

# 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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## WAIT PATIENTLY FOR HIM.

God doth not bid thee wait,  
To disappoint at last;  
A golden promise, fair and great,  
In precept-mold is cast.  
Soon shall the morning gild  
The dark horizon-rim;  
Thy heart's desire shall be fulfilled.  
"Wait patiently for him."

The weary waiting times  
Are but the muffled peals,  
Low preluding celestial chimes,  
That hail his chariot wheels.  
Trust him to tune thy voice  
To blend with seraphim.  
His "Wait" shall issue in "Rejoice!"  
"Wait patiently for him."

He did not bid thee wait,  
Like drift-wood on the wave,  
For fickle chance or fixed fate  
To ruin or to save.  
Thine eyes shall surely see—  
No distant hope or dim—  
The Lord thy God arise for thee.  
"Wait patiently for him."

—Frances R. Havergal.

## General Articles.

### Bible Sanctification.

BY MRS. E. G. WHITE.

#### THE FIERY FURNACE.

In the same year that Daniel and his companions entered the service of the king of Babylon, events occurred that severely tested the integrity of these youthful Hebrews, and proved before an idolatrous nation the power and faithfulness of the God of Israel.

While King Nebuchadnezzar was looking forward with anxious forebodings to the future, he had a remarkable dream, by which "he was greatly troubled, and his sleep brake from him." But although this vision of the night made a deep impression on his mind, he found it impossible to recall the particulars. He applied to his astrologers and magicians, and with promises of great wealth and honor commanded them to tell him his dream and its interpretation. But they said, "Tell thy servants the dream, and we will show the interpretation."

The king knew that if they could really tell the interpretation, they could tell the dream as well. The Lord had in his providence given Nebuchadnezzar this dream, and had caused the particulars to be forgotten, while the fearful impression was left upon his mind, in order to expose the pretensions of the wise men of Babylon. The monarch was very angry, and threatened that they should all be slain if, in a given time, the dream was not made known. Daniel and his companions were to perish with the false prophets; but, taking his life in his hand, Daniel ventures to enter the presence of the king, begging that time may be granted that he may show the dream and the interpretation.

To this request the monarch accedes; and now Daniel gathers his three companions, and together they take the matter before God, seeking for wisdom from the Source of light and knowledge. Although they were in the king's court, sur-

rounded with temptation, they did not forget their responsibility to God. They were strong in the consciousness that his providence had placed them where they were; that they were doing his work,—meeting the demands of truth and duty. They had confidence toward God. They had turned to him for strength when in perplexity and danger, and he had been to them an ever-present help.

The servants of God did not plead with him in vain. They had honored him, and in the hour of trial he honored them. The secret was revealed to Daniel, and he hastened to request an interview with the king.

The Jewish captive stands before the monarch of the most powerful empire the sun has ever shone upon. The king is in great distress amid all his riches and glory; but the youthful exile is peaceful and happy in his God. Now, if ever, is the time for Daniel to exalt himself,—to make prominent his own goodness and superior wisdom. But his first effort is to disclaim all honor for himself, and to exalt God as the source of wisdom:—

"The secret which the king hath demanded, cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in Heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what shall be in the latter days." The king listens with solemn attention as every particular of the dream is reproduced; and when the interpretation is faithfully given, he feels that he can rely upon it as a divine revelation.

The solemn truths conveyed in this vision of the night, made a deep impression on the sovereign's mind, and in humility and awe he fell down and worshiped, saying, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets."

Light, direct from Heaven, had been permitted to shine upon King Nebuchadnezzar, and for a little time he was influenced by the fear of God. But a few years of prosperity filled his heart with pride, and he forgot his acknowledgment of the living God. He resumed his idol worship with increased zeal and bigotry.

From the treasures obtained in war, he made a golden image to represent the one that he had seen in his dream, setting it up in the plain of Dura, and commanding all the rulers and the people to worship it, on pain of death. This statue was about ninety feet in height and nine in breadth, and in the eyes of that idolatrous people it presented a most imposing and majestic appearance. A proclamation was issued, calling upon all the officers of the kingdom to assemble at the dedication of the image, and at the sound of the musical instruments, to bow down and worship it. Should any fail to do this, they were immediately to be cast into the midst of a burning fiery furnace.

The appointed day has come, and the vast company is assembled, when word is brought to the king that the three Hebrews whom he has set over the province of Babylon, have refused to worship the image. These are Daniel's three companions, who had been called by the king, Shadrach, Meshach, and Abednego. Full of rage, the monarch calls them before him, and pointing to the angry furnace, tells them the punishment that will be theirs if they refuse obedience to his will.

In vain were the king's threats. He could not turn these noble men from their allegiance to the great Ruler of nations. They had learned from the history of their fathers that disobedience to God is dishonor, disaster, and ruin; that the fear of the Lord is not only the beginning of wisdom, but the foundation of all true prosperity. They look with calmness upon the fiery furnace and the idolatrous throng. They have trusted in God, and he will not fail them now. Their answer is

respectful, but decided,—“Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.”

The proud monarch is surrounded by his great men, the officers of the government, and the army that has conquered nations; and all unite in applauding him as having the wisdom and power of the gods. In the midst of this imposing display stand the three youthful Hebrews, steadily persisting in their refusal to obey the king's decree. They had been obedient to the laws of Babylon, so far as these did not conflict with the claims of God; but they would not be swayed a hair's breadth from the duty they owed to their Creator.

The king's wrath knew no limits. In the very height of his power and glory, to be thus defied by the representatives of a despised and captive race, was an insult which his proud spirit could not endure. The fiery furnace had been heated seven times more than it was wont, and into it were cast the Hebrew exiles. So furious were the flames that the men who cast them in were burned to death.

Suddenly the countenance of the king paled with terror. His eyes were fixed upon the glowing flames, and turning to his lords he said, "Did we not cast three men bound into the midst of the fire?" The answer was, "True, O king." And now the monarch exclaimed, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

When Christ manifests himself to the children of men, an unseen power speaks to their souls. They feel themselves to be in the presence of the Infinite One. Before his majesty, kings and nobles tremble, and acknowledge that the living God is above every earthly power.

With feelings of remorse and shame, the king exclaimed, "Ye servants of the most high God, come forth." And they obeyed, showing themselves unhurt before the vast multitude, not even the smell of fire being upon their garments. This miracle produced a striking change in the minds of the people. The great golden image, set up with such display, was forgotten. The king published a decree that any one speaking against the God of these men should be put to death, "because there is no other god that can deliver after this sort."

These three Hebrews possessed genuine sanctification. True Christian principle will not stop to weigh consequences. It does not ask, What will people think of me if I do this? or, How will it affect my worldly prospects if I do that? With the most intense longing, the children of God desire to know what he would have them do, that their works may glorify him. The Lord has made ample provision that the hearts and lives of all his followers may be controlled by divine grace, that they may be as burning and shining lights in the world.

These faithful Hebrews possessed great natural ability; they had enjoyed the highest intellectual culture, and now occupied a position of honor; but all this did not lead them to forget God. Their powers were yielded to the sanctifying influence of divine grace. By their steadfast integrity, they showed forth the praises of Him who had called them out of darkness into his marvelous light. In their wonderful deliverance were displayed, before that vast assembly, the power and majesty of God. Jesus placed himself by their side in the fiery furnace, and by the glory of his presence convinced the proud king of Babylon that it could be no other than the Son of God. The light of Heaven had been shining forth from Daniel and his companions, until all their associates understood the faith which ennobled their lives and beautified their characters. By the deliverance of his faithful servants, the Lord declares that he



will take his stand with the oppressed, and overthrow all earthly powers that would trample upon the authority of the God of Heaven.

What a lesson is here given to the faint-hearted, the vacillating, the cowardly in the cause of God! What encouragement to those who will not be turned aside from duty by threats or peril! These faithful, steadfast characters exemplify sanctification, while they have no thought of claiming the high honor. The amount of good which may be accomplished by comparatively obscure but devoted Christians, cannot be estimated until the life records shall be made known, when the Judgment shall sit and the books be opened.

Christ identifies his interest with this class; he is not ashamed to call them brethren. There should be hundreds where there is now one among us, so closely allied to God, their lives in such close conformity to his will, that they would be bright and shining lights, sanctified wholly, in soul, body, and spirit.

The conflict still goes on between the children of light and the children of darkness. Those who name the name of Christ should shake off the lethargy that enfeebles their efforts, and should meet the momentous responsibilities that devolve upon them. All who do this may expect the power of God to be revealed in them. The Son of God, the world's Redeemer, will be represented in their words and in their works, and God's name will be glorified.

### The Sunday, the Sabbath, and the Change.

BY ELD. W. H. LITTLEJOHN.

(Concluded.)

SHOULD it be objected, right here, that it is just as impossible to prove from the New Testament the custom of seventh-day observance on the part of the early church as it is to prove that of the sanctification on their part of the first day of the week, we reply, that even though we were not able to cite a single instance in which it is declared in so many words that the disciples in the first century were convened on the seventh-day Sabbath for the purposes of Christian worship, still the obligation to hallow that day at the present time could be clearly made out. The difference between the two days lies in the fact that one is enforced by positive command, and the other is not. If the first day has any claim to sanctity whatever, that claim must be drawn from the practice of the early church; since, therefore, the practice of that church has been shown to be opposed to the idea of its sanctity, it loses all its claim to be honored as such.

