

The Signs of the Times.

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

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The Signs of the Times.

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

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"A LITTLE WHILE."

"A little while, and ye shall not see me, and again a little while and ye shall see me." John 16:16.
"For yet a little while, and he that shall come will come and will not tarry." Heb. 10:37.
"Yet once, it is a little while . . . and the desire of all nations shall come." Hag. 2:6, 7.

A LITTLE while, our fightings shall be over;
A little while, our tears be wiped away;
A little while, the presence of Jehovah
Shall turn our darkness into Heaven's bright day.

A little while, the fears that oft surround us
Shall to the memories of the past belong;
A little while, the love that sought and found us
Shall change our weeping into Heaven's glad song.

A little while! His presence goes before us,
A fire by night, a shadowy cloud by day;
His banner, love-inscribed, is floating o'er us;
His arm almighty is our strength and stay!

A little while to live and work for Jesus,
To gather with the reapers till he come.
O let not faithless fears and doubts seize us—
A little while, and then the harvest-home!

A little while! 'Tis ever drawing nearer—
The wished-for dawning of that glorious day.
Blest Saviour, make our spirit's vision clearer,
And guide, oh guide us in the shining way.

A little while! Oh blessed expectation!
A little while! "Lord, tarry not," we cry;
Our hearts upleap in fond anticipation.
"Rejoice! The coming of the Lord is nigh!"
—F. J. J., in *The Christian*.

General Articles.

Bible Sanctification.

TRUE AND FALSE THEORIES CONTRASTED.

BY MRS. E. G. WHITE.

THE sanctification set forth in the sacred Scriptures has to do with the entire being,—spirit, soul, and body. Here is the true idea of entire consecration. Paul says that the church at Thessalonica may enjoy this great blessing. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

There is in the religious world a theory of sanctification which is false in itself and dangerous in its influence. In many cases, those who profess sanctification do not possess the genuine article. Their sanctification consists in talk and will-worship. Those who are really seeking to perfect Christian character will never indulge the thought that they are sinless. Their lives may be irreplicable, they may be living representatives of the truth which they have accepted; but the more they discipline their minds to dwell upon the character of Christ, and the nearer they approach to his divine image, the more clearly will they discern its spotless perfection, and the more deeply will they feel their own defects.

When persons claim that they are sanctified, they give sufficient evidence that they are far from being holy. They fail to see their own weakness and destitution. They look upon themselves as reflecting the image of Christ, because they have no true knowledge of him. The greater the distance between them and their Saviour, the more righteous they appear in their own eyes.

While with penitence and humble trust we meditate upon Jesus, whom our sins have pierced and our sorrows have burdened, we may learn to walk in his footsteps. By beholding him we become changed into his divine likeness. And when this work is wrought in us, we shall claim no righteousness of our own, but shall exalt Jesus Christ, while we hang our helpless souls upon his merits.

Our Saviour ever condemned self-righteousness. He taught his disciples that the highest type of religion is that which manifests itself in a quiet, unobtrusive manner. He cautioned them to perform their deeds of charity quietly; not for display, not to be praised or honored of men, but for the glory of God, expecting their reward hereafter. If they should perform good deeds to be lauded by men, no reward would be given them by their Father in Heaven.

The followers of Christ were instructed not to pray for the purpose of being heard of men. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Such expressions as this from the lips of Christ, show that he did not regard with approval that kind of piety so prevalent among the Pharisees. His teachings upon the mount show that deeds of benevolence assume a noble form, and acts of religious worship shed a most precious fragrance, when performed in an unpretending manner, in penitence and humility. The pure motive sanctifies the act.

True sanctification is an entire conformity to the will of God. Rebellious thoughts and feelings are overcome, and the voice of Jesus awakens a new life, which pervades the entire being. Those who are truly sanctified will not set up their own opinion as a standard of right and wrong. They are not bigoted or self-righteous; but they are jealous of self, ever fearing, lest a promise being left them, they should come short of complying with the conditions upon which the promises are based.

Many who profess sanctification are entirely ignorant of the work of grace upon the heart. When proved and tested, they are found to be like the self-righteous Pharisee. They will bear no contradiction. They lay aside reason and judgment, and depend wholly upon their feelings, basing their claims to sanctification upon emotions which they have at some time experienced. They are stubborn and perverse in urging their tenacious claims of holiness, giving many words, but bearing no precious fruit as proof. These professedly sanctified persons are not only deluding their own souls by their pretensions, but are exerting an influence to lead astray many who earnestly desire to conform to the will of God. They may be heard to reiterate again and again, "God leads me! God teaches me! I am living without sin!" Many who come in contact with this spirit encounter a dark, mysterious something which they cannot comprehend. But it is that which is altogether unlike Christ, the only true pattern.

Bible sanctification does not consist in strong emotion. Here is where many are led into error. They make feelings their criterion. When they feel elated or happy, they claim that they are sanctified. Happy feelings or the absence of joy is no evidence that a person is or is not sanctified. There is no such thing as instantaneous sanctification. True sanctification is a daily work, continuing as long as life shall last. Those who are battling with daily temptations, overcoming their own sinful tendencies, and seeking for holiness of heart and life, make no boastful claims of holiness. They are hungering and thirsting for righteousness. Sin appears to them exceedingly sinful.

There are those claiming sanctification who make a profession of the truth, like their brethren,

and it may be difficult to make a distinction between them; but the difference exists, nevertheless. The testimony of those claiming such an exalted experience will cause the sweet spirit of Christ to withdraw from a meeting, and will leave a chilling influence upon those present, while if they were truly living without sin, their very presence would bring holy angels into the assembly, and their words would indeed be "like apples of gold in pictures of silver."

In summer, as we look upon the trees of the distant forest, all clothed with a beautiful mantle of green, we may not be able to distinguish between the evergreens and the other trees. But as winter approaches, and the frost king incloses them in his icy embrace, stripping the other trees of their beautiful foliage, the evergreens are readily discerned. Thus will it be with all who are walking in humility, distrustful of self, but clinging tremblingly to the hand of Christ. While those who are self-confident, and trust in their own perfection of character, lose their false robe of righteousness when subjected to the storms of trial, the truly righteous, who sincerely love and fear God, wear the robe of Christ's righteousness in prosperity and adversity alike.

Self-denial, self-sacrifice, benevolence, kindness, love, patience, fortitude, and Christian trust are the daily fruits borne by those who are truly connected with God. Their acts may not be published to the world, but they themselves are daily wrestling with evil, and gaining precious victories over temptation and wrong. Solemn vows are renewed and kept through the strength gained by earnest prayer and constant watching thereunto. The ardent enthusiast does not discern the struggles of these silent workers; but the eye of Him who seeth the secrets of the heart, notices and regards with approval every effort put forth in lowliness and meekness. It requires the testing time to reveal the pure gold of love and faith in the character. When trials and perplexities come upon the church, then the steadfast zeal and warm affections of Christ's true followers are developed.

We feel sad to see professed Christians led astray by the false and bewitching theory that they are perfect; because it is so difficult to undeceive them and lead them into the right path. They have sought to make the exterior fair and pleasing, while the inward adorning, the meekness and lowliness of Christ, is wanting. The testing time will come to all, when the hopes of many who have for years thought themselves secure, will be seen to be without foundation. When in new positions, under varied circumstances, some who have seemed to be pillars in the house of God reveal only rotten timber beneath the paint and varnish. But the humble in heart, who have daily felt the importance of riveting their souls to the eternal Rock, will stand unmoved amid the tempests of trial, because they trusted not to themselves. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

Those who take pains to call attention to their good works, constantly talking of their sinless state, and endeavoring to make their religious attainments prominent, are only deceiving their own souls by so doing. A healthy man, who is able to attend to the vocations of life, and who goes forth day after day to his labor, with buoyant spirits and with a healthful current of blood flowing through his veins, does not call the attention of every one he meets to his soundness of body. Health and vigor are the natural conditions of his life, and therefore he is scarcely conscious that he is in the enjoyment of so rich a boon.

Thus it is with the truly righteous man. He is unconscious of his goodness and piety. Religious principle has become the spring of his life and conduct, and it is just as natural for him to bear the fruits of the Spirit as for the fig-tree to

bear figs, or for the rose-bush to yield roses. His nature is so thoroughly imbued with love for God and his fellow-men that he works the works of Christ with a willing heart.

All who come within the sphere of his influence perceive the beauty and fragrance of his Christian life, while he himself is unconscious of it, for it is in harmony with his habits and inclinations. He prays for divine light, and loves to walk in that light. It is his meat and drink to do the will of his Heavenly Father. His life is hid with Christ in God; yet he does not boast of this, nor seem conscious of it. God smiles upon the humble and lowly ones who follow closely in the footsteps of the Master. Angels are attracted to them, and love to linger about their path. They may be passed by as unworthy of notice by those who claim exalted attainments, and who delight in making prominent their good works; but heavenly angels bend lovingly over them, and are as a wall of fire round about them.

Our Saviour was the light of the world; but the world knew him not. He was constantly employed in works of mercy, shedding light upon the pathway of all; yet he did not call upon those with whom he mingled to behold his unexampled virtue, his self-denial, self-sacrifice, and benevolence. The Jews did not admire such a life. They considered his religion worthless, because it did not accord with their standard of piety. They decided that Christ was not religious in spirit or character; for their religion consisted in display, in praying publicly, and in doing works of charity for effect. They trumpeted their good deeds, as do those who claim sanctification. They would have all understand that they were without sin. But the whole life of Christ was in direct contrast to this. He sought neither gain nor honor. His wonderful acts of healing were performed in as quiet a manner as possible, although he could not restrain the enthusiasm of those who were the recipients of his great blessings. Humility and meekness characterized his life. And it was because of his lowly walk and unassuming manners, which were in such marked contrast to their own, that the Pharisees would not accept him.

The most precious fruit of sanctification is the grace of meekness. When this grace presides in the soul, the disposition is molded by its influence. There is a continual waiting upon God, and a submission of the will to his. The understanding grasps every divine truth, and the will bows to every divine precept, without doubting or murmuring. True meekness softens and subdues the heart, and gives the mind a fitness for the ingrafted word. It brings the thoughts into obedience to Jesus Christ. It opens the heart to the word of God, as Lydia's was opened. It places us with Mary, as learners at the feet of Jesus. "The meek will He guide in judgment, and the meek will he teach his way."

The language of the meek is never that of boasting. Like the child Samuel they pray, "Speak, Lord, for thy servant heareth." When Joshua was placed in the highest position of honor, as commander of Israel, he bade defiance to all the enemies of God. His heart was filled with noble thoughts of his great mission. Yet upon the intimation of a message from Heaven, he placed himself in the position of a little child to be directed. "What saith my Lord unto his servant?" was his response. The first words of Paul after Christ was revealed to him were, "Lord, what wilt thou have me to do?"

Meekness in the school of Christ is one of the marked fruits of the spirit. It is a grace wrought by the Holy Spirit as a sanctifier, and enables its possessor at all times to control a rash and impetuous temper. When the grace of meekness is cherished by those who are naturally sour or hasty in disposition, they will put forth the most earnest efforts to subdue their unhappy temper. Every day they will gain self-control, until that which is unlovely and unlike Jesus is conquered. They become assimilated to the Divine Pattern, until they can obey the inspired injunction, "Be swift to hear, slow to speak, slow to wrath."

When a man professes to be sanctified, and yet in words and works may be represented by the impure fountain sending forth its bitter waters, we may safely say, that man is deceived. He needs to learn the very alphabet of what constitutes the life of a Christian. Some who profess to be servants of Christ have so long cherished the demon of unkindness that they seem to love the unhallowed element, and to take pleasure in

speaking words that displease and irritate. These men must be converted, before Christ will acknowledge them as his children.

Meekness is the inward adorning, which God estimates as of great price. The apostle speaks of this as more excellent and valuable than gold, or pearls, or costly array. While the outward adorning beautifies only the mortal body, the ornament of meekness adorns the soul, and connects finite man with the infinite God. This is the ornament of God's own choice. He who garnished the heavens with the orbs of light, has by the same Spirit promised that he will "beautify the meek with salvation." Angels of Heaven will register as best adorned, those who put on the Lord Jesus Christ, and walk with him in meekness and lowliness of mind.

There are high attainments for the Christian. He may ever be rising to higher attainments. John had an elevated idea of the privilege of a Christian. He says, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. It is not possible for humanity to rise to a higher dignity than is here implied. To man is granted the privilege of becoming an heir of God and a joint heir with Christ. To those who have been thus exalted, are unfolded the unsearchable riches of Christ, which are of a thousand-fold more value than the wealth of the world. Thus, through the merits of Jesus Christ, finite man is elevated to fellowship with God and with his dear Son."

Nature and Extent of Coming Judgments.

CLOSELY connected with the great prophetic outlines or chains of prophecy, we find many explicit statements of the determination of the Lord concerning the people and nations of the earth. We have seen that their wickedness will increase and become very great before the end of the world, and that the Lord Jesus will come to take vengeance. Will he come without any warning being given? This is a very interesting and important question to consider.

The Saviour foretold the destruction of Jerusalem and of her children, and declared it was because they knew not the time of her visitation. Luke 16:41-44. By this we judge that they might have known the time. God never visits a nation or an age in judgment without first giving a warning of impending danger. So it was with the antediluvians, the Sodomites, the Egyptians, the Ninevites, and the Jews. And by these examples we learn that it is not necessary that all, or even many, become convinced by these warnings; for many will not be convinced; but it has always been sufficient when they who tremble at his word, who are willing to believe, have been so fully warned that they might have opportunity to escape. Such was the warning to Noah, to Lot, to the Hebrews, to the people of Nineveh, and to those of the Jews who believed the preaching of Christ. The others of these several ages, having had the same warning, "knew not" till their destruction came upon them. There was no necessity for the ignorance of those who were destroyed, in any of these cases, for they all had full and timely warning. But they refused to listen, and hardened their hearts against the evidence presented to them.

