ruinous a form of parental government. If, in the short space of her young life, the discipline she had received had been productive of such bad behavior, there could be no doubt that it would in time destroy all the natural goodness in the child's

nature. My thoughts then turned to the future, the time she would so much need that strength of character which is the result of good training. With neither patience nor self-government, how ill-prepared she would be to battle with the trials and temptations that would come to her life. And yet, how could she possess such qualities of mind if there were no thought given to her training by those who had the care and control of her life in their keeping? I then thought of the mother. How faultless in her attire, and how pleasing in her address to strangers! Could it be that the mortification which she suffered at the conduct of her child was the worst feature of the affair to her mind? Did she not understand the meaning of the word that defined her position to the little one—that of mother? The very name suggests the duties that she owed to her child—the duty of guarding the susceptible young mind from all influence of a corrupting nature; of teaching her lessons of obedience, patience, unselfishness, and the beauty of governing her temper. When her child was first able to understand, if she had commenced the training of the young mind with a discipline adapted to the baby comprehension, and patiently, kindly but firmly persevered in her work, there would have been no such ill behavior on the part of the little one as was manifested on this occasion.

From my own experience in dealing with children, I know they very soon learn if they are to govern or be governed. And as gratifying their wishes is the only thought by which they are guided, they become the severest little tyrants if there is no restraint on their actions.

This subject of commencing aright the training of our children is one of too much importance to be treated with indifference by parents. The standard of principles impressed on the child's mind greatly influences its actions in after life; and it not only affects the happiness of individuals and families, but our nation's prosperity is also involved. For these little ones who gather around our firesides and look to us for protection and guidance will some day assume control of public trusts and responsibilities, and their strength to perform well their duty, and resist evil temptations will depend much on the status of honor and principles received when a child. We have heard mothers bemoan the waywardness of their children, and the unhappiness brought to their own lives in consequence; and yet these same mothers, when their children were small, did not consider them of sufficient importance to be willing to give much time or thought to their training. They considered their duty as fully done when they had supplied their physical needs, and the little ones were left to seek the companionship and employment that best suited their tastes.

In a distant city, in which I lived several years ago, a young man lay in prison awaiting the day of his execution, that would cut short his life, while yet so young. A few doors from where I resided, his father and mother lived, and although but a little past middle life their bent forms and haggard faces gave them the appearance of being much older. Go with me back to this young man's childhood, and I will give you his history as it was given to me by those who had always known him. His father was a prominent business man, and so engrossed was he in the art of making money that little of his thoughts were given to the training of this boy, who was their only child. The mother was a devotee of fashions and amusements, and spent her time and energy in winning the admiration of the outside world, while but little of her life was given to the interests of her home and family. She secured the services of a woman who gave her child all necessary care until he was three years of age, so that her life of gayety flowed on uninterrupted. Every comfort and luxury that wealth could furnish was supplied the little one, and as there was no restraint on his actions, and no parental government to guide his young life, he soon became a veritable little tyrant. His parents were from home most of the time, and as he tired of the society of the servants, he sought for other companionship on the street, and being bright and active, he proved an apt scholar to the corrupt teachings of his new associates. As soon as he was old enough, he entered school, and as he had known no submission or discipline at home, he was a source of great trouble to his teachers; and after attending for several years, so annoying did his conduct become that he was threatened with expulsion if he did not improve in his behavior.

After hearing of numerous complaints of their boy, the parents seemed to realize for the first time that perhaps they had not given as much thought to his training as they should have done, and decided to make amends by being stricter in their control over him for the future. But no; the time when they should have gained control over him was past. There had been a time when his tender mind would have yielded to their teachings; but so strong was the fascination now of the evil influences around him that it was in vain they urged him to lead a different life. As year succeeded year his conduct grew worse, and when he reached his young manhood so dissolute had his habits become that he was an object of reproach by all who knew him. His parents were willing enough now to give some time that they might turn him from his wicked course. They plead, coaxed, hired, and did everything in their power to influence him; but it was of no avail. He seemed to have lost all love and respect for them, while, on their part, they never knew the strength of their affection for their child until they saw him in such great danger. It was on an occasion when he had been drinking a good deal, that in a fit of ungoverned temper he took the life of a worthy young man. It is useless to attempt a description of the misery that was caused by this act. The murdered man had parted from parents and sisters as usual one morning, and in a few hours he was carried home to them a corpse, while over the lives of the murderer's parents there settled a darkness which was blacker than that of the grave, and which wealth, power, and social pleasures were powerless to remove.

Ah, the misery that was pictured in the mother's face can never be described, and the father's bent form and despairing look were pitiful to behold! Their son was tried, condemned to die, and in a few months paid the penalty of his crime on the gallows. Can it be possible that this was the little prattler that once brightened their home, and whose life seemed so innocent and harmless that no training was considered necessary to guard him against evil? His mother had doubtless looked forward to the time when he would be the source of much pleasure to their lives, and an ornament to their home and society; but she did not realize until it was too late, that for him to possess so desirable a character required work and sacrifices on her part; the work of constantly guarding the young mind from evil influences, and of inculcating right principles therein, and the sacrifice of yielding up the pleasures of her life when they conflict with her duty in training him.

Let me say to the mothers: If you would have your children grow up to a noble manhood and womanhood, an honor to society, and a blessing to your declining years, there is a great work for you to do. It is a work, too, that has its season; and if the time passes by with it unperformed, your whole after life may be spent in regrets of your negligence and thoughtlessness in performing this duty.—Nellie Burns, in *Christian Union*.

True Politeness.

THERE is a difference between politeness and etiquette. Etiquette can be declined, classified, formulated. You can tell young people to take their soup from the side of their spoons; to eat with their forks; not to make a noise in eating; and all these and countless more injunctions are important. But I would rather eat a hundred dinners with my knife than laugh one malicious laugh at some one else who did so.

No error in conventional breeding, mortifying as such errors are, is one-quarter so serious as the least rudeness which has its root in the heart, and springs from innate disregard of the rights or feelings of others.

It was not the least royal act of good Queen Caroline when, seeing at one of her little tea-parties two ladies from the country who poured their tea into their saucers to cool, she looked with stern reproof at some of her maids of honor, who were laughing behind their fans, and reassured her guests by tranquilly pouring her own tea into her saucer and drinking it.

Good manners are to a person what perfume is to a flower; something which is necessary to make even beauty lovely. Their very essence is sympathy.

I do not think a true Christian could possibly be anything else but well-bred, though there are plenty of gruff and uncivil members of churches.

But not one who has taken the gospel of Christ into his heart, who loves his neighbor as himself and blesses even his enemy, can be anything but truly polite, however he might, through lack of social experience, offend against some of the canons of etiquette. To learn to put yourself instinctively in another person's place is the grand secret of true politeness.

Two ladies had met often at the houses of their common friends, and had been introduced to each other once or twice on such occasions. Of course, according to strict etiquette, such an introduction does not bind people to recognize each other afterward. One day, these ladies of whom I speak, met in the midst of a little group of people.

"Good morning, Mrs. B," said Mrs. A, "I think you must be very near-sighted, for you never know me though we've met so often."

"You mistake," was Mrs. B's reply. "I am not at all near-sighted," and with the coldest of bows she moved away.

Her object, no doubt, was to resent what she considered a liberty, and teach Mrs. A a lesson; but she succeeded only in leaving on the by-standers the impression that she herself, whatever her social position, was not really a lady.

To go into society with the distinct object of making other people happy is to insure that you will be not only at ease, but well-bred.—*Ex.*

Religious Notes.