If, on the other hand, we concede, as the majority of orthodox Christians do, that the fourth commandment is still binding, then, even though the day were not mentioned once by name, its obligation would be unquestionable, since it has for its enforcement a specific statute. Nay, more; the necessary presumption would be, in the absence of any positive statement to the contrary, that the early disciples habitually hallowed its hours upon its weekly return. To illustrate: We might ransack in vain the history of the United States for a positive declaration that George Washington ever paid a highway tax in his life; nevertheless, no reasonable person would question the fact that he did so, since there is no dispute that men were taxed for the improvement of the highway in his day, and therefore, as he was a man of property and a good citizen, it is fairly to be presumed that his property was assessed for that purpose, and that he paid the tax for the same.

But let us bring the argument to bear upon a portion of Bible history, where the facts and circumstances will not be denied. From the time that the Sabbath was given on Mt. Sinai to the reign of David (a space of 500 years), the Sabbath is not once mentioned, nor is it declared that the Israelites kept it at all during that period. Notwithstanding these facts, it is admitted by all that they were in the habit of Sabbath observance. But why, we inquire, such universal agreement in regard to the practice of the Israelites during the 500 years in question? The answer is, that the existence of the law creates the presumption that the Hebrews, to whom the law was given, observed the same in the absence of all testimony to the contrary.

Now that we have demonstrated the propo-

sition that we are under no obligation to furnish a single recorded instance from the New Testament of seventh-day observance, in order to perpetuate that observance, so long as a positive law exists enforcing the same, we wish to glance at the subject for a moment from the stand-point of the hypothetical argument.

First, then, we inquire—granting for the moment that a change of days did really take place at the time of the resurrection—what would be the necessary result of such a transition? All, we think, must agree that it could not have taken place without bringing about the most serious collisions between the Jews and the Christians. If the latter had been actually instructed that the so-called Jewish Sabbath had been abolished, and that a new day had taken its place, it is undeniably true that their practice would have changed, so far as to enable them to conform to the new order of things. Two duties would necessarily have devolved upon them. First, it would be required that they themselves should uniformly and strictly observe the Sunday; and, secondly, that they should enforce by their teachings the same duty upon others. Another consequence of the transition in question would be the desecration of the old Sabbath on their part, since both pecuniary interest and that strict regard for moral ingenuousness, which would prevent them from treating a day as holy which they did not regard as such, would unite in compelling them to devote the old Sabbath to secular purposes. The result of such a course of conduct, however, is too manifest to leave room for doubt. Those fanatical Rabbis who sought to condemn Christ, because his hungry disciples ate of the standing corn through which they passed on the Sabbath, and again and again anathematized him because he healed on that day, would surely have made the Sabbath desecration of the early Christians the prolific source of constant collision and debate. At every turn they would have been watched, and for every desecration of the Sabbath they would have been subjected to trial and even violence. These collisions, resulting, as they must have done, in heated contests and frequent arrests, would necessarily have found recognition in the records which have come down to us. The perfect absence of everything of the kind, therefore, justifies an inference, almost as strong as demonstration itself, that these collisions never took place, and therefore that the early disciples were not Sabbath-breakers, as otherwise the book of Acts, covering as it does about thirty years of early church history, would have made them prominent.

Once more: The change of Sabbath must have occasioned either the transfer of the name Sabbath from the old to the new one, or else it would have insured the creation of a new title for the new day, by which its sacredness would have been signified. Neither of these two conditions, however, are met by the Sunday. It is never called the Sabbath in the Scriptures, and there is nowhere applied to it any sacred title whatever. It is mentioned eight times in the New Testament, but in every instance it bears the secular title of first day of the week. Should it be replied that in Rev. 1:10 it is called Lord's day, we answer that such cannot be demonstrated to be the case. The Apostle John, who wrote the book of Revelation, wrote the Gospels also, about two years subsequent to the time when he penned the former. If, therefore, the Holy Spirit had designed to signalize the day of Christ's resurrection by styling it the Lord's day in Rev. 1:10, it would be impossible to explain why the same Spirit, when resting upon the same apostle, two years later, should have uniformly referred to the same day in the use of the purely secular title first day of the week. Again; the term Lord's day was the common appellation of the ancient Sabbath. Isaiah, in speaking of the latter, employs the following language: "If thou wilt turn away thy foot from the Sabbath, from doing thy pleasure on MY HOLY DAY, and call the SABBATH a delight, the HOLY of the Lord, HONORABLE," &c. Isa. 58:13. (See also the language of the commandment in Ex. 20:8-12, and the words of Christ in Mark 2:27, 28.) Now, therefore, the natural if not necessary inference of all unprejudiced minds, when reading Rev. 1:10, would have been that the day referred to was no other than the one alluded to by Isaiah, *i. e.*, the Sabbath of Eden and Sinai. To overcome such a tendency it is quite certain that inspiration would have been more explicit had the allusion been to a new day, which had received a

recognition as sacred in no other place in the Bible.

But to return to the hypothetical argument. The seventh day of the week is called the Sabbath fifty-six times in the New Testament. The weight of this circumstance in the argument can hardly be overrated, when we consider the uniform agreement among Christians in regard to the perpetuity of the Sabbath command of the decalogue. It would be strange indeed if a day which is not such should be called the Sabbath *fifty-six* times in the New Testament, and the day which is in reality the true Sabbath should never be thus styled even once. Nay more; it would be incomprehensible,—if it be true that the first day of the week is really the Sabbath at the present time,—that the New Testament writers, as in Matt. 28:1; Mark 16:1, 2; Luke 23:54-56 to Luke 24:1, should not only fail to call it the Sabbath but should actually style the day before it the Sabbath; thus contrasting the one with the other in this particular. Should our opponents, with an ingenuity which sometimes characterizes them, attempt to parry the point of this argument by explaining away the difficulty on the ground that the first day of the week is never properly styled the Sabbath, but should always be called the Lord's day, we would reply as follows:—

1. As shown above, the seventh day of the week is the Lord's day.

2. That if the first day of the week cannot properly be called the Sabbath, then there is no law for its enforcement, since the day commanded in the fourth commandment is styled therein the Sabbath.

3. That as they agree with us in the perpetuity of the fourth commandment, there must be a Sabbath-day properly so styled, which it enforces in this dispensation, and that the seventh day must be the one in question, unless it be admitted that inspired men improperly applied that title to it fifty-six times, a thing which is in the highest degree improbable to any one who has any knowledge of human nature; for nothing would be more natural, when there was a conflict of opinion as to which of two days was the Sabbath, than that the advocates of each should persistently apply the title to the day which they favored, and stoutly refuse to apply it to the one which they opposed. If the reader would have a practical illustration of the correctness of the above proposition, let him try his hand in an effort to induce Sabbatarians at the present time to designate the Sunday in the use of the sacred title, The Sabbath. Our word for it, he would either conclude that men are different now from what they were 1800 years ago, or else he would decide that his former theories in the matter under consideration were at fault.

But it is now time to bring this article to a close. That a change of the Sabbath has actually taken place, there can be no dispute. That such a change has been brought about either by Christ or anti-Christ, will be equally obvious. That the former did not accomplish the work, has, we think, been made evident by the considerations offered heretofore. We read in John 12:48, that we are to be judged by Christ's words. But in all the utterances which ever emanated from him, there is not one which favors first-day sanctity. On the other hand, his example, as well as that of the apostles, positively contradicts such a theory. Not only so, but the general tenor of the New Testament, recognizing, as it does, the obligation of the Sinaitic Sabbath law, both by the record containing the example of Christ, and by positive statement bearing upon the subject, as well as by the practice, uniform among the New Testament writers, of styling the seventh day of the week the Sabbath, is such that the unbiased reader would necessarily conclude that the Sabbath of Adam and of Christ is still obligatory upon the followers of the latter. Thus much for Christ and his relation to the subject.

Now we turn to anti-Christ. Is it possible that he is the author of the change in question? On this branch of the subject we must be exceedingly brief, contenting ourselves with a few sentences, where chapters would be required to do the subject justice. In Dan. 7:25, the prophet, in speaking of the papacy under the symbol of the "little horn," says that he would "think to change times and laws." This prediction has been literally fulfilled by the Pope of Rome. On repeated occasions he has asserted his ability to change even the law of God. Nor has he been content with claiming the power merely, but he also claims to have put it into practical operation. In the



various catechisms of the Romish Church, it is asserted, again and again, that Catholics have changed the Sabbath from the seventh to the first day of the week, and Protestants are charged with recognizing their power to do so by sanctifying the Sunday which they claim has no other authority than the decrees of the hierarchy. The following from a Catholic work entitled, "Plain Talk About Protestantism of To-day," will furnish the only citation which we can introduce here. (For further information on the subject, the reader is requested to refer to a tract entitled "Who changed the Sabbath?" published at the office of the SIGNS OF THE TIMES.) "It is worth its while to remember that this observance of the Sabbath—in which, after all, the only Protestant worship consists—not only has no foundation in the Bible, but that it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the *Catholic Church* which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church." (Plain Talk about Protestantism of To-day, p. 225.)