Jerusalem might have averted the judgment that came upon her, for Jesus declared his willingness, yes, his desire, *often*, to have gathered her children, but they rejected his offer of mercy. Matt. 23:37. But there was one class that was especially guilty, and more than all others deserving of the wrath which fell upon that guilty nation; it was comprised of those who were instructed in the word of the Lord; to whom the Lord had intrusted the responsibility of teaching the people his truth; but who took away "the key of knowledge," who would neither enter in themselves, nor suffer others to enter in who were willing. Luke 11:52. Their guilt was that of the watchman at whose hand the Lord will require the blood of them that fall unwarned. Eze. 3:17-20. May the Lord spare in this our day, that we be not deceived by the cry of "peace and safety" when "sudden destruction" is coming.

That another destruction, great and terrible, is foretold in God's word, none can deny. And it becomes all who have any regard for his word, and for the salvation of themselves and of their fellow-men, to inquire (1) against whom these judgments are pronounced, and (2) at what time they are to be executed. If these judgments be

proclaimed, and yet it be not known whether they will overtake few or many, or what is the necessary preparation to escape them; or whether they are far off or near, whether at the coming of Christ or one thousand years subsequent to his coming, the trumpet will then give an uncertain sound, and "who shall prepare himself to the battle?" These different ideas are being advocated, and if it be truth that the destruction will not take place till a long time after Christ's second coming, or if there will be many who will escape that destruction, then they who proclaim the judgments of God as soon coming, on "all flesh," or on all the unrighteous of the earth, are found "false witnesses of God." But if this latter view be true, if the wrath of God is speedily to be poured out on all the inhabitants of the earth who are not "Christ's at his coming," then they who put far off the evil day, or promise a way of escape other than that presented through repentance toward God and faith toward our Lord Jesus Christ, are taking away the key of knowledge, and at their hands will be required the blood of those who fall without warning.

From all that is said in the Bible respecting the teachings of false prophets, we should learn to avoid crying, Peace, when the Lord says, There is no peace. Crying, Peace, when danger is impending, has been the characteristic of false prophets in all ages, and is to be a prominent part of the delusion of the last days. "For when they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. 5:1-3. And so the cry of peace and safety will be made in the last days; but instead of peace there will be war, and instead of safety there will be a snare. Therefore Zion's watchmen are directed to "Sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. The people are summoned to hear this alarm as follows: "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations; and his fury upon all their armies; he hath utterly destroyed them; he hath delivered them to the slaughter." Isa. 34:1, 2.

This day is spoken of by all the prophets. Says one, "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of *wasteness and desolation*, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the *whole land* shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:14-18. Again, in the same book, it is said: "My determination is to gather *the nations*, that I may assemble *the kingdoms*, to pour upon them mine indignation, even all my fierce anger; for *all the earth* shall be devoured with the fire of my jealousy." Chap. 3:8.

Another prophet says: "Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty." "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. 13:6, 9. And again, the same prophet says, "Behold, the Lord maketh the earth empty, and maketh it waste." "The land shall be *utterly emptied and utterly spoiled*; for the Lord hath spoken this word." Chap. 24:1, 3.

Jeremiah gives an account of this destruction more full and emphatic than those already quoted. "Thus said the Lord God of Israel unto me: Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee to drink it. And they shall drink and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me; to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a

desolation, an astonishment, an hissing, and a curse, as it is this day; Pharaoh, king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth; and the king of Sheshach shall drink after them. Therefore, thou shalt say unto them, Thus said the Lord of hosts, the God of Israel: Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus said the Lord of hosts: YE SHALL CERTAINLY DRINK. For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon ALL THE INHABITANTS OF THE EARTH, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:15-33.

It has been supposed that some nations will escape; but such a supposition is here contradicted; the language is clear and definite—the destruction will be universal and utter; and that it will include the heathen is plainly stated by the prophets. "Thus saith the Lord God: Howl ye, Woe worth the day! For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen." Eze. 30:2, 3. Another prophet says, "For the day of the Lord is near upon all the heathen." Obad. 15. And another, "Proclaim ye this among the Gentiles; prepare war, wake up the mighty men; let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about." Joel 3:9-12.

(To be continued.)

EDITOR.

"JUST SWIMMING."—In Scotland, the topic of a sermon or discourse of any kind is called by old-fashioned folks "its grund," or, as they would say, "its grund." An old woman, bustling into the kirk rather late, found the preacher had commenced, and opening her Bible, nudged her next neighbor with the inquiry, "What's his grund?" "Oh," rejoined the other, who happened to be a brother minister, and therefore a privileged critic, "he's lost his grund long since, and he's just swimming."

THERE is no more absurd cant than that culture of the mind favors the culture of the heart. What do operas and theaters for the moral elevation of society? Does a sentimental novel prompt to duty? Education seldom keeps people from folly when the will is not influenced by virtue.—John Lord.

It is better to believe that a man does possess good qualities than to assert that he does not.—Chinese Maxim.

THE FOUR TEMPORAL KINGDOMS.

BY JOHN B. DYMOT.

THE NAMES.

THE names of the kingdoms in Daniel are these:—First, Babylon, Medo-Persia, then Greece. The fourth stands unnamed; while the fifth one—the last—is the kingdom of God, which shall ever stand fast.

BABYLON.

Dan. 2:31, 32, 36-38; 4:22; 7:1-4, 17.

The first, Babylonia, reached forth her long hand, And the nations, subjected, obeyed her command. As the gold of the statue, this kingdom excelled; It was like the fleet lion with valor impelled. But fortune reverses where folly has grown; And the Mede and the Persian dictate from the throne; For luxury, indolence, women, and wine, Had sapped the stout heart, and confirmed its decline.

MEDO-PERSIA.

Dan. 2:32, 39; 5:23, 30, 31; 7:5; 8:1-7, 20; 2 Chron. 36:23.

Here history echoes the presage divine; Where dazzled the gold, now the silver doth shine; The lion, defeated, sinks back to his lair, And yields his domain to the blood-thirsty bear. But of Media and Persia, the same must be said As of Babylon, whose monarch and nobles they bled; For softened by ease, and by plenty made weak, They fell 'neath the sword of the forcible Greek.

GREECE.

Dan. 2:32, 39; 7:6; 8:5-8, 21, 22.

Again is the echo of history heard, Confirming the truth of the sure-founded word. The silver surrenders its place to the brass; The slow-footed bear from the drama doth pass. As upon him, with swiftness, the leopard doth leap; And the goat takes the field of the two-horned sheep. But the great Alexander, while yet in his prime, The youthful possessor of every clime, Succumbed to the cup amid laughter and mirth; So weak was the mightiest hero of earth. Then Macedon, Syria, Egypt, and Thrace, Like the notable horns, arose in his place.

ROME.

Dan. 2:33, 40-43; 7:7, 8, 23, 24; 8:9, 23; Luke 2:1.

What king universal since then has there been, That answers the prophecy, subtle and keen? One there is, and one only; that kingdom is Rome; For the world, at its mandate, for taxing did come. The historical echo has sounded once more; The visions are certain where'er we explore. Instead of the brass, now the iron doth stand; The four-headed leopard has lost his command; The dreadful and terrible monster is here; The fierce little horn in the west doth appear. Yes, this is imperial Rome; but its pride Now bleeds, as a great irresistible tide From the north sallies down. Unnumbered they come, And make the declining dominion their home. Now Rome is ten kingdoms. The statue is made; The horns of the terrible beast are displayed. The echo again—the historian's pen— Proves all to be true with a mighty Amen.

"Lovest Thou Me?"

A LITTLE neighbor of mine is noted among his acquaintances for prompt obedience to his parents. His grandfather told me a few days ago that he never knew him to hesitate a moment to do as he was bidden.

From my bed-room window I heard him called very early one morning, to "wake up," and make ready to carry a letter to the post-office for a neighbor who was too busy to go himself. In less time than it would have taken most boys to stretch themselves and rub the sleep out of their eyes, he was out in the street, tripping gaily along on his thankless errand. I was struck with his deportment for the following reasons:—

First, he was prompt and wasted no time asking questions.

Secondly, he did not consult his feelings, which might have clamored for a little more sleep.

Thirdly, he went willingly, although the business was no concern of his.

Fourthly, he did not look for a reward nor even turn his eyes with expectant look toward his neighbor's house when his errand was done.

What was the secret of this perfect obedience? It was not fear, for his parents were not severe with him. It was love. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

We who have been born of the Spirit are children of our heavenly Parent. How do we know that we love him? This is sometimes an agonizing question with us. In some moments of "heaviness, through manifold temptations," Satan may accuse us of being destitute of love, and we seem to be incapable of deciding the question by our feelings. Then let us "to the law and the testi-

mony." John, the beloved disciple, the most intimate companion of our Saviour, who saw him transfigured, who leaned on his breast at the last supper, to whose care Jesus committed his widowed mother when dying on the cross, defines this most comprehensive word thus: "For this is the love of God, that we keep his commandments; and his commandments are not grievous."

Love is prompt. "Go work to-day in my vineyard," is the command, and love does not wait to understand why he is to obey. "What I do, thou knowest not now, but shall know hereafter."

Love obeys, regardless of his feelings. "Be instant in season, out of season."

Love gives willingly; does not ask whether his own interests are going to be subserved. "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

Love does not think his work meritorious. "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants. We have done that which was our duty to do." Let us try ourselves by the Scripture rule.—Helen F. Dawley, in Golden Censer.

IT'S WHAT YOU MAKE IT.—A lady desirous of finding a boarding-place consulted two different persons about No. 23.—"Don't go there," said the first person addressed, "I never was in a place so full of gossip. The conversation never amounts to anything. The inmates of the house are dissatisfied, and altogether you would be exceedingly unhappy."

The second person said: "I find No 23—very pleasant indeed. We are all very happy and united. You will be very welcome."

And what was the secret? The first person let circumstances make her; the second made circumstances. The latter introduced pleasant topics of conversation at table. If others found fault she always saw the good side of things. She made people about her cheerful. She would not talk gossip, and the others soon learned to speak of something else, and were the better for it. No. 23—was just what she made it.

The home is usually to us just what we make it, cultured, cheerful, elevating, or gloomy and forbidding. The church is cordial, or earnest, or one with the pastor, if our hearts are right; or cold and critical if our hearts are wrong. Life itself is a glad song or a wail, a place in which to work for the Master or a loitering-ground, a door to Heaven or a broad way to ruin, as we choose. Home, the church, life itself, even, are what we make them. 'Tis a great gift, or it may be a curse, this wonderful power within us.—Congregationalist.

DOES THE WORLD MISS ANY ONE.—Not long. The best and most useful of us will soon be forgotten. Those who to-day are filling a large place in the world's regard will pass away from the remembrance of man in a few months, or at farthest, in a few years after the grave has closed upon their remains. We are shedding tears above a new-made grave and wildly crying out in our grief that our loss is irreparable, yet in a short time the tendrils of love have entwined around other supports, and we no longer miss the one who has gone. So passes the world. But there are those to whom a loss is beyond repair. There are men from whose memories no woman's smile can chase recollections of the sweet face that has given up all its beauty at death's icy touch. There are women whose plighted faith extends beyond the grave, and drives away as profane those who would entice them from a worship of their buried lovers. Such loyalty, however, is hidden away from the public gaze. The world sweeps on beside and around them, and cares not to look in upon the unobtruding grief. It carves a line and rears a stone over the dead, and hastens away to offer homage to the living.—Sel.

It is not the greatness of a sin that makes it so difficult for God to forgive, but it is the fear, and the "slowness of heart to believe" that there is mercy for the sins of the recreant life, and especially the particular sins of which the soul feels itself guilty, while it is just that especial case, which the gospel says divine mercy covers.

A MAN may say too much even upon the best of subjects.

Worldly Wisdom on the Sabbath.

THE opinions and practices of learned men are often presented as an argument in favor of anything popular, and especially Sunday-keeping. But they should certainly never be urged upon a point where the testimony of the Bible is so direct and explicit as it is upon the subject of the Sabbath; nor indeed, upon any point, as the word is directly opposed to any human dependence. God has chosen the weak to confound the mighty, and the foolish to confound the wise. That which is hidden from the wise is revealed unto babes. The Lord says, "Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; because thou didst trust in thy way, in the multitude of thy mighty men." Hosea 10:13.

It is perfectly safe to follow only that which is certainly right. But the great and wise of earth are not certainly right, inasmuch as there is no agreement among them. On examining their positions, we are struck with their contradictions and confusion. Were the subject really intricate, we should look for much light to be elicited by so great efforts of so much learning; but where so much confusion exists, while the truth itself is clear and plain, it is to be feared that the effort with many is to evade, rather than to learn, the truth.

WM. TYNDALE.—"We be the lords of the Sabbath, and may change it into Monday, or any other day, as we see need; or, we may make every tenth day holy day, only if we see cause why; we may make two every week if it were expedient, or one not enough to teach the people. Neither was there any cause to change it from the Saturday, other than to put a difference between us and the Jews, and lest we should become servants to the day, after their superstition."

BISHOP CRANMER.—"The Jews were commanded in the Old Testament to keep the Sabbath-day, and they observed it every seventh day, called the Sabbath, or Saturday; but we Christian men are not bound to such commandments in Moses' law, and therefore we now keep no more the Sabbath or Saturday, as the Jews did, but we observe the Sunday, and some other days, as the magistrates do judge convenient."—*Catechism*.

JOHN BROWN, in his Bible Dictionary, contradicts the above, as follows:—

"In honor of his own resurrection, Jesus, the Lord of the Sabbath, changed the Sabbath from the seventh to the first day of the week. The first day was observed by Christians, as their Sabbath, for almost sixteen hundred years without having their practice so much as questioned; nor have any arguments against its observance been since adduced which are worthy of notice."