—At Andover, Ill., a small country town, there is a Swedish Church numbering but fourteen less than 1,000 members.

—Trinity Church, New York, is the wealthiest religious corporation in the United States, its property being worth \$50,000,000.

—A "mile-long" petition from the women of England in favor of Sunday closing was recently presented to Parliament. To this has been added another from the magistrates of England, bearing 3,573 signatures.

—Rev. R. Saillens, of Marseilles, asserts that infidelity in France has been sown by the small pamphlets and tracts from the pen of Voltaire, rather than by huge books from England and Germany, and urges the need of scattering religious leaflets and small portions of the Scriptures among the people, to counteract the influence of these infidel publications.

—A writer in the *Advocate* thinks that "if Mr. Pixley were converted clear through he would be a whole camp-meeting in himself. This remark is made in view of his enthusiastic support of the Sunday-Law plank in the late convention. If the Sunday is the "foundation" of religion, he is pretty well converted now, and we may expect soon to see him attach "Rev." to his name.

—The New York *Times* has collected the following facts with regard to the Sunday-schools of that city. There are now in New York 365 Protestant Sunday-schools, with a membership of 118,008, a gain of 25,000 in the last decade. The Episcopal Church has the largest number of scholars attending its schools; the Presbyterian Church is next. There are churches with a thousand or fifteen hundred members, that have not more than one hundred Sunday-school scholars in direct communication with the church.

—The *S. S. Times* gives the following incident as a fulfillment of the text, "Cast thy bread upon the waters; for thou shalt find it after many days." Some years ago the scholars in a Philadelphia Sunday-school contributed for the support and education of a girl in a mission-school in Syria. She grew up, married a Syrian Christian, and the young couple went on missionary service up the Nile. When the recent trouble commenced, they were hurried down the Nile and over to Malta. Huddled with a mass of fugitives, they knew of no one to whom to go for help and sympathy except those in Philadelphia by whom the girl was educated. So without advice or invitation they started on their long journey to America. They patiently sought out the superintendent of that Sunday-school, and the next Sunday the two Syrians were in the school, where, although entire strangers, they felt at home.

—The East Oakland *Vidette*, in its last issue, gives utterance to some strong language on the Sunday question. Referring to the anti-Sunday plank of the Democratic platform, it says: "He who expects to be elected on such a damnable platform, especially in this country, is no less than an unreasoning fool." And of the man who drew up the plank, it says, "He has kindled a veritable religious war, as vehement in its spirit as ever flamed in the glens of Scotland. Since the conflict has been begun by the powers of darkness, let the fighting go on and the forces continue to be arrayed in solid phalanx." It further says that after the election next fall, "there will be somewhat less difficulty in enforcing the Sunday Law. Some means will be found to improve the judicial perceptions of county justices and municipal Police Courts, and to make the average juror a little more cautious about perjurying his soul." These words will serve to convey to our readers some idea of the spirit of the contest. And yet there are papers that try to have us believe that it does not mean anything.

—The Sunday-schools all over the land are now engaged in the study of the 13th chapter of Mark, and the religious journals are for the time being Adventist papers. Of course in the multitude of comments there are some errors, but there is much that is good. We give below extracts from the various lesson comments:—

"The manner of his coming. 'In clouds with great power and glory.' Not in weakness, as when he came to earth in the manger at Bethlehem. At the hands of men he is no more to suffer shame. The day of his triumph and recognition is coming. The signs of the coming of that day, so provocative of fear and of distress among the enemies of our Lord, will be as encouraging announcements to his servants. 'But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.'

"We are told to learn a parable of the fig-tree. 'When her branch is now become tender, and putteth forth its leaves, ye know that summer is nigh.' When that sign is seen, there is no need of an almanac. Each blossom and each leaf are unmistakable announcements of the nearness of summer. Thrilled with a new life, the tree is trying to clothe itself in garments befitting the coming of the season. 'Even so ye also, when ye see these things coming to pass, know ye that he is nigh, even at the doors.' The terrible portents are but as the blossoms and leaves of the fig-tree! They denote that the long-delayed summer season of the world is at hand,—the day of blossoms, of leaves, and of fruit! 'Israel shall blossom and bud, and fill the face of the world with fruit.'—*S. S. Times.*

Dr Lyman Abbott comments thus: "If they tell you he is in the desert, go not forth for him; if they say he is hidden in the city, believe it not; for the Son of man, when he does come again, will not come as now, unrecognized and unknown. His coming will be instant, and it will be known to all men. As the lightning flash runs from east to west, and every eye beholds it, so will be the second coming of the Son of man. He shall come to an unexpected world as the flood came; he shall come a Judge and a King; and so close and searching shall be his judgment that those whose lives are most interwoven, the two laborers in the field, the two grinding at the mill, shall find themselves separated, the one taken and the other left. 'Watch, therefore, for ye know not what hour your Lord doth come.'"

News and Notes.

—The annual interest on the public debt is about \$1.08 to each inhabitant.

—Nearly 5,000 men are employed in the several shipyards in the vicinity of Philadelphia.

—At Troy, N. Y., one of Barnum's elephants got away, and inflicted injuries from which three persons died.

—The cholera scourge in the Philippine Islands is abating, although the deaths still number about 100 daily.

—An engagement is reported near Kairvan, Tunis. The French loss is fifty killed, and the Arabs one hundred and fifty.

—It is reported that gold-bearing quartz has been discovered about fifty miles north of El Paso, Tex., that assays \$100,000 to the ton.

—Texas is still suffering from storms. Closely following the terrible flood was a rain-storm of two days' duration. The damage was considerable.

—The annual consumption of quinine in this country is stated at 1,600,000 ounces. Upon each ounce there is a profit to the retailer of from \$4.00 to \$6.00.

—An exchange says that a man drove through Reno, Nev., the other day, who had come from Mendocino, Cal., intending to drive through to Cambridge, Mass., in his buggy.

—The colored teachers of Louisville, Ky., are hereafter to be paid the same wages as white teachers, on the ground that they pass the same examinations and do the same work.

—Assaults by roughs are becoming so common in Des Moines, Iowa, that the citizens contemplate forming a Vigilance Committee to take the place of the inefficient city authorities.

—An experiment life-saving boat has been successfully completed. This boat is capable of being folded together, and, when expanded and put into use, is kept buoyant by cork and canvas.

—A factory has been started in Brooklyn, N. Y., for the purpose of fusing the precious metals with glass. The discoverer of the method of uniting metals with glass is T. D. Farrell, a Californian.

—Hon. George A. Reeves, Speaker of the Texas House of Representatives, was bitten a few weeks ago by a mad dog, and died last week of hydrophobia. He was one of the most prominent men in Texas politics.

—A dispatch from Laredo, Texas, Sept. 10, said that the Rio Grande had risen twenty-two feet at that place, and was still rising. A large part of New Laredo, on the opposite side of the river, was submerged, and houses were being swept away.

—An English lady who sued for damages because of a fall when boarding a steam-boat, has just lost her case. The jury decided that her high-heeled boots had wantonly and willfully contributed to cause the injury of which she complained.

—The Chinese boys who studied in America are not generally looked upon with favor by the Chinese officials, who think that they cannot be trusted, because they have become so much Americanized. They are all anxious to return to America.

—July 22, there was completed at Marine City, Michigan, a well which passed through 115 feet of solid crystal salt. Salt was encountered first at a depth of 1,633 feet, and from that point to the depth of 1,748 feet the material removed was pure salt.

—The *S. F. Alta* is the only paper we have seen that has denounced Ingersoll's blasphemous insult to Christianity, in his speech before the star-route jury. Ingersoll, like all men of little minds, mistakes vulgarity for wit, and a flashy eloquence for argument.