Reader! Where do you propose to stand henceforth in the battle of Sabbath observance? Will you hallow the day which God blessed, rested upon, and sanctified in the beginning of the world; which he enforced on Mt. Sinai, by the only Sabbath law which is contained in the Bible; a day which is uniformly styled the Sabbath in both the Old and the New Testament; or will you persist in hallowing a day which God never blest, never rested upon, never sanctified, and never commanded any man to observe? The case is before you. Judge, I pray you, and act as becomes one whose only rule of conduct is that written word whose teachings will furnish the standard of judgment in the great day.

*Allegan, Michigan.*

### Man's Age.

Few men die of age. Almost all die of disappointment, passion, mental or bodily toil, or accident. The passions kill men sometimes, even suddenly. The common expression, "choked with passion," has little exaggeration in it, for even though not suddenly fatal, strong passions shorten life. Strong-bodied men often die young; weak men live longer than the strong, for the strong use their strength, and the weak have none to use. The latter take care of themselves; the former do not. As it is with the body, so it is with the mind and temper. The strong are apt to break, or, like the candle, to run; the weak burn out.

The inferior animals, which live temperate lives, have generally their prescribed number of years. The horse lives twenty-five; the ox fifteen or twenty; the lion about twenty; the dog ten or twelve; the rabbit eight; the guinea pig six or seven years. These numbers all bear a similar proportion to the time the animal takes to grow to its full size.

But man, of all the animals, is one that seldom lives this average. He ought to live a hundred years, according to physical law, for five times twenty are one hundred, but instead of that, he scarcely reaches on an average, four times his growing period; the cat six times; the rabbit even eight times the standard of measurement. The reason is obvious; man is not only the most irregular and the most intemperate, but the most laborious and hard worked of all the animals. He is also the most irritable of all animals; and there is no reason to believe, though we cannot tell what an animal secretly feels, that, more than any other animal, man cherishes wrath to keep it warm, and consumes himself with the fire of his own secret reflection.—*Sel.*

JOHN QUINCY ADAMS in his long service in Congress was never known to be late. One day the clock struck, and a member said to the Speaker, "It is time to call the house to order." "No," said the Speaker, "Mr. Adams is not in his seat yet." At this moment Mr. Adams appeared. He was punctual, but the clock was three minutes fast.

TRUTH and purity, like so many gems in the life and example of the good man, cannot but shame and condemn error and vice in others.

### Don't Depend on Father.

STAND up here young man, and let me talk with you. You have trusted alone to the contents of "father's purse," or to his fair fame for your influence or success in business. Think you that "father" has attained to eminence in his profession but by unwearied industry, or that he has amassed a fortune honestly without energy and activity? You should know that the faculty requisite for the acquiring of fame and fortune is essential to, nay, inseparable from, the attaining of either of these. Suppose father has the "rocks" in abundance, if you never earned anything for him, you have no more business with those "rocks" than a gosling has with a tortoise. And if he allows you to meddle with them before you have learned their value by your own industry, he perpetuates untold mischief. And if the old gentleman is lavish of his cash towards you, while he allows you to idle away your time, you had better leave him; yes, run away, sooner than be made an imbecile or a scoundrel through so corrupting an influence. Sooner or later you must learn to rely on your own resources, or you will not be anybody. If you have never helped yourself at all, if you have become idle, if you have eaten father's bread and butter, cut a swell in father's buggy, and tried to put on father's influence and reputation, you might better have been a poor errand boy, the son of a chimney-sweep, or a boot-black—and indeed, I would not swap with you the situation of a poor, half-starved, motherless calf! Miserable objects are you, that depend entirely upon your parents, playing gentleman, *alias* dandy loafer. What in the name of common sense are you thinking about? Wake up there! Go work with either your hands or brains, or both, and do something! Don't merely have it to boast that you have grown in father's house—that you have vegetated as other green-horns! but let folks know that you count one.

Come, off with your coat, clinch the saw, the plow handles, the scythe, the axe, the spade, the pickaxe—anything to enable you to stir your blood! "Fly 'round and tear your jacket," rather than be the recipient of the old gentleman's bounty. Sooner than play the dandy at dad's expense, hire yourself out to some potato patch; let yourself out to stop hog holes or watch the bars; and when you think yourself entitled to a resting spell, do it on your own hook. If you have no other means of having fun of your own, buy with your earnings an empty barrel, and put your head into it and hallo, and roll down hill. Don't, for pity's sake, make the old gentleman do everything, and you live at your ease.

Look about you, you well-dressed, smooth-faced, do-nothing drones! Who are they that have worth and influence in society? Are they those that have depended alone on the old gentleman's purse, or are they those that have climbed their way to their position by their industry and energy? True, the old gentleman's funds, or personal influence, may secure you the forms of respect, but let him lose his property, or die, and what are you?—A miserable fledgeling—a bunch of flesh and bones that needs to be taken care of!

Again we say, wake up—get up in the morning—turn round, at least twice before breakfast—help the old man—give him now and then a generous lift in business—learn how, take the lead, and not depend forever on being led; and you have no idea how the discipline will benefit you. Do this, and our word for it, you will seem to breathe a new atmosphere, possess a new frame, tread on new earth, wake a new destiny—and you may then begin to aspire to manhood. Take off, then, that ring from your lily finger, break your cane, shave your upper lip, hold up your head, and by all means, never again eat the bread of idleness, nor depend on father.—*Sel.*

### What Is the Use?

A GROUP of girls were talking one day of a girl acquaintance whose acquirements were uncommon for her age and sex. As some one named over the list of languages, ancient and modern, in which this young woman was versed, one of the listeners exclaimed: "Well, what is the use of it all?" Various replies came: "The same use that your flower painting is," "Because she likes it," and so on. The questioner was silenced, yet scarcely satisfied. Many another girl, the writer inclines to think, might put the same query, which

needs and deserves a fuller answer than it received on this occasion; for the particular question immediately suggests the larger one: What is the use of any intellectual pursuit? To the questioner the girl linguist's occupation seemed strangely uninviting and profitless. By her own crewel work and china painting she not only pleased herself, but, as she believed, gave pleasure to others, who could appreciate these reproductions of the lovely forms and colors of natural things. What pleasure could any one either take or give by delving among the roots of language? To answer her in a word, one might say: My dear girl, the pleasure and the profit of all mental effort is in the effort itself; in the fact that by it the mind grows as it was meant to grow, expands to the full measure of its own capacity. You may take it for certain that, just as the muscles of your body would become lifeless and useless if you should cease to work them, in the same way any of your mental or spiritual faculties will become paralyzed if they are not actively used. The mind seldom *wears* out from overwork; it often *rusts* out from want of work. Nothing that is worth having can be had without labor. There is no royal road to learning; neither is there to any other thing one cares to possess. If one wants to be loved, he must himself love, and give, if he wishes it to be given to him, of material or immaterial goods.

Think for a moment what you are, or, rather, what your Creator intended you to be. A thinking, feeling, willing person—that is what you are; and, unless you are ready to remain a nonentity in God's universe, you would like to think, feel, and will to some purpose, not feebly and aimlessly, but strongly, fully, nobly, gladly.

To be less than what we were meant to be, to consent to stay a smaller, more insignificant creature than we might be, who wants that? God meant us to be a good deal, and so many of us are content to be so little. It is as though some one came and said to us: "Look! Here is a spacious palace. You are free to wander through its countless rooms and enjoy its splendid treasures of art; from its broad windows you may gaze over the vast surrounding domain and delight your soul with its never-failing, never-wearying abundance of beauty." And some of us reply: "Thank you; but I am content to stay where I am, in my one dark little room. It is rather plainly and scantily furnished, it is true; but then, you know, I am used to it, and its bareness doesn't distress me." Open wide every window of the soul, if you want to know what living means and the highest enjoyment of your life. Every added interest for the heart and for the mind, adds a new reason for living. What is the use of living as the animals do, to eat, to sleep, to work when they are driven to it, to stumble through the days in stupid, senseless fashion?

We are not all born alike. We have our differing gifts and tastes. We need not all labor for the same things; only labor for something, enjoy something. If you prefer not to study languages, but to do something else, you are free to choose; but do not ask what is the use of such study. It is the opening of another window for the mind. No doubt there is some difference in the value of various tastes and pursuits, and some are nobler, finer, more truly satisfying and elevating than others; but the main thing, after all, is to care for something that feeds the mental and spiritual life. The greater the variety of our tastes the more possibilities of enjoyment we have, and we were meant to enjoy all that can be enjoyed in a pure, unselfish way. The more we labor, whether in one direction or in several, the greater will be our ability to work, and the more of a man or of a woman we become, the less of an unintelligent animal. To think of how much there is to enjoy and how careless we are of our happiness—of all there is to know and how little we in this life attain to; how much to do; how little gets done, with all our effort—the thought might sadden and discourage if we had no hope of continued life beyond of learning, doing, and enjoying.—*Louise Henry, in Independent.*

THERE is nothing keeps longer than a middling fortune, and nothing melts away sooner than a great one. Poverty treads upon the heels of great and unexpected riches.