That the following is reasonable and just, all will admit:—

W. NEVINS, D. D.—"It is very true that the Sabbath is done away in the *practice* of many, but I know of no *precept* doing it away. The *subject* may have done it away, but the *Lawgiver* has not. Now I very much question the right of a subject to do away a law. I can show any one who wishes to see it the *enactment* of the law of the Sabbath. I can tell him *when* it was enacted, under what circumstances, and in what language. But can any point to the repeal of the law? *When* was it repealed? *Where* is the account of it?"

Now for *repeal*, let us substitute *change*, and apply the above test of a "D. D." to the following from a "LL. D."

THOS. DICK, LL. D.—"The celebration of the work of creation is not the only, nor the principal, exercise to which we are called on the Christian Sabbath. Had man continued in primeval innocence, this would probably have constituted his chief employment. But he is now called to celebrate, in conjunction with this exercise, a most glorious deliverance from sin and misery effected by the Redeemer of mankind. And, for this reason, the Sabbath has been changed from the seventh to the first day of the week."

DR. DWIGHT, who advocated a change, wrote as follows:—

"It could be altered only by divine appointment. The same authority which instituted the Sabbath, appointed, also, the day on which it was to be holden; and no other authority is competent to change either in any degree. If, then, we cannot find in the Scriptures plain and ample proof of the abrogation of the original day, or the substitution of a new one, the day undoubtedly remains in full force and obligation; and is now religiously to be observed by all the race of Adam."

Compare this with the following admission:—
PROT. EPIS. CHURCH.—"The day is now changed from the seventh to the first day, in commemoration of our Lord's resurrection; but as we meet with no Scriptural direction for the change, we may conclude it was done by the authority of the church, under the guidance of the apostles."—*Explanation of Catechism*.

Another D. D. writes as follows:—
DAVID BOGUE, D. D.—"The fourth commandment does not determine the particular day. That was determined, under the law, by another precept."

But a Bishop meets him with the following contradiction:—

BISHOP HOPKINS.—"On the seventh day God ended his work which he had made, and God blessed the seventh day and sanctified it." Now, that there cannot, in these words, be understood any prolepsis, or anticipation, declaring that as done then which was done many ages after, appears plainly, because God is said to sanctify the Sabbath *then* when he rested; but he rested precisely on the seventh day after the creation; therefore, that very seventh day did God sanctify, and so made it the beginning of all ensuing Sabbaths."

No one, who reads the commandment with any care, and respects its authority, can make the following statement:—

ENCYCLOPEDIA OF REL. KNOWLEDGE.—"It cannot reasonably be disputed that the command is truly obeyed by the separation of every seventh day from common to sacred purposes, at whatever given time the cycle may commence. The first Sabbath kept in the wilderness was calculated from the first day in which the manna fell, and with no apparent reference to the creation of the world."

The following is from equally high authority; and as the Israelites were not required to keep *two weekly Sabbaths*, and therefore the Sabbath pointed out by the falling of the manna was the same that was enforced by the commandment, the Union contradicts the Encyclopedia.

AM. S. S. UNION.—"The commandment which stands fourth in the order of the decalogue is founded on the fact that the seventh day was blessed and hallowed by God himself, and that he requires his creatures to keep it holy to him. The commandment is of universal and perpetual obligation."—*Bible Dictionary*.

The following is an acknowledgment that there is no Scripture authority for the change.

ADAM CLARKE, D. D.—"It seems to have been by an especial providence that this change has been made and acknowledged all over the Christian world."—*On Matt. 12:8*.

But a "Pres." meets the "Dr." with the following rebuke:—

PRES. HUMPHREY.—"No human authority may expunge a single word from the statutes of Jehovah. It were infinitely less daring for the meanest subject of the mightiest earthly potentate to declare the fundamental laws of the empire null and void, than for man, who is a worm, to set aside the institutions of his Maker."

And yet, Pres. H. dared to expunge the "*seventh day*" from the law of Jehovah, and insert the "*first day*" in its stead; thus setting aside the institution of the rest-day of God.

Let the following statement of a great historian also be brought to the above test of Pres. H.:—

EUSEBIUS.—"All things whatsoever that it was the duty to do on the Sabbath, these we have transferred to the Lord's day, as more appropriately belonging to it, because it had a precedence, and is first in rank, and more honorable than the Jewish Sabbath."

DR. SCOTT.—"The change from the seventh [day] to the first appears to have been gradually and silently introduced."

Only among the Catholics there is unity of faith of all who teach the observance of first-day. The following testimonies will show their teachings:—

DR. TUBERVILLE.—"It (Sunday) is a day dedicated by the apostles to the honor of the Most Holy Trinity, and in memory that Christ our Lord arose from the dead upon Sunday, sent down the Holy Ghost on a Sunday, etc., and therefore is called the Lord's day. It is also called Sunday from the old Roman denomination of *Dies Solis*, the day of the sun, to which it was sacred."—*Douay Catechism*.

DR. CHALLONER.—"The Scripture does not in particular mention this change of the Sabbath. John speaks of the Lord's day (Rev. 1:10); but

he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandment. Luke also speaks of the disciples' meeting together to break bread on the first day of the week. Acts 20:7. And Paul (1 Cor. 16:2) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea, but neither the one nor the other tells us that this first day of the week was to be, henceforth, the day of rest, and the Christian Sabbath; so that truly the best authority we have for this is the testimony and ordinance of the church; and therefore, those who pretend to be so religious of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor and not by reason and religion, since Sunday and holy days all stand upon the same foundation; viz., the ordinance of the church."—*Cath. Chris. Instructed*.

As many reverence the name "Sunday," it may gratify their feelings to learn its origin from the following high authority:—

AM. S. S. UNION.—"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."—*Bible Dictionary*.

The following is intended as a decisive strike against the Sabbath of the commandment—the seventh day:—

PRES. BOARD OF PUBLICATION.—"It is perfectly plain from the several passages we have collated, that the apostle enjoined and observed the first day of the week as sacred to religious assemblies for Christians; and as plain that he reproveth as sinful the observance of Jewish times. The term "days," therefore, in the epistle to the Galatians, and "holy day," and "Sabbath days," in that to the Colossians, cannot be understood in any other light than as embracing, if they did not exclusively signify, the Jewish seventh-day Sabbath, which, as the servant of God, he disowned and forbade."—*Tract No. 128*.

But a D. D. meets it with a still more decided rejoinder:—

DR. EDWARDS.—"So in the second chapter of Colossians. . . . The sabbaths spoken of are not "the Sabbath" associated with, Thou shalt not commit murder, or adultery, or theft; but the sabbaths associated with meats and drinks, and new moons, which were, indeed, shadows of things to come. But to take what he said of those sabbaths, which were associated by God with ceremonial laws, and which the apostle himself, in this very discourse, associates with them, and apply it, as some have done, to "THE SABBATH" which God associated with moral laws, is *wrong*."—*Sab. Man.*, pp. 135, 136.

But the climax of contradictions is the following:—

DR. DWIGHT.—The blessing, also, and the sanctification were annexed to the Sabbath day, and not to the seventh.

Compare the above with
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.

Comment is needless. Against learning or learned men, as such, I have nothing to say. But if education served men no better purpose on other points than it has many of the writers here quoted on the Sabbath question, it would truly be a vain and useless thing. Their learning, no one will question; of their honesty, I shall say nothing. But I shall leave it for their friends and admirers to decide whether Dr. Bogue was more learned than Bishop Hopkins; or the "Encyclopedia of Religious Knowledge" is more reliable than the American Sunday-school Union; or Dr. Brown more reliable than Bishop Cranmer; and whether Dr. Dwight ever read the second chapter of Genesis and the twentieth chapter of Exodus!—*Truth Found*.

THE Pennsylvania Railroad Company is making an effort to abolish the improper use of the word "depot." The word "station" is to be used on its lines henceforth; and even the great "Union Depot" at Pittsburg is hereafter to be known as the "Union Station." Richard Grant White is thus indorsed. The word "depot" means a place of storage of goods. "Station" is the correct word. Railroads may have their "depots" for freight, but not for passengers.

The Sabbath-School.

Lesson for September 30.—John XVI.

"THESE things have I spoken unto you, that ye should not be offended." The New Version has it "that ye should not be made to stumble," which is preferable. Christ had just been telling the disciples that they might expect persecution. He had continually met with reproaches and persecution, and his teaching had been received with indifference and contempt. They must not expect better treatment than their Lord had received. Going forth into the world, full of love and zeal for the truth, they would naturally expect that all that would be necessary to cause others to accept it with the same ardor, would be to present it to them; and to have it rejected with scorn would be apt to discourage them. To prevent this, Christ forewarns them.

"THEY shall put you out of the synagogue." To sever one's church connections is not always an easy thing. With many, this is an insuperable obstacle in the way of their accepting truth, especially the truth upon the Sabbath. "If I should keep the Sabbath, I should be turned out of the church," say some. Christ foretold this state of things. Right here let it be noticed that all the persecution that Christ foretold was to come from the professed church.

But being cast out of the synagogue, evidently means more in this place than simply being deprived of church fellowship. The greater excommunication deprived the individual of all civil rights. No one was allowed to transact business with the excommunicated person; he was an outlaw. Just this state of things existed during the period of papal persecution. "Heretics" had no rights that anybody was bound to respect; no one could offer them shelter or sustenance; no faith was to be kept with them. A similar state of things is pointed out in the prophecy as still future. See Rev. 13:16, 17. "And he causeth all, . . . to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast." When the "image" is made, when Sunday is recognized in the Constitution of the United States, then those who refuse to observe it will be classed as criminals, and deprived of all civil rights. If present indications count for anything, this time is not far distant. We are forewarned of these things, that we may be prepared for them, and may not be caused to stumble and fall away from the truth when the persecution comes.

BECAUSE a man is honest in his convictions, it does not follow that his course is acceptable to God. Christ said: "The time cometh, that whosoever killeth you will think that he doeth God service." It will be considered as an act of worship, pleasing to God. This shows that the persecution will come from the professed servants of God. Men often say, "God will not punish me, if I am honest." If that statement were always true, then we should expect those who have killed God's servants, under the delusion that they were thus serving him, will be rewarded with a place in Heaven. No one will claim that. Paul persecuted the church, and he obtained mercy, because he did it ignorantly; but he had to repent and change his course before he found mercy. Had he made his previous honesty of purpose an excuse for continuing the same course, God could not have accepted him as his servant. And such a course would have proved that he had not been really honest.

WHY is it men exhibit such fanatical zeal for certain forms of religion as to lead them to persecute those who differ with them? Christ says, "These things will they do unto you, because they have not known the Father, nor me." John, in his first epistle, tells us what it is to know God: "And hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." In the religion of Jesus there is no room for a spirit of persecution. "But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." It is only when men

depart from the purity of Bible religion that they manifest a spirit of intolerance. The gospel wins men by persuasion. The ardent Paul used no stronger means. "Knowing therefore the terror of the Lord, we persuade men." We may be intolerant to this degree, that we rigidly exclude error from our own lives, but no man has any right over the conscience of another. We are simply to be doers of the law; God is the judge. It may be set down as a sure rule, that when professed Christians attempt, by the power of the civil law or otherwise, to compel others to believe or practice as they do, it is because they do not know God; they are not keeping his commandments.

It is possible for men to know and understand the truth of God. To deny this is to impeach the wisdom and goodness of God. The Bible is God's revealed will. Those things that he does not wish men to pry into he has withheld; but "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. Men who are "unlearned and unstable" may wrest the Scriptures to their own destruction, but those who have the Spirit of God will be guided "into all truth," for that is the Saviour's promise. "If any man will do His will, he shall know of the doctrine." It is not self-conceit that leads the student of the Bible to say that he knows that certain things are to take place. Christ said of the Spirit: "He will show you things to come." He will show things to come by shedding light on those portions of the Bible where the things to come are revealed. And Christ has commanded us to know when his coming is near. Ignorance in such a case becomes sin.

"THESE things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." A comforting ending to his discourse. "In the world ye shall have tribulation." "We are appointed thereunto." The powers with which we have to contend are mightier than we. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Our adversary "the devil walketh about, seeking whom he may devour." But Christ has overcome the world. He has had a contest with Satan, and has come off victorious. That is our only ground of hope. Because he has overcome, we shall overcome. "In all these things we are more than conquerors through him that loved us." E. J. W.

What to Teach.

THERE is a vast deal more in every lesson than you can hope to teach your scholars, or than you ought to try to teach them. A forgetfulness of this truth stands in the way of good teaching by some who study hard, and who gather material enough on every lesson for a dozen classes, and for a month of Sundays. The question, therefore, is not, What do you know of the lesson? but, What are you to cause your scholars to know of the lesson? Until you can answer this question explicitly, in view of your knowledge of your scholars, and out of your experience in their teaching, you are not yet through with your indispensable study as preparatory of your teaching of the lesson now in hand. Your study must include a great deal more than an acquaintance with all the multitudinous dishes on the extended bill of lesson-fare. You are to decide which of these dishes are suited to your particular scholars, with their tastes and needs as you know them; for unless you do this, you will cram your scholars without feeding them, or they will famish while you are expatiating on the merits of dishes which are wholly beyond their reach.

A good way of both perfecting and testing your preparatory study of a lesson, as a teacher, is for you to state to yourself in a few words the points of your proposed lesson-teaching. Some one has facetiously said, that in the average church prayer-meeting he would like the privilege of calling out at the close of a rambling speaker's remarks, according to the custom in deliberative bodies, "Will the gentleman be so good as to submit his proposition in writing?" In other words,

What have you been saying? What point, if any, were you trying to make? It would be well for every teacher to ask himself, before he sets out for his class, What am I now ready to teach my scholars to-day? His preliminary study should be made with that question before him for ultimate answer.—S. S. Times.

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OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 21, 1882.

An Incipient American Inquisition.