—A convict says he was sent to prison for being dishonest, and yet he is compelled every day to cut out pieces of pasteboard which are put between the soles of the cheap shoes made there, and palmed off on the innocent public as leather.—*Philadelphia News.*

—Even the careful Germans have railroad accidents. September 4, an excursion train running between Freiburg and Colman was thrown from the track. The train consisted of twenty-four cars, nineteen of which were smashed. About 100 persons were killed and 300 more or less injured.

—A severe storm raged along the Gulf coast, Sept. 10. The velocity of the wind was fifty-three miles an hour. Much danger was done to shipping, and several lives were lost. The water from the Gulf was driven by the gale entirely over many of the rice fields of Louisiana, and the crops were destroyed where not gathered.

—The New York *Sun* says: "It is unquestionably true that many of our women of fashionable society are given to drinking champagne, and even spirituous liquors. The practice, also, is growing. Within the last twenty years the freedom with which women drink wines and other liquors has become greater and greater."

—The Democratic Convention of Illinois declared itself in favor of free whisky. It was resolved that "the prohibition by the constitution or by general laws, of the manufacture or sale of vinous, spirituous, or malt liquors would be a violation of individual and personal rights, and contrary to the fundamental principles of free government."

—A severe earthquake shock occurred in Panama, Sept. 7. It was one of the severest ever known on the isthmus. Other shocks have been felt since. Many buildings were damaged, and in some places the railroad track was sunk. But little loss of life is reported, but the people are afraid to stay in their houses, and much sickness from fright and exposure is expected.

—An effort was made in Mt. Vernon, Ind., to close the saloons on Sunday and at 11 o'clock every night. A mob of these law-abiding people was the natural result. The residence of the City Marshal was burned to the ground. The Deputy Marshal was terribly beaten by a gang of roughs. The telegraph and telephones were guarded, to prevent communication with neighboring towns.

—The Italian courts have decided adversely the claims of the heirs of Pius IX., for 15,000,000 lire, which they alleged was due them from the Italian Government. Under the papal guarantees this money was granted to Pius IX. by Italy, but he always refused to accept it. Now the courts declare that the money was granted to Pius as Pope, and not as a private individual, and that his heirs have no legal claim upon it.

—The *Scientific American* states that during a recent display of the aurora borealis an observer connected the two poles of his telephone, one with the water-pipe leading to a cistern near his dwelling, and the other with the gas-pipe leading all over town, and that by so doing he heard the electric crackle, substantially the same as it is heard when the same connection is made during thunder-storms. The only difference was that the auroral crackle was more delicate than that caused by a thunder-storm.

—The *Independent* is one of the few religious papers that do not advertise quack medicines. Replying to a charge that it has recommended Hop Bitters, it puts itself on record on the temperance question as follows: "We never used nor recommended Hop Bitters, and it is years since we advertised them. We believe not merely in temperance, but total abstinence; and when we learned that these 'Bitters' were nothing else than a private tippie, to be kept and used at home, disguised only as a medicine, we stopped the advertisement. We condemn and detest the whole thing, and will not allow it to be recommended even in our advertising columns to our readers."

A BOOK FOR THE TIMES.

The Religious Amendment to the Constitution:

OR

THE SABBATH, THE SUNDAY, THE CHANGE AND THE RESTITUTION.

THE object of the proposed Constitutional Amendment, together with the authority for it, is fully canvassed.

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The present agitation of the Sunday Law makes this book especially interesting and instructive at this time.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER, 14, 1882.

Camp-Meetings.

NEW YORK, Union Square, Oswego Co.,	Sept. 20-26.
NEBRASKA, Columbus,	" 20-26.
MICHIGAN, Lansing,	Sept. 27 to Oct. 2.
INDIANA, Marion,	Oct. 2-9.
KANSAS, Moline,	" 5-19.
KENTUCKY, Custar,	" 4-10.
CALIFORNIA, Healdsburg,	" 5-15.
TENNESSEE,	" 12-17.
ALABAMA, Choctaw Co.,	" 18-24.

Healdsburg College.

An important meeting was held in Oakland, Sept. 11, to take steps to incorporate Healdsburg College. We are glad that the progress in our school work has been such that it becomes an absolute necessity to incorporate immediately. The proceedings will be given next week.

Reports of Labor.

ELDER ISRAEL informs us that he has received several very encouraging reports from the ministers of California, but they came too late for this paper. A word of explanation may be needed. The President of the General Tract Society, some time ago, requested us to get the paper into the mail earlier in the week for the convenience of the societies. Our arrangement with the presses is such that now the form containing the Missionary Department must be made ready for the press on Sunday. Reports ought to be in on Friday, though short reports might be inserted if received early Sunday morning. We are always pleased to receive reports from our laborers, and it is our desire to publish them fresh from the hands of the writers. By sending reports direct to the office some time will be saved.

The reports from the tents running in the Eastern States are generally favorable. Stormy weather hinders in some places. Altogether the state of the work is encouraging.

Politics vs. Religion.

REV. A. S. FISKE, pastor of the Howard-street (S. F.) Presbyterian Church, in a recent sermon, made a comparison between the conduct of delegates to a political convention and church members. He spoke of the ease with which financial difficulties are overcome in a political campaign, and the promptness and enthusiasm shown by delegates. Speaking of the enthusiasm shown at Sacramento on the reading of the Sunday-law plank in the Republican platform, he said that if such excessive feeling were shown on a purely religious question, the enthusiast would be deemed insane. But when church and State are united, of which the Sacramento Convention is only a forerunner, the politician will impart enthusiasm to the church. It is, doubtless, in this way that the church is to be revived, and the millennium brought in. As for insanity, we are not sure that there was none of it manifested in the Convention.

Signs Supplement.

THE first number of the Supplement, which was mentioned in our last week's paper, was issued bearing even date with that paper, Sept. 7. It is important to our people, and to others. What is now taking place in California will soon transpire in Eastern States. Our brethren everywhere ought to know what is being done in this religio-political excitement on the Pacific Coast. The following is the list of articles:—

To the Public—showing our interest in the present Sunday movement. To our Brethren—explaining the reason why we made an effort to get the Republicans to favor our being exempted from Sunday penalties. Well Begun—on the Sabbath reform. Political State Conventions—a notice of the State Conventions of the two parties, with incidents of the Republican Convention, with our Address to that Convention. Who Will Circulate It?—giving the real object of our Address. Sunday Enthusiasm—a notice of the reception of the "Sunday plank" by the Republican delegates. A Word to Protestants—concerning the Protestant faith, and the

Sabbath and Sunday; a good article by the editor of the *Review and Herald*. The Whole of It—containing sections 299, 300, and 301, of the Penal Code, or the "Sunday Law;" sections 7, 9, and 11, of the Civil Code, or the law concerning legal holidays; the Democrat and the Republican resolutions or "planks" on the Sunday question. This is an important article for reference. With several short articles, and advertisements of the books, "The United States in Prophecy," "Religious Amendment to the Constitution," and the "History of the Sabbath and the First day of the Week."

As we expect and intend to circulate a large number, the price has been reduced. One copy, ten weeks, 25 cents; six copies, to one address, \$1.00; \$10.00 per hundred. If any have sent according to the terms first published, we will increase the number to correspond to the amount.

Question—Melchizedek.