ONE quiet example of saintly living has more power in any church, or in any community, than the loudest talker there about entire consecration.



### The Great Earthquake of Lisbon, in 1755.

THE event so graphically described in the following narrative, is of special interest to the student of prophecy, inasmuch as it marked an important epoch in the fulfillment of one of the great prophetic lines of the book of Revelation. This was no less than the opening of the sixth seal, of Rev. 6:12: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake." The preceding seal takes us through the great work of the Reformation as it was accomplished in the sixteenth and seventeenth centuries. In the middle of the eighteenth, 1755, the sixth seal was opened, as marked by the great earthquake. Twenty-five years later, May 19, 1780, occurred the darkening of the sun and moon, and half a century further on, the falling of the stars, Nov. 13, 1833, which brings us to the present time in the development of the events of this seal. The next event is one of a more momentous nature, even the departing of the heaven as a scroll when it is rolled together, and that last convulsion of nature, which shall move all the mountains and islands out of their places. And nearly half a century has already elapsed since the previous event, the falling of the stars, occurred. In the following description of the great earthquake of Lisbon, the reader will find an event of sufficient extent and magnitude to mark so important an era as the opening of a seal. It is from the pen of Sir Charles Lyell, who says:—

In no part of the volcano region of southern Europe has so tremendous an earthquake occurred in modern times as that which began on the 1st of November, 1755, at Lisbon. A sound of thunder was heard under-ground, and immediately afterwards a violent shock threw down the greater part of that city. In the course of about six minutes, 60,000 people perished. The sea first retired and laid the bar dry; it then rolled in, rising fifty feet above its ordinary level. The mountains of Arrabida, Estrella, Julio, Marvan, and Cintra, being some of the largest in Portugal, were impetuously shaken, as it were, from their very foundations; and some of them opened at their summits, which were split and rent in a wonderful manner, huge masses of them being thrown down into the subjacent valleys. Flames are related to have issued from these mountains, which are supposed to have been electric. They are also said to have smoked; but vast clouds of dust may have given rise to this appearance.

The most extraordinary circumstance which occurred at Lisbon during the catastrophe, was the subsidence of a new quay, built entirely of marble at an immense expense. A great concourse of people had collected there for safety, as a spot where they might be beyond the reach of falling ruins; but suddenly the quay sunk down with all the people on it, and not one of the dead bodies ever floated to the surface. A great number of boats and small vessels anchored near it, all full of people, and were swallowed up as in a whirlpool. No fragments of these wrecks ever rose again to the surface, and the water in the place where the quay had stood, is stated, in many accounts, to be unfathomable; but Whitehurst says he ascertained it to be one hundred fathoms.

In this case, we must either suppose that a certain tract sunk down into a subterranean hollow, which would cause a "fault" in the strata to the depth of six hundred feet, or we may infer, as some have done, from the entire disappearance of the substances engulfed, that a chasm opened and closed again. Yet in adopting this latter hypothesis, we must suppose that the upper part of the chasm, to the depth of one hundred fathoms, remained open after the shock. According to the observations made at Lisbon, in 1837, by Mr. Sharpe, the destroying effects of this earthquake were confined to the tertiary strata, and were most violent on the blue clay, on which the lower part of the city is constructed. Not a building, he says, on the secondary limestone or the basalt, was injured.

The great area over which this Lisbon earthquake extended is very remarkable. The move-

ment was most violent in Spain, Portugal, and the north of Africa; but nearly the whole of Europe, and even the West Indies, felt the shock on the same day. A seaport called St. Ubes, about twenty miles south of Lisbon, was engulfed. At Algiers and Fez, in Africa, the agitation of the earth was equally violent; and at the distance of eight leagues from Morocco, a village, and the inhabitants to the number of about eight or ten thousand persons, together with all their cattle, were swallowed up. Soon after, the earth closed again after them.

The shock was felt at sea, on the deck of a ship to the west of Lisbon, and produced very much the same sensation as on dry land. Off St. Lucas, the captain of the ship *Nancy* felt his vessel so violently shaken that he thought she had struck the ground; but, on heaving the lead, found a great depth of water. Captain Clark, from Denia, in latitude 36° 24' north, between 9 and 10 in the morning, had his ship shaken and strained as if she had struck upon a rock. Another ship, forty leagues west of St. Vincent, experienced so violent a concussion that the men were thrown a foot and a half perpendicularly up from the deck. In Antigua and Barbadoes, as also in Norway, Sweden, Germany, Holland, Corsica, Switzerland, and Italy, tremors and slight oscillations of the ground were felt.

The agitation of lakes, rivers, and springs, in Great Britain, was remarkable. At Loch Lomond, in Scotland, for example, the water, without the least cause, rose against its banks, and then subsided below its usual level. The greatest perpendicular height of this swell was two feet four inches. It is said that the movement of this earthquake was undulatory, and that it traveled at the rate of twenty miles a minute. A great wave swept over the coast of Spain, and is said to have been sixty feet high at Cadiz. At Tangiers, in Africa, it rose and fell eighteen times on the coast; at Funchal, in Maderia, it rose full fifteen feet perpendicular above high-water mark, although the tide, which ebbs and flows there seven feet, was then at half ebb. Besides entering the city and committing great havoc, it overflowed other sea-ports in the island. At Kensale, in Ireland, a body of water rushed into the harbor, whirled round several vessels, and poured into the market place.

It was before stated that the sea first retired at Lisbon; and this retreat of the ocean from the shore at the commencement of an earthquake, and its subsequent return in a violent wave, is a common occurrence. In order to account for the phenomenon, Michell imagined a subsidence at the bottom of the sea, from the giving way of the roof of some cavity, in consequence of a vacuum produced by the condensation of steam. Such condensation, he observed, might be the first effect of the introduction of a large body of water into fissures and cavities already filled with steam, before there had been sufficient time for the heat of the incandescent lava to turn so large a supply of water into steam, which, being soon accomplished, causes a greater explosion.

### The New Criticism.

THE right position of the Christian mind before the assertions of the new criticism is the conservative one. All the presumption is against the assaults upon the word of God. The faith of ages cannot be overthrown by a handful of nineteenth century scholars. A dozen learned men of this age cannot, by their fine-spun theories, convict of error the ten thousand giants of learning who have lived and testified to the integrity and authenticity of the Holy Scriptures. Moreover, the internal testimony of the Bible is a complete stopper to this revolutionary idea. Our Lord, through his ministry, held up the Old Testament (just as we have it) as the ultimate standard of divine truth, and recognized the Pentateuch as the work of Moses. The new criticism corrects our Lord and gives Moses the credit of only a few chapters, while the mass of the Pentateuch was a composition of a period from seven hundred to one thousand years after Moses. It will require a large army of Welhausens to make a Christian believe this. If the Messiah made such a fundamental error as to bolster up a pseudo-Moses, and endorse a pious fraud of Josiah's time and Ezra's time, alas for the truth and righteousness of the Messiah's spiritual kingdom!

The only fact established, on which these slash-

ing critics build, is the fact that the Old Testament is documentary. From this they leap to the conclusion that it is a hap-hazard patchwork, a *pot-pourri* of various ages and objects, put together by clumsy workmen with the design to perfect a polity, which, by their own acknowledgment, had already decayed! The whole of this kite-tail is manufactured out of modern material, and attached to the one fact of documentary originals. They use in the manufacture the *argumentum a silentio*, and the free use of the excising scissors, wherever a passage awkwardly stands in their way, and in this brusque manner have an easy time of it, in burying Moses, and showing our Lord's ignorance.

Because the men who do this thing are learned men, thousands are ready to follow them, or at least to shake their heads very wisely at their dicta, as if these were oracles not to be despised. But learned men have often been the biggest of fools. The knowledge of Hebrew and all the Semitic languages, however thorough and exhaustive, does not make a man wise. The learning of a whole university does not give a man common sense. Walking dictionaries and talking encyclopædias are often as destitute of clear logic as the dictionaries and encyclopædias which we buy at the bookstores. To follow a man's conclusions because he is learned, is to become acolyte to an *ignis-fatuus*. These learned men of the new criticism should be treated as we should treat any others who attack a deeply rooted belief, with very great caution and *with all the presumption against them*. A haste to accept their doctrine or to show it respect, betrays a weakness that is too often entitled liberality. A man ready to embrace every new Bathybius, cannot be trusted as a guide. These theorists ought to learn modesty from the ludicrous displays of dogmatic nonsense made by such as they in former days. The Dendera temple, we all remember, was, according to the most learned men in Europe, built seventeen thousand years before Christ. The man who doubted this dictum was behind the age. He belonged to the order of infantile Bible worshippers, whom scientific men dispise as the *ignobile vulgus*, unworthy of any other regard than a sneer. Weak-backed Christians saw the Dendera temple and immediately collapsed. Up went the white flag of surrender. The zodiac was proof positive. Moses and Jesus alike were annihilated by that writing on the wall. Moses lay dead for twenty years under this terrific blow, but with wonderful resurrectionary power he revived when the false copying of the temple was removed, and the name of Tiberius Caesar was revealed as the builder of the temple. The marvel is that our theorists did not then insist that Tiberius flourished seventeen thousand years before Christ. We think they could have manufactured that story with the tools they had.