THE Sunday movement which is now in progress in California, and fast rising in several States in the East, will never meet the desire of its friends while it is confined to State action. In 1863 a company of ministers met in Xenia, Ohio, to consult in regard to securing a better observance of Sunday. They came to the conclusion that, with our system of "through lines" of railways, and other heavy interests in favor of Sunday traffic and travel, that State laws could never accomplish what they desired, and they then laid the foundation of the "National Reform Association," the avowed object of which is to procure such an Amendment to the Constitution of the United States as will authorize Congress to make laws for the enforcement of the "Christian Sabbath." Their declaration was, and is, very comprehensive. They say in their "platform" that they are laboring for an Amendment whereby "all Christian institutions, laws, and usages, may be placed upon an undeniable legal basis in the fundamental law of the land." And they were bold to declare that, when this shall be obtained, no person shall be eligible to office who violates the "Christian Sabbath"—the Sunday.

Now the Constitution says there shall be no religious test of eligibility to office in the United States. The "Home Protectionists" of California set themselves in opposition to this provision of the National Constitution when they declared that no man must be elevated to office who would not conform to *their ideas* of Christian institutions. And yet they presume to call all those who do not agree with them rebels against the government!

When this declaration was put forth by the "Amendment Party," all non-religionists took the alarm. They saw this Association fast growing in favor and influence. All the bishops in the American churches, many Presidents of Colleges, Doctors of Divinity, United States and State officers, were among its officers and supporters. The non-religious saw at once that, if the object of the Association should ever be accomplished, their rights and privileges in this "land of the free" would forever be at an end. Did this discovery lead the advocates of the Amendment to pause, and to consider that their proposed action would work disastrously to the civil and religious rights of large classes in the nation? Not at all. To the contrary they exulted in the prospect that such would be the case, and pressed more vigorously toward its accomplishment!

We hold ourselves to be as far removed from sympathy with infidelity as is possible to be. Yet we are ever ready to confess that *infidels have rights* which Christians are bound to respect. The *Evangelical Repository* noticed the fears expressed by certain non-religious papers, and this notice was copied approvingly by the *Christian Statesman*, the organ of the "Amendment Party." For the benefit of our readers who are interested in the present controversy in California, we produce the notice of these Christian authorities as follows:—

"These quotations seem to indicate one of our strongest weapons as a Christian people. Few are able to teach us more clearly on this point than our enemies. What they most dread is sure to be what we shall find to be most effective. Now scarcely anything sets the *Index*, or the *Boston Investigator*, or the *Banner of Light*, so quickly in trepidation, as a movement in favor of the religious amendment to the Constitution. This is the battery which, once established in its place, they consider almost impregnable. Ought not the hesitating, therefore, to ask themselves whether the use of such an instrumentality is not proper, and highly desirable, in the conflict with evil? Are not our opponents instructive, though unconscious, guides in this matter?"

As an argument we cannot approve these remarks. Is it not a fact that the fears of these papers and of the people whom they represent are well founded? Have they not rights under our government which ought to be respected? Were the question one of the triumph

of Christianity and of the downfall or restriction of infidelity, we would espouse the cause with all possible zeal. But the Association does not expect thereby to lessen infidelity and increase pure Christianity; they know full well that every step they take in that direction only confirms and hardens infidels in their unbelief. Thus, instead of converting the unconverted, they strengthen their infidelity and then deprive them of their Constitutional rights because they are infidels! And how do they propose to advance the cause of Christianity? By offering inducements to every office-seeker to profess Christianity as the only possible way to obtain office under the Government! Alas, for the blindness which has overtaken them! But for pointing out these facts, and giving the word of warning, we are denounced as enemies to Christianity, and as being the friends of "publicans and sinners." So be it. We shall proclaim the truth, "whether they will hear, or whether they will forbear." Eze. 2:3-7.

Let us step back a few centuries and suit this *Christian* argument to Italy or Spain, and all may see that it will prove as pertinent and logical, and as much to the furtherance of religion, as it appears in the *Repository* and the *Statesman*. Imagine we are quoting from an organ of "the church," thus:—

"In regard to the efficiency of the holy Inquisition, few are able to teach us more clearly than our enemies. What they most dread is sure to be what we shall find most effective for the correction of heresy—the highest known crime. Scarcely anything sets the enemies of the church in such trepidation as a movement for the establishing of the Inquisition. This is the battery which, once firmly established, they consider almost impregnable. Ought not the hesitating therefore, to ask themselves whether the use of such an instrumentality is not proper, and highly desirable, in the church's conflict with evil? Are not our opponents instructive, though unconscious, guides in this matter?"

The *Repository* and *Statesman*, or the California political religionist, cannot complain of the comparison, for was not the Inquisition established for the glory of God, and for the advancement of the cause of Christianity? Was not its design to prevent the increase of infidelity and heresy? Was it not that the governments of earth might thereby acknowledge their loyalty to Christ? which is now set forth as the object of the Religious amendment. And was not the burning of heretics, such as Jews, and all those who preferred the plain reading of the Bible to tradition, the very essence of piety, and therefore styled an *auto de fe*, or act of faith? Can the advocates of this civil-law religion claim any higher motive than was avowed by the advocates of the Inquisition?

But they urge that their action has no such tendency. We can prove to the contrary. What mean the following remarks by a well-known advocate of this Amendment which will actually unite church and State in this country:—

"But it may be asked, Would not the Jew be denied equality of rights by legislation protecting the Christian Sabbath, and ignoring the Jewish? The answer is, We are not a Jewish but a Christian nation; therefore, our legislation must be conformed to the institutions and spirit of Christianity. This is absolutely necessary from the nature of the case."

These writers know that such laws would have little or no effect upon the Jews who do not, as a rule, religiously regard the Bible Sabbath. As a general thing their places of business are kept open on that day. It would seriously affect only those Christians who are conscientious in their observance of "the Sabbath of the Lord," to the exclusion of "the venerable day of the sun."

And what mean the words of another of its adherents, more prominent than the writer just quoted, who said he would treat all who persisted in keeping the seventh day and not the Sunday, whether Jews or professed Christians, as he would treat insane people; let them alone while they were quiet and disturbed nobody, that is, did not work on Sunday, but by means of an asylum or otherwise would prevent their disturbing anybody if they proved to be troublesome? These are strong words to be spoken in advance by people professing such lamb-like principles as they do. See Rev. 13:11 and onward. The Romanists never spoke their intentions more plainly, even if such intentions were definitely formed, before the power was in their hands. And it is pertinent to add that Italy, Spain, and Austria, were Christian nations, and Russia is a Christian nation, and all as distinctively Christian as the American nation will be when these people shall succeed in the efforts which they are now putting forth, which will make a nominal adherence to Christianity necessary to political preferment.

According to such writers, it is consistent with "the spirit of Christianity" to ignore the rights, not only of infidels, but of those whose conscientious convictions lead them to obey the fourth commandment of the decalogue just as it was spoken and written by Jehovah; just as it now stands, unaltered and unrepealed, in the statutes of Heaven. But it is the spirit of such a Christianity as made bonfires of Bibles because they tended to uphold heresy! such a Christianity as made "Saint Bartholomew's Day" a thought of terror, and lighted the fires of Smithfield.

We have announced over and over again that we shall not oppose these demoralizing schemes except by the faithful presentation of the pure truth of God. And yet we say in this article, as we have said before, that such a deprivation of civil and religious rights as they contemplate, will bring great evil upon our nation. Do you ask why? It is because there are large classes of people who will not accept the situation in the same spirit, and meet it with the same means, that we shall. They have already announced that they stand ready to fight to preserve those rights which their fathers fought to establish. Thus the intention is formed and declared on both sides. Between them we stand neutral, so far as physical force is concerned. We cannot unite with the one party to invade the rights of any in their efforts to enforce an institution of tradition which is opposed to the commandment of God. We shall not unite with the other party to defend our rights with physical force. We sympathize with neither, and we cannot expect sympathy from either. We pity those who oppose this movement without the blessed hope of divine help and deliverance in the day of trial. Our hope is in the Mighty One, who will forever remember his covenant to them who keep his commandments.

Questions.

1. DO THE words, mind, soul, spirit, heart, and bowels, all refer to the same part of man in the following passages? Dan. 5:20; Job. 30:25, 27; Gen. 41:8.

As some of the words are used tropically, it is impossible to give a brief and very direct answer to this question. In Gen. 41:8—his *spirit* was troubled—the word used is that usually rendered spirit; the translation is literal. The word is variously used, and in this text means his *mind* was troubled, or, as might be said, *he* was troubled. In Job. 30:25 also the translation is literal; the word used is that usually rendered *soul*. The meaning is evident—I was grieved. Verse 27, the translation is literal, but the word (bowels) is used with much latitude. Its use here is explained by Gesenius, in his definitions, thus: "d. Tropically, like the breast, heart, etc., for the *inmost part*, as the seat of grief, pity, affection. Job. 30:27," etc. Dan. 5:20—his *heart* was lifted up—a literal translation. Its use needs no explanation. His *mind* was hardened—here the original is the same word which is used in Gen. 41:8, generally rendered spirit. As before said, it is used with considerable latitude. No definition could be given of such terms which would literally and strictly apply in all passages.

2. What is the soul of man, and is it material or immaterial?

Where the word is used with the possessive preposition as in the question—"of man"—it is always used in a secondary sense, and it is difficult to answer the question directly in such cases. Thus in the text: "Tribulation and anguish upon *every soul of man* that doeth evil." Rom. 2:9. And also, "As the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die," Eze. 18:4. It is used periphrastically. It means simply this: As the father, so also the son is mine; the one, or person, who sins shall die. Tribulation and anguish upon every man. The original word in the Hebrew, *neh-phesh*, is used over seven hundred and fifty times, and its *general* use is to express personality or being. It is translated "person" a number of times, and might have been correctly so rendered in a multitude of other cases. It is translated "creature," and also by the various pronouns, etc. According to its primary use, it is material; when used tropically we could hardly say so. But that does not effect its first or primary meaning.

3. What is the meaning of the terms "natural man," in 1 Cor. 2:14, and "natural," in 1 Cor. 15:46?

The word is the same in both texts. Greenfield gives the following definitions: "Animal, i. e. having animal life, existing by breathing. 1 Cor. 15:44, 46. Animal, natural, i. e. accommodated to animal existence, swayed

by the affections and passions of human nature, sensual. 1 Cor. 2:14; Jas. 3:15; Jude 19." This gives a complete answer to the question.

The Third Angel's Message of Rev. XIV.

THE rejection of the truth of God leaves men the captives of Satan, and the subjects of his deception. 2 Thess. 2:9-12. The greater the light which men reject, the greater the power of deception and darkness which will come upon them. The Advent message has been given more fully in the United States than in any other country, and by the mass it has been rejected. This refusal to walk in the light has left them exposed to this great deception of Satan. The third angel gives warning of the danger that is coming, that men may make their escape if they will.

Another religious power enforces the claims of the first beast and his image, and causeth the world to receive his mark. What is this mark of the beast? It is the mark of that beast to whom the image was made—the first beast. Rev. 19:20; 16:2. But it is enforced by the two-horned beast. Hence, we understand it is an institution of papacy enforced by Protestantism. The beast and his image unite in this thing, in opposition to the saints who are engaged in keeping the commandments of God. Have we an institution of the papal apostasy which the civil power supports, and to which the religious world pays homage? We have. It is found in a weekly Sabbath, which the "man of sin" has placed in the stead of the Sabbath of the fourth commandment. If we turn to the law of God, we shall find that the fourth commandment alone points out Jehovah. The first three forbid the worship of false gods, and blasphemy. The last six pertain wholly to our duty to our fellow-men. Not one of these nine commandments points out the true God. But the Sabbath commandment points out the true God as that being who in six days created heaven and earth, and rested upon the seventh. By the observance of the sanctified rest-day of the Creator he is acknowledged as the true God, in distinction from every object upon which the eye can rest, in the heavens above, or in the earth beneath. The being that created all these things is God. Such is the teaching of the fourth commandment. But the Scriptures plainly predict that the man of sin should exalt himself above all that is called God or that is worshiped, and should "THINK TO CHANGE TIMES AND LAWS." 2 Thess. 2; Dan. 7:25. It is not said that he should be able to change them; but he should think to do it; or, as the Catholic version reads, "he shall think himself ABLE to change times and laws." They are not the times and laws of men which he thinks to change, for these he might be able to change, as other powers have done; but it is an act of arrogance in which he does not succeed. The times and laws of God are doubtless intended. This apostasy began in the apostolic age: 2 Thess. 2:7. It has resulted in the perfect development of the man of sin and of his blasphemous acts, among which we may name the change of the fourth commandment. No one can produce any other authority for changing the Sabbath than Romish traditions.

Listen to the following cutting reproof from a Romanist:—

"The word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy; you [Protestants], without any precept of scripture, change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose against this point, that the observation of the first day is proved out of scripture, where it is said the first day of the week. Acts 20:7; 1 Cor. 16:2; Rev. 1:10. Have they not spun a fair thread in quoting from these places? If we should produce no better for purgatory and prayers for the dead, invocations of the saints, and the like, they might have good cause indeed to laugh us to scorn."

Notwithstanding the fourth commandment in the plainest terms enjoins the observance of the sanctified rest-day of the Lord, almost all the world now wonder after the beast, and observe the pagan festival of Sunday, which the great apostasy has substituted for the holy Sabbath. By the observance of the Sabbath, men acknowledge the great Creator as their God. But when they *understandingly* choose in its stead the sabbath of the man of sin, they acknowledge him as above all that is called God, or that is worshiped, and as able to change the times and laws of God. *There is no evading this point.* If we observe the Sabbath of the Lord, and that of the apostasy also, we only make the man of sin equal with God. But when we profane

the Lord's Sabbath, and observe in its stead the Romish festival of Sunday, we acknowledge the papacy above God, and able to change his times and laws. We speak of those who have the light of truth and act contrary to it. *Those who have never yet understood that the observance of Sunday is a tradition of the fathers which makes void the fourth commandment, are not referred to. It is the bringing of this sabbath of the apostasy to the test that will constitute it the mark of that power that should think to change times and laws.* There is no other papal institution that directly sets aside one of the ten commandments, that the whole Protestant world observes. This mark is very conspicuous in the forehead or hand, and signifies not a literal mark, but a public profession, or act, that all may see or know.