1. Is there any evidence that the order of priesthood of which Melchizedek was priest existed before his time?

ANSWER.—There is no evidence to that effect, but there are reasons for the contrary. Christ was called the son of David—not the son of Jehoshaphat, nor of Hezekiah, nor of Josiah—because David was the first of that line of kings. The priests under the Levitical law were priests of the order of Aaron—not after the order of Eleazar, or Zadok—because Aaron was the first of that line of priests. This method of counting lines or orders was never departed from to our knowledge. This would certainly determine that Melchizedek had no predecessor in office.

2. Some have asserted that Melchizedek was Shem, and some say that he was Christ himself. Is either true, and if so, which?

ANSWER.—Neither is true. We have the genealogy of Shem, which forbids his being identical with Melchizedek, according to Paul's argument in Hebrews 7. To say that he was Christ himself is to say that Christ is a priest after the order of Christ, or that he was a type of himself. This involves an absurdity as great as to say that David was a king in the line of David, or that Aaron was a priest after the order of Aaron.

These conjectures as to who was Melchizedek (for they are but conjectures) are unprofitable, because they are inquiries into that which is not revealed. There is a great truth set forth by Paul in his letter to the Hebrews, which would be utterly lost were it possible to identify Melchizedek. Though Aaron, in his priesthood, "served unto the example and shadow of heavenly things," Heb. 8:5, Aaron was not a complete type of Christ. Paul points out as many as ten particulars wherein they differed. A few are these: Aaron had not a kingly priesthood; he died and left his office to a successor; the priests of his order must be able to show their genealogy; he had to offer sacrifice for his own sins; they were from different tribes. But we have just facts enough stated in regard to Melchizedek to supply the points lacking in Aaron to furnish a complete type of the priesthood of Christ. The expression that Melchizedek was without father, etc., was common among the Jews, of those whose descent or pedigree was not given. For more extended proofs, see "Refutation of the Age to Come," for sale at the SIGNS office.

Healdsburg College.

NEARLY seven weeks of our fall term have passed and all the students are hard at work. If we may judge from the industry and apparent interest manifested by the students in their studies, surely this term's work promises to meet our highest expectation of success.

All the students, with but one or two exceptions, attend the tent-meeting now in progress at Healdsburg. The tent is pitched in the school-yard where there is preaching every night, except Monday night. The Bible classes in the College have been discontinued while the meetings last, to lighten the work of the students so that they might feel free to attend the course of lectures in the tent.

Since Prof. C. C. Ramsey has joined us we feel much better prepared to do a special work for those who are preparing themselves for teaching in the district and village schools of California. Such will receive just the instruction and drill they most need to make them successful teachers.

S. BROWNSBERGER.

Church and T. and M. Quarterly Meetings for California.

As the camp-meeting is appointed at the usual time of our church quarterly meetings, it is thought best to have them a little earlier, that we may thereby have the opportunity more especially to draw near to the Lord, by searching our hearts, dethroning all idols, putting away everything that causes division among brethren, and separates us from God. As we come around the table to partake of the emblems of the Lord's broken body and spilled blood, to express our union and faith in him, let it be a union in deed and in truth, that we may take the Saviour with us to the camp-meeting. If we do, it will be the best meeting we have ever had.

We will appoint Sabbath, Sept. 23, for the church meeting, and the same evening, or the Sunday following, for the Tract and Missionary meeting. Church clerks and librarians please report promptly.

CONFERENCE COMMITTEE.

Request.

THE District Secretaries and Librarians, also the Church Clerks and Treasurers, are requested to bring or send their books to the camp-meeting at Healdsburg.

M. C. ISRAEL.

I STILL have names to furnish V. M. Societies or individuals, for missionary work. N. C. MCCLURE,

Pacific Press, Oakland, Cal.

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THE Supplement of four pages will be printed ten weeks, commencing September 7, 1882. Its object is to get before the people the position of Seventh-day Adventists on the Sunday question, and to present the claims of the true Sabbath of the Bible—the Seventh day.

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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. 35.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 14, 1882.

SPECIAL EDITION, NO. 2.

The Signs of the Times.

SPECIAL EDITION.

For Prospectus, etc., see Last Page.

Is Sunday a Sacred Day?

It has become quite common with some people to speak of the original Sabbath, mentioned in Gen. 2:3, and Ex. 16 and 20, and call it "Sunday." Yet they very well know that the Sabbath of the Bible is "the seventh day," and that Sunday is "the first day." And so well do they understand that fact that they claim that the Sabbath was changed from Saturday to Sunday—from the seventh to the first day. And those who keep the seventh day, or Saturday, they accuse of keeping "the Jewish Sabbath," thus admitting that the day which the Jews kept, which was the seventh day, was not Sunday. Knowing all this, and acting thus, can they honestly call the original Sabbath, the Sabbath of Eden and Sinai, Sunday? We have strong doubts.

The seventh day was blessed and sanctified of Jehovah. Thus it became "a holy day." As Jehovah himself rested upon it from the work of creation, it was *his rest* or *Sabbath*, for the words are the same in meaning. It was "the holy of the Lord." He called it "my holy day." Isa. 58:13, 14.

Is the Sunday likewise a holy day? Did God ever sanctify it? Was the divine blessing ever placed upon the day? Do the Scriptures ever give it that honor, and the dignity of the Sabbath of the Lord? They do not. But we are not left in the dark concerning the origin of its consecration and supposed sacredness. The Bible does not speak on this subject, but history does. And in regard to it all the evidence of history is harmonious. There is nothing ambiguous or uncertain in the testimony.

A late edition of the S. S. Union Bible Dictionary contains the following:—

"Sunday was a name given by the heathen to the first day of the week, because it was the day on which they worshiped the sun."

Dr. Webster said:—

"The heathen nations in the north of Europe, dedicated this day to the sun, and hence their Christian descendants continue to call the day Sunday."

The Religious Encyclopedia says:—

"The ancient Saxons called it by this name, because upon it they worshiped the sun."

The Douay Catechism says:—

"It is also called Sunday from the old Roman denomination of *dies solis*, the day of the sun, to which it was sacred."

This was the origin of this festival day, and this its consecration. It was always and only the *sun-day*; its observance was entirely of heathen origin.

How different from this the consecration of the seventh day by Jehovah himself! But was there no law given for the keeping of Sunday? There

was. It is not found in the Bible. It was first put forth by Constantine, emperor of Rome, and confirmed and strengthened by the bishops or popes of Rome. Constantine's law was in the following words:—

"On the venerable day of the sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not suitable for grain-sowing or for vine-planting; lest by neglecting the proper moment for such operations the bounty of Heaven should be lost."

This is a translation in Dr. Schaff's Church History. Of Constantine's decree Dr. Schaff says:—

He "enjoined the civil observance of Sunday, though not as *dies Domini*, but as *dies solis*, in conformity to his worship of Apollo, and in company with an ordinance for the regular consulting of the *haruspex* (321)."—*History of the Chris. Ch.*, vol. 2 p. 31.

The *haruspices* were soothsayers who foretold future events by examining the entrails of beasts sacrificed to the gods. Dr. Schaff says "in company with." The Sunday edict was given on the seventh of March, 321, and that for consulting the *haruspex* was given the following day. Both were laws in honor of heathenism.

Constantine's law was very much like the present law of California in reference to the venerable day of the sun.

1. His law forbade the townspeople to work, and ordered that workshops be closed. So does the Sunday Law of California.

2. He permitted labor to be performed on the farms and the vineyards. So does the Sunday Law of California. It does not secure "a legal day of rest" to the tiller of the soil.

But they differ in this: Constantine called it *only* the venerable day of the sun. California calls it *both* Sun-day and "Christian Sabbath." The latter title for the sun's day was not known in the time of Constantine.