At another time the Kuenens and Wellhausens of the day, with their Robertson Smith echoes, found that the inspired writer or compiler of the Chronicles had a very big and ugly hole in his inspiration. He had (2 Chron. 33: 11) recorded that the King of Assyria carried Manasseh to Babylon, when, of course, no king of Assyria would have done such a thing. He would have carried him to Nineveh, his capital. But the ignorant writer, writing in a late age, perhaps in the Maccabæan period, had a dim notion of a Babylonish captivity in the past, and therefore naturally sent Manasseh to Babylon. The weak-backed Christians rushed at once into their favorite retreat in time of danger. "Oh! the Scriptures were not given to teach us geography or history." The Scriptures may make all sorts of mistakes in every science, and tell us the moon is made of green cheese, and yet be God's holy word of truth! Infidels chuckle when they find Christians ready to acknowledge that the word of God, so reverently quoted and exalted by our Lord, is brimful of crude errors and ridiculous mistakes. However, as to Babylon, when the Assyrian discoveries showed that Esar-haddon, the conqueror of Manasseh lived not at Nineveh, but at Babylon, we did not hear any "beg your pardon" from the learned critics, but they went zealously to work to find another ugly hole in the inspiration of the Bible.

And they are hard at it still, hunting for holes, and every now and then shouting "*Heureka*," at which shout the feeble ones tremble and the liberal ones say, "Amen," for are they not learned men who shout?—*Dr. Howard Crosby*.

Good deeds remain; all things else perish.



### What Young Men Have Done.

As a stimulus to young men we cull out the following: Alexander the Great died at thirty-three. Napoleon had achieved all his victories at thirty-seven. Washington was twenty-seven when he covered the retreat of the British army under Braddock, and not forty in 1776. At thirty-three, Jefferson wrote the Declaration of Independence. At thirty, Hamilton helped to frame the Constitution of the United States. At twenty-three, Melancthon wrote the *Loci Communes*, which passed through fifty editions in his lifetime. At thirty-three he wrote the Augsburg Confession. At twenty-nine, Ursinus wrote the Heidelberg Catechism. Zwingle wrote his chief works before forty and died at forty-six. At the Disputation of Leipsic, Luther was thirty-five; at the Diet of Worms, thirty-seven. At twenty-seven, Calvin wrote the Institutes. Moses sent young men to spy out the land of Canaan, and Joshua sent young men, as spies, to Jericho. Saul, David, and Solomon achieved their greatest works before they had reached middle life. John the Baptist and the apostles did their life-work as young men. Reader, are you waiting till you grow older? May these examples incite you now to put your hand to the plow, and let the Lord work mightily through you. "I have written unto you, young men, because you are strong, and the word of God abideth in you." 1 John 2:14.—*Selected.*

### The Sabbath-School.

#### Peter's Denial of Christ.

AFTER deserting their Master in the garden, two of the disciples regained their presence of mind and ventured to follow, at a distance, the mob that had Jesus in charge. These disciples were Peter and John. The priest recognized John as a well-known disciple of Jesus, and admitted him to the hall where the Saviour was being questioned, because he hoped that John, while witnessing the humiliation of his leader, would become affected with the same spirit that actuated his enemies, and scorn the idea of one who could be subjected to such indignities being the Son of God. John, having secured himself an entrance, spoke in behalf of his companion, Peter, and gained the same favor for him.

The coldest hour of the night was that preceding the dawn, and a fire had been lighted in the hall. Around this a company were gathered; and Peter presumptuously took his place with the rest by the fire, and stood warming himself. He did not wish to be recognized as one of the disciples of Jesus, and he thought by mingling carelessly with the people he would be taken for one of those who had brought Jesus to the hall.

But, as the light flashed upon Peter's countenance, the woman who kept the door cast a searching glance upon him; she had noticed that he came in with John, and conjectured that he was one of Christ's followers. She interrogated him in a taunting manner: "Art not thou also one of this man's disciples?" Peter was startled and confused: the eyes of the company instantly fastened upon him. He pretended not to understand her, but she was persistent, and said to those around her that this man was with Jesus. Peter, feeling compelled to answer, said angrily, "Woman, I know him not." This was the first denial, and immediately the cock crew. O Peter! So soon ashamed of thy Master! So soon to cowardly deny thy Lord! The Saviour is dishonored and deserted in his humiliation by one of his most zealous disciples.

In the first place Peter had not designed that his real character should be known; and, in assuming an air of indifference, he placed himself on the enemy's ground, and became an easy subject to Satan's temptation. He appeared to be disinterested in the trial of his Master, while in reality his heart was wrung with sorrow as he heard the cruel taunts and saw the mockery and abuse he was suffering. In addition to this he was surprised and angry that Jesus should humiliate himself and his followers by passively submitting to such treatment. Under these conflicting emotions, it was difficult to preserve his character of indifference. His appearance was unnatural, as he endeavored to join with the persecutors of Jesus in their untimely jests, in order to cover his true feelings.

He was acting a lie, and while trying to talk unconcernedly he could not restrain expressions of indignation at the abuse heaped upon his Master. Accordingly attention was called to him the second time, and he was again charged with being a follower of Jesus. He now denied the accusation with an oath. The cock crew the second time; but Peter heard it not, for he was now thoroughly intent upon carrying out the character which he had assumed. One of the servants of the high priest, being a near kinsman to the man whose ear the disciple had cut off, asked him, "Did not I see thee in the garden with him?" "Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto."

At this, Peter flew into a rage, and to fully deceive his questioners, and to justify his assumed character, he denied his Master with cursing and swearing. And immediately the cock crew the third time. Peter heard it then; and while the degrading oaths were fresh upon his lips, and the shrill crowing of the cock was yet ringing in his ears, the Saviour turned his face from the frowning judges, and looked full upon his poor disciple. At the same time Peter's eyes were involuntarily fixed upon his Master. He read in that gentle countenance deep pity and sorrow; but there was no anger there.

Peter was conscience-smitten; his memory was aroused; he recalled to mind his promise of a few short hours before, that he would go to prison or to death for his Lord. He remembered his grief when the Saviour told him in the upper chamber that he would deny his Master thrice that same night. Peter had just declared that he knew not Jesus, but he now realized with bitter grief how well his Lord knew him, and how accurately he had read his heart, the falseness of which was unknown even to himself. He groaned in spirit as he realized that not only was his Master enduring the bitterest humiliation at the hands of his enemies, but he was suffering additional dishonor at the hands of one of his disciples, who had forsaken and refused to acknowledge him in the hour of his trial.

The look of Christ conveyed volumes to the repentant Peter. He read in that glance sorrow, love, and pardon. A tide of memories rushed over him. He remembered the Saviour's tender mercy, his kindness and long-suffering, the patience with which he dealt with his followers. He remembered the caution of Jesus to him: "Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not." He reflected with horror upon his base ingratitude, his falsehood, and perjury. He looked once more at his Master, and saw a sacrilegious hand raised to smite him in the face. Unable to longer endure the scene, he rushed, heart-broken, from the hall.

He pressed on in solitude and darkness, he knew and cared not whither. At last he found himself in the garden of Gethsemane, where a short time before he had slept while the Saviour wrestled with the powers of darkness. The suffering face of his Lord, stained with bloody sweat and convulsed with anguish, rose before him. He remembered with bitter remorse that Jesus had wept and agonized in prayer alone, while those who should have sustained him in that trying hour were sleeping. He remembered his solemn charge: "Watch and pray, that ye enter not into temptation." The scene of a few short hours before came vividly to his mind. He witnessed again the tears and groans of Jesus. It was torture to his bleeding heart to know that he had added the heaviest burden to the Saviour's humiliation and grief. He fell prostrate upon the very spot where his Lord had sunk beneath his inexpressible weight of woe.

Peter's first mistake was in sleeping when Christ had bidden him to watch and pray. At the most critical moment, when the Son of God was in need of his sympathy and heartfelt prayers, he was incapable of giving them to him. The disciples lost much by sleeping; Jesus designed to fortify them for the severe test of faith to which they were to be subjected. If they had spent that mournful period in the garden in watching with the dear Saviour, and in prayer to God, Peter would not have been left to depend upon his own feeble strength; he would not have denied his Lord.

This important night-watch should have been spent by the disciples in noble mental struggles and prayers, which would have brought them strength to witness the terrible agony of the Son

of God. It would have prepared them, as they should behold his sufferings upon the cross, to understand in some degree the nature of the overpowering anguish which he endured. They would then have been better able to recall the words he had spoken to them in reference to his sufferings, death, and resurrection; and amid the gloom of that trying hour some rays of hope would have lighted up the darkness, and sustained their faith. Christ had told them before that these things would take place. He knew the power which the prince of darkness would use to paralyze the senses of his disciples when they should be watching and praying.

The disciple John, upon entering the judgment hall, did not try to conceal the fact that he was one of the followers of Jesus. He did not mingle with the rough company that were insulting and mocking his Master. He was not questioned, for he did not assume a false character and thus lay himself liable to suspicion. He sought a retired corner secure from observation of the mob, but as near Jesus as it was possible for him to be. In this place he could hear and see all that transpired at the trial of his Lord.