The number of the name of the beast is also to be enforced as a test of submission to him. This name which is said to be that of a man, is seen, without doubt, in the title of Vicar of the Son of God, which the pope has caused to be inscribed upon his miter. It is written in Latin, and the numeral letters employed make the sum of 666. The design of this test is to cause men to acknowledge the authority of the papacy.

Let us now return to the final work of the ten-horned beast. We have spoken of the prominent part which the ten-horned beast is to act in the great conflict before us, by means of miracles which he works through the agency of the unclean spirits. But it is important to notice that in all this he acts as the *ally* and *assistant* of the first beast, and himself fills a secondary place. Rev. 13:12, 14, 17; 19:20. He works miracles, but not to secure worship to himself, for he acts as a prophet in causing men to worship the first beast, and his image, and to receive his mark. He gives the first place to the beast in that he causes him to be worshiped, and he takes the second place himself in that he works miracles as a prophet, that he may cause men to worship that beast.

The two-horned beast does all this in the sight of the first beast, and we have good evidence that that beast does not content himself to be simply a spectator. He will be, if possible, more active in his own behalf than is the two-horned beast to act for him. It is evident from Rev. 16:13, 14, that miracles will be wrought in the name of the first beast no less than in that of the second. Indeed, we may conclude that the work of the first beast will be greater in the eyes of men than will that of the second, for the first receives *worship* from men, while the second is content to work miracles, not that he may himself receive worship, but that he may promote the worship of the first. The Spirit of God marks a time, not yet arrived, but which will arrive in the great crisis before us, when all that dwell upon the earth, whose names are not written in the book of life, will worship the papal beast. Rev. 13:8. Satan marshals his host for the great battle, not for the purpose of having them destroyed, but that he may by them destroy the people of God from the earth. He seeks to deceive them by the miracles; and then to slay those whom he cannot thus deceive. Satan's final effort to destroy the people of God, through the joint effort of these two wicked powers, is thus distinctly stated: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ." Rev. 12:17.

The persons upon whom Satan makes this war must be the last generation of the people of God. We can see from this text the great cause of his enmity toward the church in the final conflict. These persons are keeping the commandments of God, and this implies that they keep them all, for to break one of them is to become a transgressor. James 2:10. He determines to destroy the commandment-keepers from the face of the earth. Through the first beast he has sought to change the law of God, especially the fourth commandment. Dan. 7:25. Now he stirs up the two beasts to make war upon the people of God. They act in union in fighting against Christ. Rev. 17:14; 19:20. And we know the nature of this conflict in which the false prophet participates by means of his miracles, by what is said concerning the object of these miracles in Rev. 13:14-17. He decrees that all men shall receive the mark, which, as we have shown, is the papal institution of Sunday observance in the place of the Sabbath of the Lord. And this shows the test to which the people of God will be brought with respect to his commandments.

What then is it to worship the beast? for this is the most prominent of the acts against which the wrath of God, without mixture of mercy, is denounced; and all the world are to unite in this act. It is worthy of notice that at the conclusion of this dreadful warning the saints are introduced in the act of keeping the commandments of God and the faith of Jesus. Thus we may understand that the worship of the beast and his image, and the reception of his mark, is the opposite of keeping the commandments of God and the faith of Jesus. The question which each man must decide is simply this: Shall I acknowledge God by keeping his commandments, or shall I acknowledge the authority of the beast to change the law of God? This will show whom men worship; for whenever any civil or ecclesiastical law conflicts with the law of God, that power is worshiped which is obeyed in preference to the other "Know ye not, to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6:16. The earth itself is made to worship the beast when it is made to rest from cultivation on the day of his appointment, and is not allowed thus to rest upon the day which God has commanded.

(To be Continued.)

Foolish Perplexity.

THE blank bewilderment into which grave doctors of divinity run whenever they are obliged to touch upon the doctrine of the second coming of Christ, would be amusing, if it were not so serious and important a subject. The international Sunday-school lesson was recently upon this question as brought to view in Mark 13, and the *S. S. Times* of Sept. 2, 1882, reports the difficulties in which President Woolsey finds himself involved, as this subject comes in his way. In the course of the prophecy Christ says, "This generation shall not pass, till all these things be done," verse 30; and forthwith expositors begin to stagger helplessly over the declaration. This means, they say, that all that Christ had previously said in reference to his coming, etc., was to take place while those then present were still living; but yet no such coming as predicted did take place in their day. What, then, can be done with the passage?

President Woolsey gives up the difficulty as insoluble. If it was left to the future to correct misapprehensions, this would imply, he thinks that the "imperfect apprehensions of the disciples have entered into the gospels." If they were inspired to write the gospels, we imagine all their misapprehensions would have been corrected.

The *Independent* says: "The passage is surrounded with very grave difficulties which the Sunday-school expositor had better look boldly in the face and then pass on."

Would it not rather be better for a person when he finds himself following a principle of exegesis, which, when applied to certain passages of Scripture, obliges him to stare at them awhile as "insoluble difficulties," and then pass them by—would it not be better for him under these circumstances to conclude that there is something wrong with his principle of interpretation, and seek a better one, knowing that when the right one is found, what would otherwise be insoluble difficulties in the Scriptures, will be found to be but consistent parts of one harmonious whole.

There is said to be in the city of Rome a room whose walls are covered with tracings, which, to the beholder as he enters, appear to be only a mass of inextricable confusion. But when he reaches a certain point in the room, immediately all lines fall into their proper places; well-defined and shapely figures appear in due order and proportion; unity of design is seen throughout the whole; and a series of entrancing views and fairy forms greets the eye, and fills the beholder with delight.

So with the Scriptures. When the true point of perspective is reached in a correct system of interpretation, those parts which appeared like inharmonies and insoluble difficulties, assume their proper place and proportion in the prophetic scheme, and all is consistent and clear.

That which gives these expositors trouble in our Lord's prophecy concerning his coming, especially, is the declaration, "This generation shall not pass till all these things be fulfilled;" the phrase, "these things," including his second coming with his holy angels in power and great glory. They assume that the words, "this generation," mean those then living whom Christ personally addressed, and no such coming as described

took place in their day. Then Christ uttered a false prediction, or their system of interpretation is wrong. Think of a Christian's looking the first of these positions boldly in the face and then passing on—yes, passing on with the conviction in his heart, it must be, either that the record of Christ's words is incorrect, or that his words themselves are not to be trusted, and that the New Testament is not an inspired book. What a splendid chance for the infidel to help these men out of their dilemma on this wise: "You are right, Mr. Woolsey, the difficulty is insoluble. The record is incorrect. The prediction was false. The disciples were full of misapprehensions, and these appear as fatal defects in their writings. You might as well take your stand with us openly, as you do virtually, that the New Testament is not inspired, and is hence not only no better than any other book, but not half as good as most other books."

But we inquire, Do the words, "this generation," mean those then living, to whom Christ spoke? We venture to affirm that they do not, but that Christ referred in this language to those who would be alive far in the future from his day, when the events predicted were to occur, and who would witness their fulfillment. And in support of this position we offer this law of prophetic language: that in prophecies of consecutive events, concerning long periods of time, the writer passes down with the events as though himself present when they occur, using the present tense for the future, and speaking of the people at different stages in the line of the prophecy by using pronouns of the first and second persons, instead of pronouns of the third person. Examples: "Unto us a child *is* born." Isa. 9:6. This was a prophecy of the first advent of Christ, uttered over seven hundred years before the event occurred; and here the present tense is used for the future—"is born" instead of "shall be born." Again, "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." Isa. 9:2. This was fulfilled by the preaching of Christ more than seven hundred years afterward, in the borders of Zabulon and Nephthalim, according to Matt. 4:12-16. But here both the present and past tenses are used for the future. In Isa. 61:1, we read: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek," etc. Over seven centuries afterward, Christ, preaching in Nazareth, quoted this very prophecy, and said, "This day is this scripture fulfilled in your ears." Yet Isaiah in the prediction uses verbs in the present and past tenses, and a personal pronoun in the first person: "The Spirit of the Lord God *is* upon *me*, because the Lord *hath* anointed *me*," etc. Here it is evident that Isaiah goes forward to the time of Christ when this would be fulfilled, and putting himself in the place of Christ, writes as though Christ himself were speaking. So Paul, addressing the church just before the coming of the Lord, uses a pronoun in the second person: "Ye, brethren, are not in darkness that that day should overtake you as a thief." 1 Thess. 5:4. Again he uses the first person: "We which are alive and remain unto the coming of the Lord." 1 Thess. 4:15. But he did not mean himself and associates; for when some of his Thessalonian brethren gathered from this that the day of Christ was imminent, he assured them in the second epistle that the day of Christ was not then at hand, but was far distant from their day, after the development and long career of the great papal apostasy. 2 Thess. 2:1-5. Again he uses similar language in 1 Cor. 15:51, 52: "We shall not all sleep, but *we* shall all be changed, in a moment, in the twinkling of an eye, at the last trump." In this he refers not to himself and his personal associates, but to those who would be living when the time should come for the trump of God to announce the revelation of his Son from Heaven.

Just in this sense we believe the Lord uses the expression, "this generation;" and then all is easy and plain. He simply goes forward to the time when the great signs of his coming which he foretold should take place, and addresses the generation which should witness them by using a pronoun in the second person: "When *ye* shall see all these things, know that he [margin] is near, even at the doors. Verily I say unto you, *this* generation [which shall see these things] shall not pass till all these things be fulfilled." Matt. 24:33, 34.

Why do not our divinity physicians fall into trouble over the prophecies quoted above from Isaiah? They

cannot, because the fulfillment is plainly recorded in the New Testament. But the very same principle is involved in our Lord's prophecy of his second coming, which now becomes to them such an "insoluble difficulty."

It does not fall within the scope of this article to prove, as might easily be done, that the generation is now living to which the language applies, and which is not to pass till the great consummation is witnessed. But is it not deplorable that those who are set for the defense of the gospel, to whom the people look for light and instruction, take a prophecy which applies to our own time, and give it a false application to a time now eighteen hundred years in the past, and, by so doing, involve the Scriptures in a fatal contradiction, to the scandal of Christians and the joy of infidelity? U. S.

The Spirit As a Guide.

WHEN Christ told his disciples that he was about to go away, and that they could not follow him, their hearts were filled with sorrow and anxiety. They dreaded to face an unfriendly world alone. He had been their guide and instructor, and they had learned much from his teachings. They knew of no one who could fill his place. Peter had echoed the sentiments of all the disciples when, in answer to Christ's inquiry if they also would go away, he said, "Lord, to whom shall we go? Thou hast the words of eternal life." They knew that no one else could do for them what Jesus had done; and the thought of being separated from him was a sad one.

To comfort them, Christ gave them the assurance that he would come again and receive them unto himself, and that by this means they could again be with him. But even this promise was not sufficient, for there would still intervene a long period during which they would be left alone. How could they get along without the presence and counsel of their Lord?

Again Jesus meets the difficulty by promising that whatsoever they should ask in his name should be done for them; and he added, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth." John 14:16, 17. This Spirit was to be sent in his name, and was to take his place until his return. Said Christ, "I will not leave you comfortless [orphans]; I will come to you." This coming does not refer to his personal, visible coming, when he will receive his people to himself, but to the Spirit who should come in his name. The Spirit was to be their guide, to prepare them for his coming at the last day.

The offices of the Spirit are many; but there is a special one pointed out in this discourse of our Lord. Said he, "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:25, 26. It is as a teacher that the Spirit is here brought to view.

Many persons entertain very erroneous views as to the manner in which the Spirit operates. They imagine that it will teach them something which the Bible does not contain. The Mormons claim that the canon of inspiration is not yet full, but that new and additional truths have been revealed to them. Others who would not for a moment admit this position, make a claim that is in reality the same. When certain Bible truths are presented to them for their observance, they excuse themselves from all responsibility in the matter by saying that they are led by the Spirit of God, and do not feel it their duty to do that particular thing. They say the Spirit was given to guide into all truth; and, consequently, if it was necessary to obey that portion of the Scripture, it would have been brought to their notice. The fact that they do not feel impressed to obey, is proof to their minds that there is no necessity for obedience. To such persons the Bible is of no account; they make its truth depend entirely upon their own feelings. And they actually charge God with the inconsistency of authorizing his Spirit to speak in contradiction of his revealed word. The fact that God cannot lie should convince anyone that his Spirit and his word must always be in harmony.

Christ prayed for his disciples, "Sanctify them through thy truth; thy word is truth." The psalmist David said, "Thy righteousness is an everlasting righteousness, and thy law is the truth." From these passages

we learn that when Christ said, "When he, the Spirit of truth, is come, he will guide you into all truth," he meant that the Spirit would lead them into a proper understanding of that which had already been revealed. He plainly stated this when he said, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Many things that Christ said were not understood at the time; but they were made plain by the Spirit, after Christ had ascended to Heaven. And it is thus that the Spirit teaches us now; it leads those who are humble and teachable into a proper understanding of the written word of God.

Paul gives testimony on this point which is not uncertain. In Eph. 6:13-17, he describes the Christian's armor. The following is the concluding portion: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, *which is the word of God*." Christ said that when the Comforter, the Holy Spirit, should come, he would "reprove [convince] the world of sin, and of righteousness, and of judgment." Paul says that "by the law is the knowledge of sin." Both these passages are harmonized by the one quoted from Paul to the Ephesians. The Spirit does indeed convince of sin, but it is by impressing on the minds and hearts of men the claims of God's word. The Bible is the sword, the instrument by which the Spirit pierces the heart and lays bare its wickedness. The Spirit is the active agent, but the word of God is that through which it works. The two always act in unison.