The "Christian Sabbath."

THE following is an extract from our tract on the "Enforcement of the Christian Sabbath." This tract has been severely denounced by some who think less of the truth than they do of their own way; but the argument stands untouched.

Christian institutions are peculiar to the gospel of Christ—they are institutions erected by Christ. We have gospel precepts for certain ordinances, such as baptism and the Lord's Supper. These are peculiar to the gospel, wherein they are plainly instituted. We might quote to a great length from the best of Protestant writers to prove their general agreement in this, that *gospel duties are based only on plain and positive precepts*. We cannot say, however, that they are all and always consistent with this declaration, for it is made to meet the Catholics in their argument for tradition. It does not seem to have been made strictly for home use! This principle, applied to Sunday, will rule it out, as not being a gospel

institution. There is no precept for its observance; no reason was ever given why it should be observed; no instance of its having been observed. A few inferences, anything but necessary, are all that is ever adduced in its favor. But these can never institute an ordinance; nothing but an express precept will suffice for this.

We have another principle to apply to it which must be decisive. While the gospel enforces morality, it does not originate it. Gospel institutions, therefore, are *not moral* but *positive*. This truth is, and must be, acknowledged by all. We do not mean that positive institutions are not obligatory; they are, but not in the same sense that moral duties are, because we are differently related to them. And this distinction is not merely one in theory; it is universally recognized in practice. This we will show.

Christian ordinances are for the household of faith; not for infidels or disbelievers; while moral duties are of universal application. By a simple statement of facts, of ordinary occurrence, this may be made clear to every mind. Two persons—a young gentleman and a young lady—call upon a minister and ask to have the rite of marriage solemnized. As a matter of professional duty the minister may inquire if they are, or intend to become, followers of Christ. But this is not a requisite to marriage. He will marry them if they are unbelievers, because he recognizes the truth that marriage is not a Christian institution. Marriage was instituted before the fall of man; it was given to the race, and does not belong to any class or nation. It was never restricted to a class. If it were a religious institution there would be no legitimate children except those born in the church. But the Bible will not justify such a position. Doubtless the minister does right in marrying them, though they are not Christians. And for this reason it is proper for legislators to enact laws for the protection of the marriage rite and tie; it is in no sense religious legislation, or legislation for the church. It is for all classes—for the people at large.

But suppose that the same couple return to the same minister and ask to be baptized. Now the question of their belief in Christ is relevant—it is a necessity. Suppose they both declare their entire disregard of Christ and his gospel—will he baptize them? Of course he will not. And why not? Because baptism is a *Christian institution*, and they are not competent to receive it. But if they cannot be baptized, may they not at least partake of the Lord's supper? Again they are refused. This too, is a Christian ordinance, and *they who reject Christ have no right to observe the institutions of Christ*.

This being an accepted fact, we never find the pastors and their flocks asking the legislature to enact laws compelling all classes—believers and unbelievers—to be baptized and to partake of the Lord's supper. So far are they from this, they would reject as a monstrous innovation any legislation to that end by the civil government. As ordinances of Christ—Christian institutions—they

may not be the subjects of civil enactments. No church would for a moment accept a law of the State which required infidels to observe these ordinances of Christ. No minister would comply with the terms of such a law if it were enacted. We repeat it: this distinction is clearly defined, easily recognized, and universally accepted in practice.

And now we inquire, In this classification of institutions, where does the Sabbath belong? We have denied and repeatedly asked the clergy of the Protestant churches to make good their position, that the Sabbath is a Christian institution. But we have never succeeded in getting one to argue the position. We declare that there is no such thing as "*the Christian Sabbath*." It has no existence. We point to the chapter and verse where baptism was commanded; we can show the act of instituting the Lord's Supper; but who will show us when, and by whom, a "Christian Sabbath" was instituted? What are the terms in which it was enacted? It has no foundation in the Scriptures. And our Sunday-Sabbath friends virtually acknowledge their weakness on this point by acting inconsistently with their own position. They affirm that their Sabbath is a Christian institution, and then, in contravention of every principle which governs their actions in regard to Christian institutions, they ask the legislature to make and enforce a law to compel infidels and atheists to observe it! To be perfectly consistent they should unite in asking for "a police regulation" in behalf of baptism and the Lord's Supper, and thus place all Christian institutions on an equal footing!

How They Look at It.

THAT the position taken by the Republican party in reference to the Sunday Law brings this question forward as the leading issue of the present campaign, is evident to the most casual observer. That they have taken their position unqualifiedly and undisguisedly at the dictation of the church party, regardless of the rights and privileges of those who hold a different view in the Sabbath question, is equally plain. An article in the *Colusa Sun* of Aug. 26, 1882, under the heading, "The Issue," clearly sets forth the situation as it will appear to very many:—

For more than twenty years this law has slumbered among our statutes, and its antiquity must be venerated. The observance of Sunday, saith the preacher, "is a matter of conscience," therefore, (?) it is a subject for legislative enactment. We, too, have a profound respect for the Sabbath, but not after the manner of these Scribes and Pharisees. Concerning the "Sabbath" we believe that the Jew and the Adventist should be permitted to rest on Saturday undisturbed, and they themselves disturbing none. Other religionists should be protected in observing Sunday if they so elect. They should not be allowed to disturb anyone else. We believe that it would be well to set apart one day of the week as a day of rest for the nation, and those who wish to rest should have the quiet which is seemly and necessary. We would even be in favor of setting apart Sunday, because the majority already observe that day. This would require no sumptuary law. The question of buying and selling would be no part thereof. If we favored prohibition, we would not conceal prohibition in the guise of a Sunday Law. We would have a law which would say to the rum-seller, "You must not sell—on Monday or on any other day." A law which would say to the civil authorities, "You must not license." This you must not do, not because of Sunday, but because it is morally wrong. Then the observance of the day of rest would not be hampered with the prohibition law; and the enforcement of the prohibition law would not be disguised and complicated by a Sunday Law.

Like the Sacramento Republicans we are in favor of a Sunday Law with modifications; but we would have the honesty, the manhood, and the courage to state these modifications.

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 14, 1882.

Not a Politician.

Now that politics and religion are so blended in the canvass, and the "venerable day of the sun" is sought to be enforced on all, even to the exclusion of the Sabbath of the Lord, we, as observers of the true or Bible Sabbath, consider it our duty to speak out and let the people know the reasons of our faith.

In advocating the claims of the Bible Sabbath we have been misunderstood, sometimes misrepresented, accused of uniting with liquor sellers and abetting the vilest crimes. And now that a point of our religious faith, an institution of the Creator of all, which we highly reverence, is opposed by a large class of politicians in their efforts to exalt an institution which has no foundation in the Bible, we expect to be misunderstood again, and it will be claimed that we are gratifying a party preference in our course. To place ourselves right before the people, we think it proper to briefly state what has been our political experience.

In our early boyhood we entered a printing-office and we were thus brought up in the midst of political newspapers. About that time, President Jackson vetoed the United States Bank, which caused the political contests to become very heated. We took the side of Jackson, and so continued for years. We were editing a Democratic paper in Sauk Co., Wis., at the time when the "Fugitive-slave Bill" was passed by Congress. That action was very displeasing to us. Our sympathies then passed over to the "Free Soil Party." Soon after this we accepted the religious faith which we now hold, and as we were not close bound to any political party, we ignored politics entirely and cast no vote. We continued thus till the war broke out in 1861, when we renewed our interest in the affairs of the nation, and voted with the Republican party. We voted for Grant, Hayes, and Garfield. But we took no active part in politics, and in our connection with the SIGNS OF THE TIMES for the last four years, have found some of our warmest friends in the Democratic party. Our paper takes no cognizance of politics, being of a purely religious character. Its circulation is quite large in some parts of the Southern States. Yet we have never tried to hide the fact that our personal sympathies were decidedly with the Republican party.