If Peter had been called to fight for his Master, he would have proved a bold and courageous soldier; but he became a coward when the finger of scorn was pointed at him. Many who do not hesitate to engage in active warfare for the Lord, are driven to deny their faith through the ridicule of their enemies. They place themselves in the way of temptation by associating with those whom they should avoid. They thus invite the enemy to tempt them, and are led to do and say that which they would never have been guilty of under other circumstances. The disciple of Christ, who, in our day, disguises his faith through dread of suffering or reproach, denies his Lord as virtually as did Peter in the judgment hall. There are always those who boast of their freedom of thought and action, and laugh at the scruples of the conscientious who fear to do wrong. Yet if those righteous persons are persuaded to yield their faith, they are despised by the very ones who were Satan's agents to tempt them to their ruin.—*Spirit of Prophecy, Vol. 3.*

ONE of the lessons to be learned from Peter's denial of Christ is to distrust self. Peter was not a hypocrite. He did not intend to deny his Master. When he said that he was ready to go with Christ to prison or to death, to fight for him if need be, he meant it. And if fighting had been necessary, he would have stood his ground. This is seen by his action in the garden, when he was going to fight the whole band. He was brave even to rashness. He would have faced any number of men in physical combat, and would no doubt have died in defense of his Lord.

How then do we account for his base denial? In this way: The trial came in a way that he was not expecting. He was ready for battle, but not for reproach. When he saw that resistance was not allowed, his courage fled. He was not armed at all points.

And so it will ever be. If we are strained to resist a certain form of temptation, we may rest assured that Satan will make his attack in another manner. He will take us unawares if it is possible. This, then, ought to serve as a check against self-confidence. We are to resist Satan "steadfast in the faith;" not faith in ourselves, but faith in Christ. We must have all the armor on, not occasionally, but constantly. "Let him that thinketh he standeth, take heed lest he fall."

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# The Signs of the Times.

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J. H. WAGGONER, - - - - - EDITOR.  
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OAKLAND, CAL., FIFTH-DAY, OCTOBER 19, 1882.

## Scriptural Meaning of the Word Soul.

THE Hebrew word *neh-phesh* is sometimes rendered *creature* in the Authorized Version of the Old Testament. It might have been so rendered many times with the strictest propriety. Indeed, some scholars have rendered *neh-phesh* *hay-yah* (Gen 2:7, and others), a *breathing creature*, because the first word is from the verb *nah-phash*, the meaning of which is *to breathe*, and the second has its primary signification *to live*, and is hence applied to all creatures possessed of animal life. The first instances of the use of *neh-phesh*, in Gen. 1, 2, and 9, are of great importance in an investigation of this subject, as they show the first application and the primary meaning of the word, with the adjunct of *life*, or *living*, as above.

Gen. 1:20. And God said, Let the waters bring forth abundantly the moving *creature* that hath *life*. Heb., *sheh-retz neh-phesh hay-yah*.

This expresses somewhat more than the English, *moving living creature*. On the text Prof. Bush remarks:—

"This may be rendered by apposition, and collectively, *the living reptile, the living creature*; but Rosenmüller prefers the construction by regimen [the genitive], *the swarming reptile of a living soul, i. e., possessed of a living soul*; and this is countenanced by the Greek, *herpeta psuchon zōsōn, creeping things of living souls*. To the leading sense of the term it is not material which of the readings we adopt, and grammatical canons will warrant either."

Gen. 1:21. And God created great whales, and every *living creature* that moveth.

Verse 24. Let the earth bring forth the *living creature* after his kind.

Verse 30. To everything that creepeth upon the earth, wherein there is life.

Gen. 2:7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a *living soul*.

We give this text in this connection because it should not be an exceptional use of the phrase, as the Authorized Version really makes it. Prof. Bush, who, as an unbeliever of the resurrection of the dead, spiritualized everything as far as it was possible, without doing open injustice to the text, gave Gen. 2:7 in his list of passages in which *neh-phesh*, accompanied with *hay-yah*, has the sense of *living creature*. It was an inexcusable error of the translators to render the phrase different from its rendering in the preceding texts.

Gen. 2:19. And whatsoever Adam called any *living creature*, that was the name thereof.

Gen. 9:12. This is the token of the covenant which I make between me and you, and every *living creature*.

Verse 16. That I may remember the everlasting covenant between God and every *living creature*.

Closely related to these instances is the following:—

Lev. 24:18. He that killeth a beast shall make it good: *beast for beast*. Heb., *neh-phesh tah-hath neh-phesh*.

On this text Prof. Bush says: "The established rendering undoubtedly gives the true sense, but it would have been better to have translated according to the letter, as we feel at once the violence of rendering *neh-phesh* by *beast*."

This is an exceedingly strange remark, for, 1. Inasmuch as it is conceded that *neh-phesh* admits of various renderings, it would seem that that rendering is nearest to "the letter" which gives the "true sense" of the original. 2. There is no more "violence" in rendering *neh-phesh* by *beast*, than in rendering it by *creature*, if the creature to which it refers is a *beast*. 3. There is no violence done to a text of Scripture by a translation which gives the true sense of the original. The violence was evidently done only to the theory of the man who thus wrote. 4. If, in giving the "true sense" of a text, "violence" is done to a theory, that theory stands condemned by the text.

Thus sensitive are people who have a theory of their own to maintain, in regard to the application of the

original for *soul*, which, as Dr. Clarke says, is applied to every grade of animals, even to the very lowest manifestations of animal life. In the remark quoted above, no doubt Prof. Bush intended to intimate that the literal rendering of Lev. 24:18 would be *life for life*. It would still remain that *neh-phesh* is applied to the *life* of beasts as well as of men, and he would gain nothing to his theory. But the primary signification of the word is *creature* or *person*, and *life* is a signification *acquired by association*, as it is always applied to those creatures which have life—animal life.

That no violence is done in the established rendering in this case is further shown by another expression in the text and in the context. Lev. 24:17 says: "He that killeth any man shall surely be put to death." For "killeth" the Hebrew has, "smiteth the soul of a man." Verse 18 has the same form of expression in reference to the beast. "He that smiteth the soul of a beast shall make it good; soul for soul." If *soul* and *beast* are not identical here, it will be hard to prove identity in any case.

And yet it is claimed that in Gen. 2:7 there was a *soul* superadded to the *creature* or *man*. This is certainly not in the record; the assertion is not justified by the record. If Gen. 2:7 were in all respects like Chap. 1:30, the claim would be urged with greater confidence than it now is. The latter text now reads: "To everything that creepeth upon the earth *wherein* is a living soul." Now it is affirmed that, in distinction from the lower animals, man has a *living soul* superadded to him. *within him*. But, unfortunately for that theory, this form of expression is used in reference to the lower animals instead of to man.

The texts in which a soul is said to eat and drink, to be possessed of animal appetites and passions, are so numerous that we fear the reader would be wearied were we to quote them all. But this class of texts we must notice. In every one of these the word *neh-phesh*, *soul*, refers to a person, or physical being, or creature. Person or creature would be a correct translation in all such cases.

## Why Don't they Prove It?

In a speech in favor of the Sunday Law, delivered not long since, a prominent lecturer said: "We are not now concerned as to whether or not Sunday is the Sabbath; the question is, Having a Sunday Law, shall it be enforced? Perhaps the speaker did not mean that his object was to have the Sunday Law enforced regardless of the question of right and wrong. It is possible that he felt so sure that Sunday is the Sabbath that he did not think it worth while to spend time discussing it. We do not presume to say. But we do know that the sentiment expressed by him is the prevailing one among those who are working for a strict observance of the Sunday. It is rare that any one, preacher or layman, undertakes to give any divine authority for Sunday-keeping.

We have repeatedly gone to church to listen to what we had been led by the announcement to think would be a Scriptural argument for the observance of Sunday, and have invariably been disappointed. In one instance the speaker commenced with the fourth commandment, and presented a strong seventh-day Sabbath argument. Then he said, "It is a simple matter of history that the Sabbath has been changed to the first day of the week," and without telling how, when, or by whom it was changed, or what history contained the record, he urged his hearers to work earnestly for a Sunday Law. Sometimes the speaker will give the Scriptural argument which shows the seventh day to be the Sabbath, and then will say that God sanctified simply the institution, leaving the day indefinite; and will then urge his hearers to unite in keeping a definite day, the first day, a thing which he says the Lord never intended. And still others will assume, in spite of the Bible declaration to the contrary, that Sunday is the day that was originally sanctified!

But in all this there is an entire absence of argument for the Sunday itself. They never come to the point. The appeals are made, not to the Bible, but to the prejudices of the hearers. Why is this? There is but one answer. It is because there is no divine authority for Sunday-keeping. We do not fear that this statement will be controverted. In a matter of such general importance, which is claimed by some as the "foundation of our holy religion," surely some Scriptural argument would have been presented long ago, if any existed.