We should look with suspicion upon any spirit that counsels opposition to the word of God. John tells us that there are many spirits, and that we are to try them. In Isaiah we are told by what we are to try them: "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." Isa. 8:20. It is the spirit of darkness that leads men to act contrary to the word of God.

Other testimony as to the harmony of the Spirit with the word is reserved for a future article. E. J. W.

College Incorporation.

A NUMBER of the friends and patrons of Healdsburg College assembled in Oakland, Cal., at the S. D. A. church, Monday, Sept. 11, 1882, at 9:30 A. M., for the purpose of associating themselves in a body corporate in pursuance of the laws of California.

W. C. White stated the object of the meeting, and moved that Elder J. H. Waggoner be appointed temporary chairman. The motion was carried, and by vote S. Brownsberger was also appointed to act as secretary *pro tem*.

After the opening exercises, which consisted of singing a hymn, and prayer offered by Eld. U. Smith, subscription of stock was called for. Twenty-one persons subscribed stock, in all, amounting to seven thousand five hundred and forty dollars, over five thousand of which was paid in.

At the suggestion of the chairman a committee of three, consisting of S. Brownsberger, Wm. Saunders, and Uriah Smith was elected to draft by-laws. This committee, after some delay, submitted by-laws to the meeting for adoption.

By motion the report of the committee was received and acted upon, section by section, and, after making such amendments as were deemed best, the report was adopted as the *By-Laws* of this body.

The election of seven Trustees, to serve until the next annual election in December, was then entered upon. On motion the chairman was empowered to appoint a committee of three to suggest candidates for election. W. C. White, Eld. M. C. Israel, and W. N. Glenn were appointed that committee.

The committee after consultation presented the names of the following persons as candidates for election:—

Eld. J. H. Waggoner, S. Brownsberger, Eld. M. C. Israel, Wm. Saunders, M. J. Church, John Morrison, and W. C. White. All of whom were elected by ballot.

On motion the chairman was authorized to appoint a committee of three to complete the business of incorporation, and also another committee of three to provide a corporation seal, a stock-book, and such other books as the business of the organization may necessitate. F. M. Hus-

ted, W. C. White, and Eld. M. C. Israel were appointed the committee on incorporation, and W. C. White, Eld. U. Smith, and S. Brownsberger, the Committee to provide the seal and corporation books.

The following Articles of Incorporation were also read, voted upon article by article, and unanimously adopted at this meeting:—

We, the undersigned, in pursuance of the general provisions of the law of the State of California for the formation of Incorporations, desiring to avail ourselves of the privileges and powers granted and conferred by said law, and to become incorporated under said provisions, do hereby associate ourselves together as a body corporate for the purpose of founding and managing an institution of learning, for the instruction of students of both sexes in the Sciences, Languages, the Holy Scriptures, and Mechanical and Agricultural pursuits, and to instruct females in the theory and practice of general house-keeping, and to hold real estate and erect suitable buildings for the accomplishment of the objects herein named.

1. The name of this Incorporation shall be Healdsburg College.
2. Its object shall be such as is set forth in the foregoing preamble.
3. It shall be located in the town of Healdsburg, County of Sonoma, and State of California.
4. The term of the existence of this Incorporation shall be fifty (50) years.
5. The number of Trustees of said Incorporation shall be seven; and the names and residences of the Trustees who are chosen for the first year are as follows:—

- W. C. White, Oakland, California.
- Eld. J. H. Waggoner, Oakland, California.
- Wm. Saunders, Woodland, California.
- M. J. Church, Fresno, California.
- Eld. M. C. Israel, Oakland, California.
- John Morrison, Healdsburg, California.
- S. Brownsberger, Healdsburg, California.

6. The amount of Capital stock of this Incorporation shall be One Hundred Thousand Dollars (\$100,000), divided into ten thousand shares (10,000) at ten dollars (\$10) each.

7. The amount of stock subscribed is as follows:—

	Dol'rs.	Shr's.		Dol'rs.	Shr's.
Wm. Saunders	100	10	E. A. Dyke	20	2
Eld. M. C. Israel	50	5	S. Baker	10	1
Eld. U. Smith	10	1	Eld. J. H. Waggoner	50	5
J. W. Cronkrite	20	2	W. C. White	100	10
M. J. Church	2,000	200	Mrs. Mary Beatty	10	1
N. C. McClure	10	1	S. Brownsberger	20	2
Mrs. F. L. McClure	10	1	Mrs. S. Brownsberger	10	1
Jas. J. Hannan	20	2	F. M. Husted	10	1
Wm. Beatty	10	1	Wm. N. Glenn	10	1
John Morrison	50	5	Eld. I. D. Van Horn.	10	1
Mary Scott	5,000	500			

After the adoption of these Articles the meeting adjourned, *sine die*.

J. H. WAGGONER, *Chairman*.

S. BROWNSBERGER, *Secretary*.

Finding One's Place.

A GOOD many people spend all their life hunting for the place in this world which they were intended to fill. They never settle down to anything with any sort of restful or contented feeling. What they are doing now is not by any means the work that is suited to their abilities. They have a sunny idea of a very noble life which they would like to reach, in which their powers would find free scope, and where they could make a very bright subject. But in their present position they cannot be much of anything, and there is little use to try. Their life is a humdrum and prosy routine, and they can accomplish nothing really worthy and beautiful. So they go on discontented with their own lot and sighing for another; and while they sigh, the years glide away, and soon they will come to an end, to find they have missed every opportunity of doing anything worthy of an immortal being in the passage to eternity. The truth is, one's vocation is never some far-off possibility. It is always the simple round of duties that the passing hour brings. No day is commonplace if we only had eyes to see its splendor. There is no duty that comes to our hand but that brings to us the possibility of kingly service.—*Sunday School Times*.

RELIGION is that nobler half of life without which nothing stands in a true balance. It wants the same kind of practical training as the other side, and will marvelously help and steady that.—*Dr. Bushnell*.

Temperance.

A Revelation.

DURING the present week an item of business called us to the office of a gentleman in this city who believes that every man has a divine right to take a drink whenever he feels like it, and that the man who does not know enough to stop before he gets drunk is a very inferior specimen of the genus homo, and might as well drink himself to death as not.

During the conversation that ensued, the temperance question came in for its share of attention. Some remarks were made by those present about the exhilarating effects of good lager in hot weather, and the folly of attempting by legislation to stop its manufacture and sale.

A stranger present said: "A little over a year ago I was in Wisconsin. It was harvest-time. A gang of men were employed by a wealthy farmer to gather a large harvest. The table which this farmer spread before his men was richly laden with everything that heart could wish. In addition to all the substantial and delicacies that the faithful housewife could prepare, I was greatly surprised to find a goblet by each plate filled with rye whisky."

The narration of this fact turned the conversation away from beer to whisky, when the gentleman in whose office we were, proceeded to relate the following instance: "Not very long since I was visiting a celebrated distillery not a thousand miles distant from Detroit. The owner of that distillery is professedly a temperance man, and is one of our wealthiest and most influential citizens. The nephew of the proprietor was showing me through the establishment, and taking a good deal of pains to explain everything that I saw. In one part of the institution I noticed two iron tanks about six feet in diameter and four or five feet high. One of these tanks was full and the other about half full of what I supposed to be whisky. Actuated by motives of curiosity, I approached one of the tanks, and was about to examine the contents by touching the surface with my fingers, when the gentleman who was conducting me through the distillery yelled at me at the top of his voice, 'Don't touch that! Don't touch that!' 'Why not,' I said coolly. 'What harm in just touching the surface.' 'Harm,' he ejaculated, excitedly, 'why that will take the end of your finger right off!' 'Take the end of my finger off!' I exclaimed, 'why so? Is that anything more than whisky?' 'Yes,' said he, 'that is something more than whisky. It is fusil oil.' 'Fusil oil!' I ejaculated. 'Fusil oil!' I was startled, for I knew that fusil oil would have done all to my fingers that he had said if I had touched it. It is powerful enough to bite a gun-barrel off. I looked at him somewhat savagely, and said, 'Do you mean to say that you make use of that stuff in the manufacture of your whiskies? Is that the kind of stuff you just offered me to drink?' He had just urged me to try some of his whisky. 'We have some good stuff,' he replied, somewhat meekly. He then went on to explain about as follows: 'To tell you the truth, we have some grain here that is not very good. It was in the warehouse on one of the docks at Chicago at the time of the great fire, and when the dock burned, it ran down into the river. After lying in the river about a year, it was taken out, and we bought it to manufacture into whisky. Of course, after lying in the Chicago River for that length of time, there is not much strength left in it, and we are compelled to make use of fusil oil to tone it up a little.' 'But what do you do with the stuff?' I inquired. 'Oh, we don't know where it is sold,' said he. 'It is all sent East; none of our customers about home get any of it.' 'But,' said I, 'somebody must get it.' 'None of our home customers get any of this,' he repeated.

"This," continued our friend, "cured me of whisky drinking."—*The Lever*.

The Small Boy's First Smoke.

I NEVER shall forget the sight of that boy. Somehow or other he had picked up the idea that it was a manly thing to smoke.

The older boys thought it was manly. They smoked in the street as they came to school, and as they went home. The small boy felt very small as he saw them doing such a manly thing

and reflected that he had never learned how to do it. Somebody had told him that the first smoke would make him dreadfully sick. He asked the bigger boys about this, and they told him that it was even so. But they advised him to try it even if it did make him sick for a day or two, for they had all been sick with it, and had got well again. The idea of being sick was not a pleasant one to the small boy, but he thought he would risk it, for the prospect of soon getting well again was pleasant enough to make up for it. So the small boy got two large cigars. Exactly how and where he got them I never knew, but I think some of the older boys gave them to him. At all events he felt very proud when he got them, and marched off in a happy frame of mind because he was now going to be as big as anybody else, and quite as much of a man.

This happened nearly forty years ago, which to some of my young readers may seem a long while; yet the picture of that small boy is photographed on my mind so clearly that it cannot be rubbed out. I saw him after he had enjoyed his smoke on the sly, and unbeknown to his parents. The enjoyment was all over, and it was time for the misery to come along. The misery had come in full force, and had taken possession of the whole boy. The poor fellow was crouching in the shelter of a large cellar door, looking as if he wanted to escape from the sight of every other human being. At best he was not a handsome lad. He had short and bristly red hair, a low forehead, a pug nose, and one squinting eye. His face was covered with freckles, and his mouth was not of a pleasant shape. Now that he was suffering from the effects of the tobacco, every feature showed evidence of pain, and his whole expression was one of most horrible ugliness. He sat doubled up like a jackknife in a position of great discomfort. The frightful groans he was uttering showed the strife that was going on within him. One of the big boys was standing near him, and telling him to be a man and not mind it, for it would soon be over. To the wretched sufferer this was cold comfort. The very ugly little boy continued to writhe, and groan, and twist his face into ever so many uncouth shapes. To look at him anybody would have supposed he had by this time found out all that he needed to learn about smoking, and that he would never touch tobacco again. As for me, I had now seen and learned all I wanted to on the subject. Had every friend I had in the world come to me just then, each one offering me a lot of the choicest Havana cigars, I would not have been tempted by their generosity. It was enough for me to see that suffering little rascal writhe and look ugly, and to know that he had nobody to sympathize with him, and that in addition to the sufferings I had seen, he would yet suffer the thrashing his father would give him on hearing of the transaction. I thought that if smokers had to go through all this sorry experience in order to learn to smoke, they might do so if it made them happy, but I wanted none of it. All the enjoyment to be derived by a boy from making a chimney of himself for the puffing out of ill-smelling smoke, would never pay for going through what that ugly boy was enduring. However manly it might seem to strut around with a cigar, and puff it like a man puffs, and hold it between thumb and finger as a man holds it, and spit as a man spits, that small boy looked anything but manly, and there was nothing in his appearance that looked like leading to manliness.

There were a great many reasons why I never learned to use tobacco, but the experience of this awful boy was the one which made the most marked impression on me. Whenever I have been tempted to smoke, the image of that suffering little wretch has come up in my mind so vividly as to discourage me from the attempt. If my first cigar will make me look as he did, and feel as he felt, I will never, never smoke it.

And somebody may ask about the boy. Did he ever smoke again, or was that first smoke enough for him? He got over his evil feelings, and learned to smoke and be "manly" like the other boys. He became a clergyman. I met him a few years ago at a railway station. He was in a crowd at the ticket-office, and was selfishly puffing his smoke in other people's faces without asking them whether they liked it or not. The picture of his first smoke came at once to me, and I seemed to see him in all his youthful ugliness. He was a slave to the power of the weed that had at first so badly nauseated him.—*Selected*.

The Home Circle.

A MOTHER'S ANSWER.—A TRUE INCIDENT.

OVER the lofty Ben-Lomond,
The charm of the sunset fell;
And sweet in the purple twilight
The chime of the old kirk bell.
And lo! in the grassy kirkyard
Was the white-haired Dominic;
Men and women on either hand,
And the children at his knee.

And there, in the still warm evening,
Low sitting among the dead,
The good man took the sacred book,
And the trial of Abraham read.
Until in the solemn shadows,
The sorrow grew wondrous near—
Fathers looked at their own bright sons,
And the mothers dropped a tear.

Thoughtful all sat a little space.

And then the Dominic said:
"David, could'st thou have done this thing?"
And the old man bowed his head,
And standing up with lifted face,
Answered, "I think I could,
For I have found through eighty years
That the Lord our God is good!"

"Janet, you've been a mother oft,
Could your faith have stood the test?"
She raised her grandchild in her arms,
And she held it to her breast—
"God knows a mother's love," she said,
While the tears dropped from her eyes;
"And never from a mother's heart,
Would have asked such sacrifice."

"Oh, mother wise," the preacher said,
"Oh, mother wise and good!
A deeper depth than man can reach,
Thy heart hath understood.
Take Janet's sermon with you, friends,
And, as your years go by,
Believe your Father no poor soul
Beyond its strength will try."
—Lillie E. Barr, in *Christian Union*.