With the most kindly feelings for that body we went to Sacramento. But there we were pleading for a principle higher than politics, and we took particular pains to declare that we did not go as a politician. It was our hope, and the object of our endeavor, to see the State Convention take such a liberal view of the Sunday question as was taken by the County Convention of the Republicans in Sacramento. We did not demand any abatement of the Sunday enforcement further than to ask an exemption from penalties of those who conscientiously keep the seventh-day Sabbath. This was ignored; and a plank of "glittering generalities" adopted, which could be construed liberally toward almost anybody except those who by right should be exempted.

We think the Convention made a great mistake. It was evidently the desire of the Committee to conciliate the interests which could command the votes. This in politics is to be looked for. But we think they did not act wisely. So far as we can judge by the papers, they failed to satisfy the various interests represented in the Convention. It looks to us like a case of masterly indecision! An effort to catch all, as a result pleasing none.

We will only say this more, that the request of Colonel Babcock was modest, and if the party were really, as it is professedly, opposed to the expression passed at San Jose against "sumptuary laws," it could not do less than grant the request of those whom Colonel Babcock represented. If there is any difference between the two parties in regard to "sumptuary laws" it does not appear in the platforms. But we forbear. We have no faith in politics, and only wish that religion might be kept separated from them, and left to be advocated in the pulpit instead of on the stump.

The Seventh Day and the First Day.

THEIR CLAIMS TO BE CONSIDERED THE DIVINELY APPOINTED WEEKLY SABBATH, COMPARED IN THE LIGHT OF THE SCRIPTURES.

If God has a law binding upon us as his creatures, it is important that we understand its claims; for that law is not only a rule of right by which our actions are to be regulated in this life, but it is the instrument in accordance with which all decisions will be made affecting our eternal destiny. We are to be judged, says James, by the royal law of liberty. James 2. And ages before James wrote, Solomon put on record these impressive words: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into Judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12: 13, 14.

If, then, there is a divinely appointed Sabbath for the human family, it is important to understand it, to know the precise time to be thus used, and the duties which belong to it, lest in the scrutiny of the coming Judgment we shall be speechless under the charge of duty neglected; or, if we shall offer to God an unacceptable substitute in place of what his law enjoins, we shall meet the withering challenge, "Who hath required this at your hand?"

The word Sabbath means rest. The Sabbath-day is the rest-day. But no rest-day can lay any claim to observance on the part of the human family except such as can show in its behalf the example of some divine being in resting upon it, and some divine law clearly enjoining it. Any man might fix upon a certain day in which to rest, and it would become his rest-day; but it would be of no binding obligation upon anyone else. The State might enjoin all its citizens to rest upon a specified day, but there would be nothing necessarily divine about this; and the duty of obeying the injunction would depend upon the question whether or not it involved the violation of any higher law. But there can be no rest-day of the Lord, except some day upon which he has rested; and the only Sabbath which can be of any divine obligation, and the only one which we are anywhere in the Bible required to observe, is the Sabbath, rest-day, of the Lord.

We are thus thrown back upon historical testimony in reference to the first question that arises as touching the respective claims of the seventh day and the first day to be considered the Sabbath. The first essential fact in the institution of a sacred Sabbath being the rest of some divine being on the day of that Sabbath, we have first to inquire upon which of these days, if either, we have any record that any divine being ever rested. It is a simple matter of history, in regard to which there can be no dispute. What saith the record?

1. THE SEVENTH DAY.—Did any divine being ever rest on this day? Gen. 2:2 declares expressly that God, after laboring six days in the work of creation, did rest on the seventh day, devoting the entire day to cessation from labor and the contemplation of his glorious work. And from this point to the close of the Revelation, in the New Testament as well as the Old, the seventh day is everywhere and always recognized as the rest-day. After the crucifixion of Christ, the holy women "returned and prepared spices and ointment, and rested the Sabbath day according to the commandment." Luke 23:56. We have no instance in all the Bible in which any Bible writer, or any one approved of God, ever regarded it otherwise.

2. THE FIRST DAY.—Did any divine being ever rest on this day? In all the revelation of God to man, there is not an intimation of any such thing. On the other hand, wherever the first day of the week is mentioned in the Bible, it is mentioned as a day of labor. On the first day of the first week of time, God labored in the work of creation. On that first day when Christ arose, the women resumed the work they had suspended on the Sabbath, the day before. Luke 24:1. The other disciples were engaged as on other days. Two of them journeyed to Emmaus and back, a distance of fifteen miles. Luke 24:13, 33. On another first day, Paul went on foot twenty miles from Troas to Assos, on a long journey from Philippi to Jerusalem, joining his brethren at Assos, and proceeding thence by ship. Acts 20:6, 13. Once more the first day of the week is mentioned, and this time it is in the instruction which Paul gave to the churches of Galatia and Corinth to prepare their contributions on that day at their own homes; in other words, to engage in secular work, look-

ing over their worldly affairs, which would be proper only on a secular day. These are all the times the first day is mentioned in the Bible; and the sum of the evidence is this: No divine being ever rested on that day; no inspired person, or any person acting under the direction of the Lord, ever rested on that day as a Sabbath; but, on the other hand, it is always spoken of as a working day, and such instruction given as would compel us to devote it to secular purposes. What a contrast between this and the record concerning the seventh day! Surely no one can hesitate a moment in determining on which side the evidence lies in reference to the point now before us.

3. THE SEVENTH DAY.—The record in Genesis continues that "God blessed the seventh day." Gen. 2:3. This is another essential idea in the institution of a Sabbath. Some one competent to perform such an act must place a blessing upon the day, that is, make it blessed or holy time, and attach a blessing to its observance. This was done to the seventh day.

4. THE FIRST DAY.—Was any blessing ever placed on the first day of the week as a day of rest or Sabbath? There is not a syllable of the kind. Christ never mentioned the day, so far as the record goes, and the apostles spoke of it, as we have seen, only as a secular day. In this respect, also, it is wholly wanting.

5. THE SEVENTH DAY.—We read further in Gen. 2:3, "And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." To sanctify means to set apart to a sacred or religious use. In case of a day of rest this could be done in only one way, and that is by telling how it should be used, by giving directions to use it in a sacred or religious manner. But any such direction, as the reader will see at once, constitutes a law. Then a law was given for the observance of the seventh day, just as soon as the two preceding steps essential to the institution of a Sabbath, namely, the resting and blessing, had been taken. Without this, it would not have been binding on the human family. A very important fact is thus brought out, which we wish the reader to mark well. It is this: that although the book of Genesis gives us no copy of a Sabbath law, it does give us the record that such a law was given in the very beginning when the Sabbath was instituted. And when the time came for God to promulgate in a formal manner to the children of men the principles of his moral government, as he did on Sinai, twenty-five hundred years afterward, the Sabbath law appears in the very bosom of the decalogue, drawn out in explicit terms, and pointing back for its origin to the great facts of the creation week. For whose benefit this law was given, both in its original enactment and in its promulgation from Sinai, our Lord informs us when he says, "The Sabbath was made for man." Mark 2:27.