But what shall we say of those lecturers and ministers of the gospel, who are laboring zealously for the maintenance of the Sunday, who are claiming that it is a sacred institution? They are not ignorant men. Can it be that they do not know that the Bible contains no authority for Sunday-keeping? or are they unable to distinguish between a valid argument and one that has no point? We cannot think so, for they reason logically on other matters. And so we are almost constrained to believe that they are really "not concerned as to whether or not it is right," and that, taking counsel of policy and convenience, they are bound to enforce the Sunday Law, right or wrong. Out of many texts of Scripture which give color to this view, we quote only two: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables." 1 Tim. 4:3, 4. "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so." Jer. 6:30, 31.

## Position of the Reformers Concerning the Sabbath and First Day.

THE great Reformation of the sixteenth century arose from the bosom of the Catholic Church itself. From that church the Sabbath had long been extirpated; and instead of that merciful institution ordained by the divine Lawgiver for the rest and refreshment of mankind, and that man might acknowledge God as his Creator, the papacy had ordained innumerable festivals, which, as a terrible burden, crushed the people to the earth. These festivals are thus enumerated by Dr. Heylyn:—

"These holy days as they were named particularly in Pope Gregory's decretal, so was a perfect list made of them in the Synod of Lyons, A. D. 1244, which being celebrated with a great concourse of people from all parts of Christendom, the canons and decrees thereof began forthwith to find a general admittance. The holy days allowed of there, were these that follow: viz. the feast of Christ's nativity, St. Stephen, St. John the evangelist, the Innocents, St. Sylvester, the circumcision of our Lord, the Epiphany, Easter, together with the week precedent and the week succeeding, the three days in rogation week, the day of Christ's ascension, Whitsunday, with the two days after, St. John the Baptist, the feasts of all the twelve apostles, all the festivities of our Lady St. Lawrence, ALL THE LORD'S DAYS IN THE YEAR, St. Michael the Archangel, All Saints, St. Martin's, the wakes, or dedication of particular churches, together with the feasts of such topical or local saints which some particular people had been pleased to honor with a day particular amongst themselves. On these and every one of them, the people were restrained as before was said from many several kinds of work, on pain of ecclesiastical censures to be laid on them which did offend, unless on some emergent causes, either of charity or necessity they were dispensed with for so doing. . . . Peter de Aliaco, Cardinal of Cambray, in a discourse by him exhibited to the council of Constance [A. D. 1416] made public suit unto the fathers there assembled, that there might [be] a stop in that kind hereafter; as also that excepting Sundays and the greater festivals it might be lawful for the people, after the end of divine service, to attend their business; the poor especially, as having little time enough on the working days to get their living. But these were only the expressions of well-wishing men. The popes were otherwise resolved, and did not only keep the holy days which they found established, in the same state in which they found them, but added others daily as they saw occasion. . . . Thus stood it as before I said, both for the doctrine and the practice, till men began to look into the errors and abuses in the Roman Church with a more serious eye than before they did."

Such was the state of things when the reformers began their labors. That they should give up these festivals and return to the observance of the ancient Sabbath, would be expecting too much of men educated in the bosom of the Romish Church. Indeed, it ought not to surprise us that, while they were constrained to strike down the authority of these festivals, they should nevertheless retain the most important of them in their observance. The reformers spoke on this matter as follows: The Confession of the Swiss churches declares that,

"The observance of the Lord's day is founded not on any commandment of God, but on the authority of the church; and, that the church may alter the day at pleasure."

We further learn that,

"In the Augsburg Confession which was drawn up by Melancthon [and approved by Luther], to the question 'What ought we to think of the Lord's day?' it is



answered that the Lord's day, Easter, Whitsuntide, and other such holy days, ought to be kept because they are appointed by the church, that all things may be done in order; but that the observance of them is not to be thought necessary to salvation, nor the violation of them, if it be done without offense to others, to be regarded as a sin."

Zwingle declared "that it was lawful on the Lord's day, after divine service, for any man to pursue his labors." Beza taught that "no cessation of work on the Lord's day is required of Christians." Bucer goes further yet, "and doth not only call it a superstition, but an apostasy from Christ to think that working on the Lord's day, in itself considered, is a sinful thing." And Cranmer, in his Catechism, published in 1548, says:—

"We now keep no more the Sabbath on Saturday as the Jews do; but we observe the Sunday, and certain other days as the magistrates do judge convenient, whom in this thing we ought to obey."

Tyndale said:—

"As for the Sabbath, we be lords over the Sabbath, and may yet change it into Monday, or into any other day as we see need, or may make every tenth day a holy day, only if we see cause why."

It is plain that both Cranmer and Tyndale believed that the ancient Sabbath was abolished, and that Sunday was only a human ordinance which it was in the power of the magistrates and the church lawfully to change whenever they saw cause for so doing. And Dr. Hessey gives the opinion of Zwingle respecting the present power of each individual church to transfer the so-called Lord's day to another day, whenever necessity urges, as for example, in harvest time. Thus Zwingle says:—

"If we would have the Lord's day so bound to time that it shall be wickedness to transfer it to another time, in which resting from our labors equally as in that, we may hear the word of God, if necessity haply shall so require, this day so solicitously observed, would obtrude on us a ceremony. For we are no way bound to time, but time ought so to serve us, that it is lawful, and permitted to each church, when necessity urges (as is usual to be done in harvest time), to transfer the solemnity and rest of the Lord's day, or Sabbath, to some other day."

Zwingle could not, therefore, have considered Sunday as a divinely appointed memorial of the resurrection, or, indeed, anything but a church festival. J. N. A.

### The Fruit of the Spirit.

If we compare the fruit of the Spirit with the result obtained by following the teachings of the Bible, we shall find that they are identical. Paul says that all Scripture is "profitable for doctrine, for reproof, for correction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. So if a man will profit by the reproofs and instruction found in the word of God, he will be perfect, lacking in no good thing. But a man cannot be more than perfect, and anything different from perfection is imperfection. If, then, the Bible contains material to "thoroughly furnish" a man to "all good works," and make him perfect, it follows that anything different from the Bible, or that is not contained therein, will tend to imperfection. The fact that any belief or practice is not endorsed or sanctioned by the Bible, is sufficient to condemn it. If it is not found in the Bible, it is not a part of the outfit necessary to make a man perfect.

In Gal. 5:22, 23, we read, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." These fruits of the Spirit are the results which come from following the guidance of the Spirit. We will examine them in detail, and see if they differ in any particular from the word of God.

The first thing mentioned is love. Very many persons entirely mistake the Bible meaning of love. With many it consists in a sort of good feeling, an indefinable condition, the principal feature of which is that the person feels happy and extremely well satisfied with himself. But the kind of love that the Bible brings to view does not depend solely on the emotions; but is very practical. John says, "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. Again, "And this is love, that we walk after his commandments." 2 John 6. And again, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him is the love of God perfected." 1 John 2:4, 5. Christ says, "If ye love me, keep my commandments." The keeping of the

commandments is the test of love. Paul says, "Love is the fulfilling of the law." Who ever heard of a law being fulfilled by its violation? Some persons think that they have so much love to God that he will accept it as a substitute for keeping the law; but we here learn that love *is* the keeping of the commandments. How a person can love God, and refuse to keep all his commandments, is a mystery that no one has ever been able to explain. Those who make such a profession, lay themselves liable to the charge in 1 John 2:4.

We see, then, that the result of following the Holy Spirit is to keep the commandments. But this is the whole duty of man. Eccl. 12:13. And we shall find that while love is the keeping of the commandments, all the other things mentioned by Paul in Gal. 5:22, 23, as the fruit of the Spirit, are the natural results of keeping the commandments. Joy and peace are mentioned next; and they attend the keeping of the law. The psalmist says, "Great peace have they which love thy law." Ps. 119:165. Again we read, "O that thou hadst hearkened to my commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18. Here, too, the Spirit and the word agree.

Longsuffering and gentleness are given as part of the fruit of the Spirit. Paul says, in 1 Cor. 13:4, that charity [love], which we have seen is simply the keeping of the law, "suffereth long, and is kind." He also says that it "vaunteth not itself, is not puffed up;" and as we have seen, meekness is a part of the fruit of the Spirit. Goodness is also part of the fruit of the Spirit; and Paul tells us that love "rejoiceth not in iniquity, but rejoiceth in the truth."

Again we read that "where the Spirit of the Lord is there is liberty." 2 Cor. 3:17. But James says that the law of God is a "law of liberty." Jas. 1:25; 2:12; and David says that those are at liberty, who keep the law. Ps. 119:45. Here, again, we see perfect harmony.

Again Paul says, "For as many as are led by the Spirit of God, they are the sons of God." Rom 8:14. John tells us that those whom God in his great love calls his sons, and who have a hope to see him as he is, purify themselves. 1 John 3:1-3. And Peter completes the chain of testimony by saying, "Seeing ye have purified your souls in obeying the truth," and he adds that this purifying is done "through the Spirit." 1 Peter 1:22.

But it is not necessary to multiply proofs. That there can be no inharmony between God's word and his Spirit, is so self-evident that no one who professes to be a Christian should presume to question it. Indeed, the Bible is the work of the Holy Spirit itself. We read, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. May the Lord help us to humbly follow the leadings of the Spirit, that we may be guided "into all truth," John 17:17, and finally share the promise of our Father to "see him as he is." E. J. W.