The Two Clerks.

IN Market Square, in the pleasant city of Merryport, was a crockeryware store, over the door of which was a black sign bearing in gilt letters the name of Benjamin Hudson. For many years this crockery store had been there, with the great pitcher hanging in front for a sign; indeed, when Mr. Hudson first opened the store, some forty years previous, he was quite a young man, and the sign over his door was bright and handsome; but now his eyes had grown dim, and the owner was called "Old Hudson" by all the boys and girls of the city.

Mr. Benjamin Hudson had grown rich in business, for he had conducted it all himself, and taken care that nothing should be wasted or lost by neglect. He had made mistakes, to be sure, as every man will make some blunders during a lifetime, but by skillful management he quickly recovered from them. Sixty-five years had begun to bend over Mr. Hudson's shoulders and dim the brightness of his eye, and he found business more irksome than it had formerly been.

"I must have a partner," said he one day to himself, as he sat down before a cheerful fire. "I must have some one interested in the business, who is young and active, and who will take the weight off my shoulders, for I do not care to do as I used to."

Now, in Mr. Hudson's employ were two young men—Herbert Bond and Charles Seymour. They had been with him an equal length of time, and had performed their duties faithfully and well. Charles did his work quickly, and had a smart way about him that made people think he was greatly superior to Herbert, who had a more quiet demeanor and accomplished quite as much without making a great stir about it.

"I must have Herbert or Charles for a partner," soliloquized Mr. Hudson; "on which can I decide? They both do very well in the store, but I ought to know something of them out of the store, and I am sorry to say that is a point I never have paid proper attention to. My clerks come here in the morning and go away at night; what becomes of them over night, I know not, and yet I ought to know. Neither of them have parents in the city; they live in some of the numerous boarding-houses, and I hope are steady and well-behaved. I must see them in their homes, and then decide which shall be my partner.

The next day Mr. Hudson ascertained the boarding-places of his clerks, without letting them

know for what purpose, and after supper that evening his wife and daughters were somewhat astonished to see him go to the hall and put on his coat and hat.

"Where are you going, papa?" asked Lily, the youngest daughter, who could hardly remember the evening when her father had not remained at home.

"I am going to make a call, Lily, on two young men of my acquaintance, I shall not be gone long," replied Mr. Hudson, and bidding them good-by, immediately started out.

Herbert's boarding-house was the nearer of the two, and here Mr. Hudson stopped first.

It was a neat-looking house, on a very pleasant street. Mrs. Buntin, the landlady, opened the door when Mr. Hudson rang.

"Does a young man named Herbert Bond board here?"

"He does. Walk in, sir, and I will call him," replied the woman.

"I will go to his room, if you will show me where it is," answered Mr. Hudson; "I presume he is in it?"

"I think so; he is seldom out in the evening. You can step up there if you like, sir; go up two flights, and the first door to the right is the one," replied Mrs. Buntin.

Mr. Hudson puffed up the stairs, and knocked with his cane at the designated door. It was opened by Herbert, who looked very much amazed when he saw his employer, and said:—

"Why, Mr. Hudson, is anything the matter in the store? Nothing happened out of the way, I hope?"

"No—nothing—nothing at all, said Mr. Hudson, walking in and taking a chair. "I took a notion to call around and see how you were this evening."

Bond expressed himself very glad to see his employer, and while he took his hat and cane, Mr. Hudson glanced around the room. It was an attic room, with dormer windows; a good fire was burning in an open grate; a book-rack filled with books adorned one side of the room, and the center of the floor was occupied by a table on which were writing materials.

You look very cozy here, Herbert; but why do you have an attic room? Are there none you can have below stairs?"

"Oh, yes, sir! But this is a dollar a week cheaper, and I have all the more money to send to my father," replied Herbert.

"Isn't your father well off?" inquired Mr. Hudson.

"Not very, sir; he used to be pretty rich, but his business was disastrous, and he lost a good deal of money," said Bond.

"What do you find to do evenings? Does not time hang very heavy?"

"Oh, no, sir! I have books to read and letters to write. To-day I am writing home; they want me to make them a visit, but I write that it is a pretty busy time just now, but when it is over I shall ask you for a few days of absence," answered Herbert.

"You shall have it willingly," said Mr. Hudson, and then he added, "Does Charles ever call upon you?"

"No sir; I have asked him to several times, but he has never called."

"Are you contented here in this boarding-house?" inquired Mr. Hudson.

"It is a very good boarding-house, and Mrs. Buntin is very kind; but I have often wished that I could live at home," answered Herbert.

"And why can't you? How far is it from here?" asked his employer.

"Twenty-five miles, sir; rather far to travel every day, and then I can't afford the expense," was Herbert's reply.

"What time could you reach the store in the morning?"

"At half-past eight, sir."

"And you would have to leave at what hour in the afternoon?"

"At about half-past five, sir."

"Not very bad hours for the business. Perhaps it can be arranged so that you can live at home, Herbert."

"Oh, I should like it so much, if I could! I am so homesick here in the city!" was the clerk's reply.

"Well, I'll look into the matter, Herbert. It seems a pity that one who is so fond of his home can't live there, in these times of railroads and fast traveling," said Mr. Hudson, as he arose to de-

part. Herbert thanked him for his visit, and said it would please him to have Mr. Hudson call again.

The old gentleman descended the stairs well satisfied with the call, and said to himself:—

"Now for Charles Seymour. I hope I shall find him as well occupied as Herbert Bond."

The boarding-house was reached, the bell rang, and Mr. Hudson was admitted. The servant said Seymour was in, and ushered him to the chamber door. Mr. Hudson knocked, and the door immediately swung wide open, and a voice exclaimed, "Well, old fellow, got along at last, have you? We're all ready for you; have got the—" Charles Seymour stopped here, and his face turned suddenly pale at seeing, instead of one of his boon companions, his venerable employer. It was several seconds before he could recover his speech. "I beg your pardon, Mr. Hudson, you must excuse me; I expected a friend this evening, and in the dim light of the entry I thought you were he. Walk in, sir, and sit down."

Mr. Hudson entered the room, and was somewhat surprised to see the identical three young men who had insulted him on the street; they were smoking cigars, and had their feet elevated on the bureau, mantelpiece, and bedstead. Mr. Hudson saw at once that he was in confusion, and Seymour's action was painful and awkward. Nevertheless his employer tarted a conversation, and had been there but a few minutes when footsteps were heard on the stairs; the door opened a little, and a bottle of champagne came rolling across the floor, followed by a round Dutch cheese, a box of cigars, and two more bottles. Seymour looked dreadfully distressed, but could do nothing. It was a fourth friend, who had been out after refreshments, and took this facetious mode of introducing them into the chamber. Mr. Hudson thought it was time for him to go, so he took his leave and returned to his home.

Mr. Hudson was not long in making up his mind which one of his clerks would make the most faithful and efficient partner, and in less than a week it was announced in the papers that Herbert Bond was a member of the firm of Benjamin Hudson & Co. It was a happy day for Herbert, and it was not many years before he managed the whole business himself; and he became a wealthy man.

Charles Seymour knew very well the reason of Mr. Hudson's choice, and he always had to regret having formed such unprofitable acquaintances as were assembled in his room that unlucky night.

Sound Advice.

WE advise all young people to acquire early in life the habit of using good language, both in speaking and writing, and also to abandon the use of slang words and phrases. The longer they live, the more difficult the acquisition of good language will be; and if the golden age of youth, the proper time for the acquisition of language, be passed in abuse, the unfortunate victim of neglected education is very probably doomed to talk slang for life. Money is not necessary to procure this education.

Every man has it in his power to use the language which he reads, instead of the slang which he hears; to form taste from the best speakers and poets of the country; to treasure up choice phrases in his memory, and habituate himself to their use, avoiding, at the same time, that pedantic precision and bombast, which show rather the weakness of vain ambition than the polish of an educated mind.—*Ex.*

GEORGE ANDRUS, an extensive farmer of Goguae Prairie, Mich., and one who has had much success in stock-raising, recently stated as a most singular fact that his drove of cattle always knew on what day they were to be salted. It has been the custom to give them salt at the barn-yard every Sunday morning during the spring, and once in two weeks, or every other Sunday morning during the hot weather. This the cattle have well learned, and during the spring they will come up the lane regularly each Sunday morning, and stand there bellowing and making a great noise until they are salted, when they will return to their pasture lot, which is some distance away. This they do regularly every Sunday morning, and never make a mistake of coming in on any other day. The same fact is still more strange in summer, when they only come up once in two weeks.—*Chicago Inter-Ocean.*

Religious Notes.

—The State of Michigan has 239 Congregational churches. The total membership is 16,957.

—The London Sunday-school Union suggests that the 15th and 16th of October next be set apart for universal prayer in behalf of Sunday-schools.

—Two Mormon Missionaries who have been very successful in making converts in York Co., N. C., have been warned by the citizens to leave or they will be hanged to a tree.

—The 21st of August was the 150th anniversary of the beginning of the foreign mission work of the Moravian Church. A missionary jubilee was held on that day at Bethlehem, Pa.

—The principal political speakers are unanimous in saying that the Sunday-law and the anti-monopoly questions are the two great issues of the day, and they invariably give Sunday the first place.

—The Presbyterian Church of Canada has started a building fund of \$100,000, to which \$65,000 has been already subscribed, for the purpose of erecting churches in Manitoba, for the immigrants who are pouring into that Territory.

—The Tokio Christian Association makes the remarkable statement that "a large proportion of the Japanese who went to America for education became Christians; but that not a single instance was known to them of one who had gone to Germany, France, or England becoming a Christian."

Last week we recorded the fact that a Sunday-school near Atlanta, Ga., had a Superintendent who had held office for twenty-five years. And now comes the statement, "the Honorable Jacob Sleeper has been Superintendent of a Methodist Episcopal Sunday-school in Boston for fifty-two consecutive years." Next.

—There is a superabundance of ministers in all the nonconformist denominations of Great Britain. The Primitive Methodist Colleges have been closed for a time, and the Wesleyan Conference is at its wits' end to know what is to be done for the probationers who have honorably completed their career, but for whom no suitable positions are vacant.

—Rabbi Levi, of the Jewish Congregation in Oakland, recently delivered an address to the Young Men's Hebrew Union, of San Francisco, on Jewish feasts. Speaking of the general belief that the world has been in existence only about 6,000 years, he said: "This prevalent idea is an absurdity, as it is now scientifically established that the world is much older."

—A young negro, who was formerly a slave, was recently undergoing an examination in New York, with reference to his going as a missionary to Africa. When he was asked his habit as to the use of tobacco, he replied that he did not use it at all; that a gentleman would not use it, and that a Christian gentleman would not want to use it. Who could give a better answer?

—The *Christian at Work* gives a very good hit at the almost indiscriminate giving of the title "D. D." It says that if a minister has reached the age of forty years, has married, and has not been tried for heresy, he may reasonably expect the title. The title is often given, also, to the pastors of city churches who do not like to have the name of being served by a man without "D. D." to his name.

—There is a Congregational Church of over 200 members at Nantucket, R. I., whose acting pastor is a woman, Miss Louise S. Baker. She gives satisfaction in every way, yet the church over which she presides is declared vacant in the Year Book, owing to the prejudice against women acting in such capacity. A writer in the *Advance* asks: "Is there any reason why this earnest servant of Christ should not be ordained according to the Congregational idea? Is there any unwritten or written law forbidding it, providing she is sound in the faith, apt to teach, and full of the Holy Spirit?"

—The story is told that at prayer-meeting one night a brother proceeded to give his ideas of future punishment. He believed there would be punishment—he even believed in the orthodox hell—but there was a way out; there was final restoration to happiness for all the impenitent. When he sat down there was silence, till at last the old pastor arose and said slowly and deliberately: "The brother who last spoke told us of a way to Heaven that leads through hell. Those that want to try the road to Heaven *via* hell may take it if they choose, but as for me, *I am going to Heaven by the direct road*, and I advise others to take that road too. Let us pray."

—It is a homely adage that "curses, like chickens, come home to roost." Certain parties in California are now experiencing the truth of this. During the excitement over the Sunday Law last winter, it was quite the fashion to denounce the SIGNS OF THE TIMES as working in the interest of the whisky party, "playing into the hands of the League of Freedom," etc., because, on purely religious grounds, it opposed the Sunday Law. These same parties are now kicking against the Sunday-Law plank of the Republican platform, because it is not stringent enough; and now the *Christian Advocate* says of them: "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." Although this is severe on the *Rescue*, we confess to being somewhat amused. There is the promise of a lively tempest in the Sunday teapot.

—And still we have another mystical interpretation. On Mark 13:27, "And then shall he send his angels and shall gather together his elect from the four winds," &c. The *Christian at Work* comments thus: "The Son of man would send his angels, *i. e.*, his messengers or preachers to proclaim the gospel—the good tidings of the new kingdom—to all his chosen or elect ones in all quarters of the globe. And all this took place as Jesus predicted it would, before the 'generation' then around him passed away. In the year 70, *i. e.*, 40 years after his crucifixion, the Holy City fell, and some of his disciples then present lived to see the gospel preached, and the Messianic kingdom established throughout the whole known world." Just one question: If the kingdom was established throughout the whole world, at the destruction of Jerusalem, why do we still pray, "Thy kingdom come"? And again, to what place were the elect then gathered? And if the gathering took place then, what becomes of the righteous since that time?

—It seems that Christians are not alone in missionary work. The Hindus and Mohammedans are using the printing-press to combat Christianity. The *Advance* says: "Based on their old books, fascinating stories of gods and ancient heroes are issued by the million, as are also translations of popular infidel books. These are peddled at the doors of all the schools in the hope of holding young India to the old beliefs. In Lucknow and Cawnpore there are no less than forty-five publishing houses doing this work. One of their publishers received \$4,000 from a well-to-do Mohammedan to assist in printing the Mohammedan books. Another issued a million of Hindu tracts at the expense of a Hindu prince. *One hundred and three* newspapers, mostly weeklies, are issued to abet paganism and Mohammedanism and to attack Christianity. 'The native presses,' says Joseph Cook, 'are exceedingly active. They throw off immense editions of books intended to defend paganism, and of heathen classics notoriously stained by passages of immoral tendency, sometimes of positive indecency.'"