6. THE FIRST DAY.—We now raise the vital inquiry concerning the first day of the week, Was there ever any divine law given for its observance? And the most strenuous advocate of Sunday sacredness is obliged to admit that there was not. What claim, then, has it upon our regard? None whatever; for Paul says that "where no law is there is no transgression," Rom. 4:15; and again, "Sin is not imputed when there is no law." Rom. 5:13. True there is an effort, more or less persistently made, to manufacture in its behalf apostolic example, which does not exist, and to draw some philosophical conclusions from the work of Christ which some theological teachers would fain persuade the people to believe to be just as good as law. But it is of no use. No reasonable mind will be satisfied with any such flimsy pretext. There must be law openly promulgated, and definitely expressed, or there can be no obligation. But of law for Sunday observance there is not the first syllable in all the Bible. Under these circumstances, men have done what a moderately inventive faculty, uninfluenced by the fear of God, would suggest. Having an institution which they are determined to keep, and needing a law in its defense, when they find none in the Bible what must they do next? Make one themselves. And this is just what they have done; and this is the only kind of law Sunday can plead in its behalf. The first law of this kind was one mentioned in another portion of this paper, namely, the law made by Constantine, in A. D. 321, while he was yet a heathen, in behalf of Sunday as a heathen festival, and which was baptized by pope Sylvester into a Christian ordinance. This was the great prototype of all Sunday laws which have been, or which may be hereafter, enacted.

We have now examined the claims of the seventh and first days to Sabbath sacredness under three heads: First, the rest of some divine being as necessary to the foundation of the Sabbath institution; secondly, the blessing necessary to the day; thirdly, a law enforcing its observance. Under each we have found the seventh day abundantly supplied with evidence, but nothing whatever in behalf of the first day. Other points we reserve to a future paper.

Hoping for More.

THE California *Christian Advocate* is not wholly satisfied with the Sunday plank of the Republican platform; yet it thinks something is gained, and it does not dare to surrender its present meager consolation for fear of losing all. Its motto seems to be, Keep what you get, and get more when you can. Thus, in its issue of Sept. 13 it says: "We are not disappointed in the action of the Republican Convention. Its platform is the exact opposite of that of the Democratic party on the Sabbath question." But it hastens to add: "Men who pretend to be temperance men, and now threaten to bolt the Republican ticket and to defeat it, are simply tools and agents of the League of Freedom. *We cannot hope to get everything we want at one time.* To form a third party now would be a malicious piece of political insanity which would inevitably result in electing the Democratic ticket, and repealing the Sunday law."

In the foregoing extract we have italicized that sentence which contains the gist of the whole matter. They have not all they want; they hope and intend to get more. At the Sacramento Convention, Eld. Waggoner remarked to one of the delegates, that "what the Sunday people then asked is but a tithe of what they will ask by and by." The delegate appeared to be utterly incredulous on the point. But the *Advocate* admits it all. We are glad to see such statements. They will open the eyes of many.

Smash-Up in Politics.

THE prophecy was published in a California paper some months ago that the Sunday question would go far toward breaking down party lines. And so it has come to pass. It is the over-shadowing question of the time; literally, "the bone of contention" in every community. And the end is not yet. It is destined to be the cause of more discord and evil than any question which has troubled our country. If, indeed, it were a "Christian Sabbath," as is so strongly claimed; if its friends could prove that it had its origin and sanction in the Bible, then they would no doubt be content to leave its advocacy to the pulpit, as they do *all truly Christian institutions*, as baptism and the Lord's supper. But it is because they understand that it has not the basis or characteristics of a Christian institution, that they throw it into politics, and demand that candidates shall uphold it or lose their votes.

But we are now to notice the effect it has had on the condition and prospects of political parties. When the strong effort was made to enforce the law in this State, its friends early announced that they would vote for no man for office who would not indorse it. As it was regarded as a settled fact that they could command votes enough to control the election, it was easy to foresee that the political parties would have to act in reference to this expressed determination. It was already forced upon the parties before any conventions had met.

The Democratic State Convention met early—in June. It took a position against the Sunday Law. Immediately, there was a cry raised against its action all over the State, and the defections from the party were so numerous that it looked as if a regular stampede from the Democratic camp must be the result. To all appearance, the Republicans could have everything their own way if they would come out squarely on the side of the Sunday Law, and that it would do so appeared to be a foregone conclusion.

The Republicans met this expectation by declaring in favor of the Sunday Law, and the enthusiasm manifested over that resolution was truly unbounded. The delegates appeared to be inspired with a confidence that they would have a mere "walk over" in the coming race.

A short time has elapsed, and a wonderful change has taken place. Instead of a defection of scattered individuals, whole bodies are turning away from the

gilded platform. The temperance people, who have persistently favored the Sunday Law because it was a temperance law, are now dissatisfied because they could get no recognition of their mild request in favor of local option. The favor which they asked was small in comparison to that which they had reason to expect from the professions of those papers and speakers who had dissected and repudiated the Democratic platform. But they were ignored entirely.

The church people are dissatisfied because the platform declares in favor of "a day of rest and recreation," and plainly disavows "the right or the wish to force any class of our citizens to spend that day in any particular manner," and only looking to "the suspension of all unnecessary business upon that day." All this is exactly what the churches did not want. For, (1) They do not want Sunday used as a day of recreation. The Sunday picnics and parades, etc., etc., they wish to have suppressed, while this platform indorses them, and all other Sunday recreations. (2) They are opposed to having all spend the Sunday in a manner to suit themselves, even if they do cease from ordinary labor on that day. They regard it as a religious institution, and want a law which will compel everybody to keep it according to *their ideas* of its sacredness. And, (3) They cannot fix the meaning of the platform to any particular kind of business. When an effort was made to procure warrants against railroad employes, they were refused on the ground that the law did not apply to them. Suppose it shall be decided that railroading, telegraphing, and the work of livery-stables, barber shops, bakeries, markets, etc., are "necessary business," we might as well have no law at all. It was decided in an Indiana court that, to some people at least, cigars are "a necessity," and may, therefore, be sold on Sunday! But wine and brandy are equally a necessity to others, while hundreds might not only plead, but prove, that it is absolutely necessary to labor on that day to procure subsistence for their families. Is it any wonder that a meeting of ministers repudiates this platform nearly unanimously?

But of all people the "League of Freedom" ought to be the best satisfied with the action of the Sacramento Convention. We do not attach any significance to its choice of a wholesale liquor-dealer as Chairman, because the political position of Newton Booth might well entitle him to that honor. But Mr. Shaeffer, late President of the League, was a member of the Convention. He addressed the Platform Committee immediately after Col. Babcock. He urged them to ignore the temperance question; he assured them that liquor-dealers would not only work in the party if they would take no position in favor of prohibition, but promised that the saloon men would close on Sunday, and uphold the Sunday Law, if prohibition were ignored. All understood that he spoke in behalf of the liquor interest, and his associates, to whom he referred, assented to all he said and promised. And the Committee did all that he asked, and he was the only one who received such a favor. In addition to this, a candidate for Governor was selected who, as it was said in a speech in his favor in the Convention, is one of our first wine producers, and he has acted as president of the Wine Growers' Association. It must be because trafficking in liquors stamps out all the fine feelings of our nature, that the League is so ungrateful as to repudiate the platform! Mr. Shaeffer said that he appeared there in behalf of the liquor interest, but the League has taken action on the matter, and has repudiated all that he said and promised. Who can trust to anything in politics?

How will these conflicting interests affect the vote? It is impossible to tell. And if the Republicans triumph in the election, what will be the result as to the Sunday controversy? That is equally impossible to tell. They will have kept the pledge of their platform full as well as political parties usually meet their platform pledges, if they let the present Sunday Law stand in the code untouched. It has been a dead letter thus far, and may be in the future. It is very evident that all that has been done in its favor thus far is the result of a little enthusiasm worked up under a strong pressure, which does not seem to retain its heat after the first outburst.