—The *Jewish World* thinks that the most important question now before the Jewish people is instruction in the Jewish laws of health, for pupils in the communal schools. It says: "The one essential purpose for which these schools have been established is, we are told, the maintenance of Judaism; and yet the only specially Jewish instruction imparted in these institutions refer to that portion of Judaism which is its least consistent and persistent element. Jewish pupils are taught Hebrew, the rudiments of Jewish theology, the order of our prayers, the traditional meaning of our festivals and holidays—in fact, everything of a purely ritualistic and consequently a transient nature; but the physical laws which we have conserved in their integrity during nearly five thousand years, and to which we owe the bodily strength, and mental capacity, and the moral feeling, that have alone enabled us to maintain our religion against the onslaughts of fifty centuries of ignorance—these are almost totally neglected." It further says: "We may rest assured that if such instruction is not introduced, and our Jewish 'legalism' made to appeal to our intelligence, this 'legalism' will soon cease to be observed altogether. The result, however, can only be the disappearance of Judaism."

News and Notes.

—Great damage has been done by storms and floods in the south of Spain.

—Ohio has thirty-four distilleries and eighty-nine rectifying establishments.

—A large boot and shoe factory was burned Sept. 16, at Elmira, N. Y. Loss, \$3,000,000.

—The recent election in Maine resulted in victory for the Republicans by a large majority.

—Six hundred and forty-six new converts to Mormonism have lately arrived in New York.

—Track is being laid on the Northern Pacific Railroad at the rate of twenty miles a day.

—The Rothschilds have presented the British army in Egypt with twelve tons of tobacco, and 5,000 pipes.

—Yellow fever is not diminishing in the South, but is breaking out in a very malignant form in new places.

—A morning paper speaks of Australia as a hemisphere. Can some school-boy tell how many hemispheres there are?

—In the Wisconsin Democratic Convention 1,601 ballots were taken before a nomination was made for Governor.

—The *Chronicle* states that fully two-thirds of the suits brought in the Superior Court each day are actions for divorce.

—During the storm on Thursday of last week, an unknown schooner on Lake Huron was sunk, with all hands on board.

—News has been received that a party of thirteen, including two women, were murdered by Apaches in Chihuahua, Mexico.

—The steamer *Asia* was wrecked on Lake Ontario, Sept. 15, with 100 passengers on board. Only two are known to have escaped.

—Chief Engineer Melville and two sailors, survivors of the *Jeannette* Arctic Exploring Expedition, arrived in New York the 13th inst. An enthusiastic reception was given to Melville.

—The Star-route trial has ended in what might well be termed a fizzle. The jury disagreed on the three principal defendants, convicted two who were tools of the others, and acquitted two others.

—The Republican candidate for Sheriff of Sierra Co., Cal., was shot and killed last week. He had received the nomination only after a hard struggle, and political jealousy was the sole cause of the murder.

—The telephone is now conneced with diving apparatus, and the diver receives his instructions by means of it, at the bottom of the sea. It is thought that it will tend to lessen the danger of accidents.

—A prominent financier estimates that Egypt will lose about £70,000,000 by the war. The cotton crop, which would have been worth £40,000,000, is entirely lost, and there is little hope of saving any of the sugar crop.

—The estimated value of real and personal property in the United States in 1880, was \$33,805,000,000, against \$24,169,000,000 in 1860. That is, the gain in twenty years has been \$1,320,000 a day, or nearly \$1,000 a minute.

—A terrible hurricane passed over the village of Winsted, Conn., on the evening of the 15th, destroying much property and injuring several persons. Western and Central New York also suffered severely from wind and lightning.

—The special committee appointed by the Prohibition Convention that was held in July last, has issued a call for the Convention to reassemble on the 28th inst., to place a ticket in the field, on a distinctly Sunday and Temperance platform.

—In the Italian Parliament, the voting is done by electricity. Three buttons marked "aye," "no," and "abstain," on each member's desk, are connected with a central printing apparatus which records the votes automatically as the members touch the buttons.

—California has already had a touch of winter. On the 16th there was rain in the valleys and snow on the mountains quite generally through the State. Thunder and lightning accompanied the rain. In some places the storm is reported as having been very severe.

—Since the passage of the prohibition amendment in Iowa, the Chicago, Rock Island, and Pacific Railroad Company have issued an order that no ale, beer, wine, or spirituous liquors of any kind shall be sold on their dining-cars while passing through that State.

—While a Tennessee Sheriff and his deputy were on their way to Knoxville, with a murderer, several men boarded the train, killed both the officers, released the prisoner, took possession of the train, and when they had reached a convenient place, forcibly seized some horses and made for the mountains. The excitement is very great.

—The Anti-Prohibition Convention held at Omaha, Sept. 11, is said to have been an "eminently respectable gathering." Of course. "So are they all, all honorable men." They oppose prohibition in any form, and the Convention pledges its members to do everything to defeat prohibition. A resolution was passed to support no man for office unless he satisfactorily pledges himself to oppose any and all attempts to force upon the people a prohibitory law.

—Greece is very firm in her demands upon Turkey regarding the cession of points and the settlement of the frontier line. There are five points which she demands of the Porte, and the latest news is that unless four of them are conceded she will commence hostilities at once. Turkey will probably parley as usual, but Greece and Turkey so thoroughly understand each other's sincerity in politics, and Greece is so determined in her demands, that we may expect at once either war or concession.—*Alta*.

—The war in Egypt is virtually ended for the present, so far as actual fighting is concerned. On the 12th the British made a night attack upon the Egyptians, and completely routed them. Arabi Bey fled to Cairo, where he unconditionally surrendered to the British, who closely followed. The Khedive rules nominally, but everything is done through the English. Now that Egypt is conquered, the interesting question arises, What will England do with it? A dispatch from London says: "The ultimate fate of Egypt excites keen discussion here and abroad. The strongest feeling prevails in England that what has been gallantly won by the sword must not be whittled away by diplomacy, and Gladstone will have a difficult task to reconcile the wishes of the country with the demands of Europe." It is the general opinion that the most difficult part of England's self-imposed task is yet to come.

BIBLE SANCTIFICATION:

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 21, 1882.

Camp-Meetings.

MICHIGAN, Lansing,	Sept. 27 to Oct. 2.
INDIANA, Marion,	Oct. 2-9.
KANSAS, Moline,	" 5-19.
KENTUCKY, Custar,	" 4-10.
CALIFORNIA, Healdsburg,	" 5-16.
TENNESSEE,	" 12-17.
ALABAMA, Choctaw Co.,	" 18-24.

Health of Sister White.

WE mentioned the sickness of Sister White, which was very severe. But many earnest prayers were offered for her recovery, and lately she has been recovering very fast. Friday morning, the 15th, she started for St. Helena. She endured the journey quite well, only getting very tired. Information to the 17th says she was comfortable. We are glad she is where she can enjoy the pure air and health-giving aids of the Health Retreat. We confidently believe she will be able to render the cause good assistance at the camp-meeting.

Old Soldiers' Home.

THE people of California donated liberally for an Old Soldiers' Home. That was done last Christmas, and we were promised that the old soldiers should be comfortably housed in a short time. Now the public are anxiously inquiring what the Committee intend to do with the money. According to the papers, no move has yet been made to appropriate it for the purpose for which it was given.

Camp-Meeting.

ONLY two weeks from the date of this paper remain until the commencement of camp-meeting at Healdsburg. There never was a time when the reasons were so urgent for all our people to attend our annual gathering. Everything indicates that our work is fast drawing toward its close. All the forces of the opposition to the Sabbath of the Lord are being brought into action. Unreasoning prejudice refuses to accept the plainest Bible proofs, while tradition is readily taken to uphold popular error. But the way is opening before us for the proclamation of the truth of God. The present agitation is designed to overshadow the truth, but God will turn it in favor of the truth if we faithfully improve our opportunities.

Let all come to the camp-meeting, and unite in devotion to God, and in devising means to spread the knowledge of the truth.

Sunday Law of Texas.

PREVIOUS to 1879 there were three States in the Union which had what we call rigid or rigorous Sunday Laws; that is, they had no exemption in favor of those who keep the seventh-day Sabbath. These were Pennsylvania, Texas, and California. But a revision of the Statutes of Texas, which took effect May 28, 1879, reads as follows:—

"Any person who shall hereafter labor, or compel, force, or oblige his or her employes, workmen, or apprentices, to labor on Sunday, shall be fined not less than \$10 nor more than \$50." Penal Code, title 7, chap. 2, article 183. Article 184 reads thus:—

"The preceding article shall not apply to household duties, works of necessity or charity, . . . nor to any person who conscientiously believes that the seventh or any other day of the week ought to be observed as the Sabbath, and who actually refrains from business and labor on that day for other than secular reasons."

Not long since we copied a similar exemption from the laws of Connecticut. This is just what we desire in the State of California, but our observation at Sacramento convinced us that there is very little disposition to grant it.

While there we were introduced to a clergyman to whom we stated the object of our going there. He very decidedly said that could not be done. We replied that it was done in almost every State of the Union which had a Sunday Law; but he was incredulous, and declared it impossible! From the spirit manifested by

34 F. E. BELDEN.

Golden Harps.

D. S. HAKES.

1. Gold - en harps in yon - der cit - y, Strung by shining an - gels fair, Wait with strains of sweetest wel - come
 2. Free from care, from sin and sor - row, There the wea - ry soul is blest; 'Tis a home of peace - ter - nal
 3. Gold - en harps give me a wel - come When I reach the heav'nly goal! I am long - ing for the mu - sic

For the wea - ry pil - grim there. Oh! the bless - ed, heav'nly mu - sic! How the spir - it longs to hear!
 Where the toil - ers all find rest. In the bloom - ing fields of E - den, Through the shin - ing streets of gold,
 That awaits the ransomed soul! I am wea - ry; I am wait - ing, I am sigh - ing to be there!

CHORUS.
 Oh! the boundless joy and rapt - ure When it falls up - on the ear!
 Shall the bless - ed roam for - ev - er In that land of bliss untold. } Gold - en harps of joy and glad - ness,
 Gold - en harps give me a wel - come When I reach the cit - y fair. }

Wait - ing for the ransomed
 Wait - ing for the ransomed there; At the pearl - y gate of Heav - en, In the gold - en cit - y fair.

From "PEARLY PORTALS," by permission.

We had the pleasure of hearing this piece of music sung recently at the First Congregational Church in Oakland. It was sung by the members of a Miss on Sunday-school, and all were highly pleased with it.

Music—"Golden Harps."

many—very many—of the Sunday people in this State, we are becoming convinced that it is impossible for them to consent to it, unless they become much more imbued with the spirit of the "golden rule" than they are at present.

The truth is, and it cannot be disguised, that there is a deep-seated prejudice, leading even to intolerance, in the Protestant churches, against the seventh-day Sabbath and all who keep it. We are convinced that one word in our favor in the platform adopted at Sacramento would have caused the immediate destruction of that resolution. Those who, in private conversation, admitted that our claim was just and reasonable, rejoiced in the resolution, and after its introduction said it was exactly right.

Texas has been supposed to stand on the extreme of irreligion, and Connecticut on the other extreme of Puritanism. These agree in granting just what we ask here. But the religion of California is in advance of that in Texas or in Connecticut! But how long since?

Quarantine.

THE San Francisco papers, or some of them, manifested considerable feeling over the inquiries made by the United States authorities concerning the small-pox quarantine. We should only find fault because the United States authorities do nothing in the matter. To shut up a ship-load of people in an old hulk, or on any vessel, with a contagious disease on board, is a disgrace to our civilization. The Government owns several islands in the bay, on some one of which a quarantine station could be located, where the sick might be properly cared for, and the others made at least comfortable, and protected from further danger. Now that the yellow fever is prevailing in some sections, this subject ought to be considered.

Appointments.

California Conference.

THE eleventh annual meeting of the California Conference will be held in connection with the camp-meeting at Healdsburg, commencing October 5, 1882. Every organized church of twenty or less members is entitled to one delegate, and an additional one for every fifteen members over that number. Unorganized com-

panies and isolated brethren should also be represented in person or by letter, so that the wants of the cause in the State may be known.

Ministers and licentiates, and others laboring in the Conference, are requested to make out a written report of labor, time, and expenses, to October 1, the close of the present Conference year, and hand it in at the first session. Conference business will be disposed of during the early part of the meeting, that all the time possible may be devoted to spiritual matters; delegates are therefore requested to be on the ground at the commencement. All letters pertaining to Conference business should be addressed to Mrs. Barbara C. Rice, Healdsburg.

Brethren and Sisters, we would invite every one of you to read Mal. 3:10, and fulfill that scripture that we may have the promised blessing at our camp-meeting, and also that the expenses of the Conference which have been larger than usual this year, may be met. We have purchased three new preaching tents, a 50 ft., a 40 ft., and a 24x36 ft. We have had more laborers in the field this year than ever before, which will account for the increase of expenses.

Church Clerks and Treasurers will please bring their books.
 CAL. CONFERENCE COMMITTEE.

California State T. and M. Society.

THE next annual meeting of the California T. and M. Society will be held in connection with the camp-meeting at Healdsburg, commencing Oct. 5, 1882. As far as consistent all pledges to this society or the Reserve Fund should be paid at or before the meeting.

All District Secretaries and Church Librarians are requested to have their books there that they may be audited.
 ALICE MORRISON, Secretary.

Lakeport.

NO PROVIDENCE preventing, I will meet the Lakeport Church at their quarterly-meeting, Sabbath and Sunday, Sept. 23, 24. We hope to see a full attendance.
 J. D. RICE.

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