Thus far in regard to the present political outlook. As to the final outcome of all these things we have our views well defined, but that does not come within the scope of this article.

THE seventh day is the Sabbath of the Lord thy God

The Signs of the Times.

SPECIAL EDITION.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 14, 1882.

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The article in another column on the comparative claims of the seventh day of the week and the first day of the week, to our regard, as the weekly Sabbath, contains arguments which lie at the very foundation of this subject, and must determine our attitude, as candid and earnest seekers after truth, on the Sabbath and Sunday questions. Do not pass it by because it is somewhat lengthy. One or more numbers will appear in future papers. Read them all. It is designed to present arguments and evidence which will fully answer, though in a concise form, the important and decisive question, Which is the right day to keep as the Sabbath? the seventh day of the week, or the first day?

A Third Party.

On account of the great dissatisfaction of many Republicans with the Sunday plank of the platform, there are strong rumors that another Convention will be called, and a third party enter the field in whose platform the Sunday question will be duly deified, and the temperance movement closely wedded therewith.

Strong Talk.

DR. McDONALD, President of the Home Protection Association, a life-long Republican, is reported in our exchanges as publicly declaring that he is "disgusted with the Sunday Law plank in the platform," asserting that it "has no backbone, and is too treacherous and unsafe" for Christians to trust themselves upon it. And the *Rescue*, the organ of the Good Templars, says: "As regards the temperance question the Sunday plank is an entire blank, acceptable to the League of Freedom, and entirely in their interests."

The Ground of Complaint.

MANY Republicans are utterly dissatisfied with the Sunday plank in the platform. That favors Sunday as a day of rest and recreation. This word "recreation" is the bait which catches the element which in the church sense, is utterly anti-Sunday. To the saloonists and hoodlums, drinking, carousing, attending beer gardens, and all kinds of amusements, is "recreation." That is just what they want the Sunday for; and if the Republican party will secure them the day for such purposes they want no more. Indeed they are entirely satisfied with the plank; for they care nothing about that clause which speaks of making it a day of rest, even taking it in its most religious sense. They are willing all should rest who wish to, knowing that there are plenty of others who will go for the recreation. But the church party, while they endorse the resting clause, cannot countenance the recreation part. Hence their dissatisfaction with the plank.

Bishops Too Soon.

WHEN Martin Van Buren was a candidate on the "Free-Soil" ticket, a functionary of the Episcopal Church refused to vote for him on the ground that he was too recently come from the pro-slavery ranks.

"Do you not receive converts just from the ranks of the enemy, into your church?" he was asked.

"Yes," he replied, "but we do not make bishops of them at once."

We think it would have been well for the "church vote," or those controlling it, to have put some of the politicians and political editors into training before they started them out on a theological campaign. They seem to act awkwardly in the new harness. In a re-

port in the S. F. *Alta* of a speech of a prominent candidate, wherein he defends the Sunday Law, are the following words:—

"At San Jose, they declared all this to be sumptuary, and, what is worse, they charge it all to Jefferson and Jackson. This is rough on those two old men; for they were both strictly religious, and observed the Sabbath as a divine institution."

In our youthful days we were a great admirer of "Old Hickory," and his frequent use of his favorite strong expression, "By the Eternal," was overlooked in the stout-hearted old soldier. In the latter part of his life he was decidedly of a religious turn.

We were a "Jeffersonian Democrat," too, and thought we understood Jefferson. Previous to 1882, we considered Jefferson an infidel; never once did we hear it hinted that he was "strictly religious." But we yield; we change our mind. We admit that he was as pious as a California politician!

The Spirit of the Contest.

We clip the following from a secular political paper. The object seems to be to give an idea of the present political campaign. It is only an extract from a long article:—

"The whole moral forces of the commonwealth, from center to circumference, have been aroused to furious indignation—not only all the church people, but all others who sympathize with them, all who have sprung from the loins of Christian women and been baptized on the Christian Sabbath—and he who expects to be elected on such a damnable platform, especially in this county, is no less than an unreasoning fool. In this Cain-like resentment against mankind, J— T— has kindled a veritable religious war as vehement in its spirit as ever flamed in the glens of Scotland. Since the conflict has been begun by the powers of darkness, let the fighting go on and the forces continue to be arrayed in solid phalanx; the churches against the gin-mills; Sunday-schools against the brew-houses; Christian women against the destroyers of their households; morality against vice; God against the devil. The former may lose the battle on the Barbary Coast and other confines of hell; but elsewhere, as sure as the great stone was rolled away from the door of the sepulcher on the morning of the first day of the week, the honor of California civilization shall be redeemed."

What a climax! If such is indeed the nature of the conflict in which the political parties are engaged; if a "religious war" is kindled, "as vehement in its spirit as ever flamed in the glens of Scotland," then unhappy was the day to our nation in which religion was forced into American politics! If this is the spirit engendered by this religious controversy, then the sooner religion is voted out of politics the better for the welfare of all people; especially the better for pure Christianity, which depends for support on the loving spirit and peaceful lives of its professors, and is always injured by the frenzied zeal of worldly-minded advocates.

The conflict was begun, however, and the subject was forced into politics when it was publicly announced that no man must be voted into office unless he adhered to the Sunday Law. This was the first step toward a "religious test" for eligibility to office.

Why do They do It?

It seems to us that it is full time for the religious-political speakers and writers to cease their affirmation that the workingman's only hope of a day of rest depends upon upholding the present Sunday Law. A political paper says of those who do not approve of it that they mean,

"To deprive the workingmen of a legal holiday—a day set apart for rest and relaxation by law—and thus aim a blow at the toiling 'mud sills of creation.'"

Anyone who is not lamentably ignorant of the laws of California knows that the Sunday Law of the Penal Code makes no provision whatever for a legal holiday. The Civil Code makes every Sunday a legal holiday, and the workingman would have his legal holiday—"a day set apart for rest and relaxation by law"—if the Sunday Law of the Penal Code were entirely abolished. We would be pleased to see some one undertake to disprove this statement.

The fact is that the present excitement is not at all to secure to the workingman "a legal holiday." We do not know of a single interest or a single individual in the State by whom the Sunday legal holiday has been attacked. The Sunday Law regards the Sunday only from a religious standpoint; and as a religious observance, and not as a legal holiday, it is now forced into politics. It is because its friends do not want it as a

legal holiday for rest and relaxation—or "rest and recreation" as the latest and "authorized version" has it—that it is made a political question at this time.

Yes, say the clerical advocates of the Sunday Law, it is the "Christian Sabbath," and must be observed in a manner becoming its sacred character.

Why not, then, take that position openly and unflinchingly, and not tell the people that it is not a question of religion at all, but merely a "police regulation" or a "sanitary measure?" It is too plain to admit of denial that all this pleading for the Sunday Law as a necessity in order to provide a legal holiday for the workingman, or that it is a mere police regulation, is a mere subterfuge—no better than a rank deception. This we have claimed from the beginning of this Sunday-Law excitement.

We do not affirm, however, that all the people, all the politicians, or even all the ministers who have asserted this, are yet well enough informed on the subject to be aware of the nature of the deception which is thus being practiced. We are sorry for them, and shall do all in our power to enlighten them. And with us it becomes a matter of anxious inquiry, How will they act in reference to it when they become better informed in respect to it? Will they then try to conceal their object by still advocating the Sunday Law for the sake of a legal holiday? Or will they come out openly and tell the public just what they want, and why they want it?

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