### New York Camp-Meeting.

THIS meeting was held at Union Square, about thirty miles north of Syracuse. There were but few trees on the grounds; and when so late in the season, it is better to select such locations.

The attendance of our brethren was quite large, being about 500. There were, neatly arranged, fifty-seven family tents, with the 60x120 ft. pavilion in the center. The people in the vicinity had never heard our doctrinal views, and from the first were quite punctual in attendance evenings. On Sunday, by 10 A. M., the tent was well filled, and two discourses were given in succession; then, after an hour and a quarter, the people were called together again, and remained for three hours, with a brief intermission. There was scarcely any walking around on the ground during the services, and I never saw better attention. They were sober, intelligent people, such as we think can appreciate that which is reasonable and sensible. We are quite sure that another camp-meeting there next year will be even better attended than this was. One lady, a sister to one of our Wisconsin ministers, fully embraced the Sabbath, and was baptized.

The religious meetings were good. From the first, the brethren and sisters seemed willing to take part, and there was much freedom in speaking from the stand. The main point in the practical preaching was to waken our people to the dangers which surround us, and that kind of devotion to the Master's cause which wins others to the Saviour's cause.

On Sabbath, about fifty-five came forward; not because they were particularly urged, but because the Spirit of the Lord was searching them out. Many of them were making their first start in the Master's service. The broken accent and falling tear showed that the Lord was coming near.

On Sunday morning, the importance of taking stock in our publishing houses, was set forth, and without asking even one person, \$1,270 was pledged; and after we left the grounds, \$500 was promised by brethren whose vow is as good as their note. This shows that our good brethren and sisters in New York are anxious to lay up their treasure above.

About \$125 worth of our publications were sold. On Monday was a precious season, when all the congregation was greatly moved, and confessions were made where hardness had existed. Oh, how the good Spirit of the Lord can tender our hard hearts. How different things look to us when under its influence. The Testimonies were faithfully set before our people, and in particular No. 31, which was freely purchased; and the spare moments that the people had were devoted to reading it.

All the business sessions were characterized by harmony, and the old officers were re-elected.

The preaching was done by Elds. Whitney, Brown, Wilcox, Stone, and the writer. It was the universal impression that this was the best meeting they had ever had. We enjoyed it very much. We hope the fruit it will bear will be good. A. O. BURRILL.

Lansing Camp-ground, Sept. 27.

### The Michigan Camp-Meeting.

THIS meeting was held one mile east of the capitol at Lansing, in a beautiful grove upon an elevated piece of ground commanding a fine view of the State House and other public buildings. The weather was all that could be desired. The attendance was the largest we have ever seen at any of our State camp-meetings. One hundred and sixty-one tents were up, and inhabited by about 1,500 of our people.

Elder George I. Butler was present. The preaching was nearly all of a practical nature, calculated to stir up our hearts in the good work of the Lord. The social meeting at the beginning of the Conference showed that many had been reading No. 31, and that good work had been done. About 250 copies of this Testimony were sold on the ground, and a large number more ordered. The retail book sales were over \$400 and quite a large sum subscribed for stock in the publishing house.

The Sabbath-school was very large, and well conducted. The collection amounted to \$42. In the afternoon about 130 came forward, many of whom were making their first start in the Christian life. On Monday, when an invitation was given for those seeking the Lord to come forward, a large number were seen of their own accord making their way to the mourners' seats. Forty-five were immersed in Cedar River, by Elders M. B. Miller and J. O. Corliss.

The closing meeting, which was held on Tuesday morning, showed many hearts had been moved to covenant with God to be more faithful, in fact it was with difficulty that the meeting could be closed, there were so many who were anxious to speak. I think it just to say that I have never seen so much interest manifested to read and obey the Testimonies as now, by those who are attending our camp-meetings. Thus another one of our yearly gatherings is passed, and who will be alive next year to enjoy another? A. O. BURRILL.

THE California Congregational Association adopted resolutions favoring the incorporation of a more stringent Sunday Law in our State statutes, and tendering their support to the political party undertaking the enforcement of the existing Sunday Law or similar laws. It is not necessary to state that "similar laws" mean with them the same as "more stringent laws;" that is to be expected. The situation is simply this: The church says to the dominant political party, "The Sunday is the foundation of our holy religion," and we desire that it should be generally observed. We are unable to enforce its observance, but you have that power. Exert that power, and compel all men to keep Sunday, and we will aid you with our votes and influence." Of course there is nothing like a union of church and State in this. It is simply a co-partnership for mutual benefit.



## The Missionary.

### REST WITH US.

"And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels."—2 Thes. 1: 7.

Unto you, oh troubled Christian,  
You, who bear a load of woe,  
Cometh sweet the saintly message,  
That you may a comfort know.  
From the lips of God's dear servant,  
Thus he spake in days gone by:  
'Rest with us' when the Lord Jesus  
Shall descend the flaming sky.

"Rest with us." Oh blissful bidding!  
Care and grief must lighter grow,  
Till the star-lit night is over,  
And we see the morning's glow.  
Lo! with mighty angel escort,  
And the seraph's trumpet-blast,  
All his sleeping, waiting loved ones  
Shall be summoned home at last.

Toiling brother, bowed with sorrow,  
Weary sinner, stricken sore,  
Hear the words of invitation—  
Take this gospel evermore.

"Rest with us when the Lord Jesus  
Comes to reign in glorious power!"  
And, in patience, watch the tokens  
Of the grand approaching hour.

—Rev. E. S. Upford (Baptist).

### The Conference at Tramelan, Switzerland.

THE meeting of this Conference commenced Friday evening, and continued until Monday noon. There was a general attendance of the friends in Switzerland. On Sabbath the meetings were of special interest. The Spirit of God came into our midst in a special manner; confessions were made, and tears flowed freely. Eld. Andrews was present at each meeting, and took some part in connection with business matters, and in occasionally making remarks, but was too feeble to speak to the people. During the last few weeks his voice has failed, and unless God helps he cannot live long. The brethren manifested a strong desire to help in the work. The amount of their tithe averages nearly ten dollars per member, which is far more than it averages in some of the Conferences in America. As far as we could judge, there is a spirit of faithfulness in this matter among our friends in Switzerland, which equals that of our brethren in any of our American Conferences. On account of poverty and financial embarrassment, they are not able to do as much outside of their tithe as are our people in America, but they manifested their willingness to do what they could, by voluntarily pledging to pay various sums monthly, amounting in all to over two thousand francs, or four hundred dollars. This will pay for over three hundred copies of *Les Signes des Temps* for the coming Conference year, and together with what they annually receive from their subscribers, will be sufficient to cover the cost of their present issue, forty-five hundred copies, exclusive of postage. The postage is about one cent per paper. Money was also paid to the amount of four hundred francs, eighty dollars, for other purposes. Satan in the past has been successful in greatly embarrassing the brethren by leading them to invest in certain schemes which have proved wholly unsuccessful. It will require years if they ever fully recover from it. A disposition to redeem the past, so far as lies in their power, is now manifested. It is our prayer that God will bless them in their efforts.

The evening after the Sabbath was principally occupied in answering questions on the tithing system. Business matters passed off harmoniously, Bro. Adamar Vuilleumier acting as interpreter for me. Bro. Vuilleumier has adopted the plan of giving notice that he will furnish one copy of *Les Signes des Temps* free on trial for four successive months to any one who will apply to this place for it. This plan is proving successful in finding interested readers and also subscribers. Others are adopting the same method. If the friends here continue their work as they are now carrying it forward, Protestant Switzerland will be thoroughly warned by having the truth set before them in this manner. They also furnish tracts and pamphlets to those who become interested. To go from house to house and obtain subscribers requires a costly license, but this method of distributing reading matter is strictly lawful. Quite a number were present who had recently embraced the Sabbath from reading.

It was soul-refreshing to see so much faith in the missionary work as was manifested by those who had been engaged in it. One brother said in his remarks, that if they were only faithful they would yet see "*les sabbatistes croitrait comme des champignons*," the Sabbath-keepers springing up like mushrooms. These appeals came from those whose hearts had become inspired by an experience in the missionary work, and they seemed to electrify all present. Even those who could not understand all that was said, could feel the spirit that went through the meeting.

The meeting closed Monday noon with a special season of prayer for Bro. Andrews, in which a goodly number took part. Eld. A. endured the fatigue of the Conference much better than we could have expected. We returned to Bâle, Tuesday, Sept. 12. The friends unanimously expressed an appreciation of the remembrance of them as shown by the American brethren in sending them help. They also desired to be remembered in their prayers.

S. N. HASKELL.

### The European Conference.

THIS conference commenced Thursday, September 14. Brethren Loughborough, Matteson, John, and Drew were present, and represented the cause in Norway, Sweden, and England. Brethren living in Switzerland were also in attendance. In many respects this meeting was a very interesting one. The trials and difficulties experienced in the several European missions, were spoken of, and the most successful methods to meet them were freely talked over. This was a source of much encouragement, for it was evident that our brethren, although widely scattered, had experienced similar difficulties and trials. Much was brought out which showed that we have one common foe to meet. Satan is ever ready to suggest that our trials and perplexities are peculiar to ourselves, but we are all in a common enemy's land. Those who are ambassadors for Christ, especially those who are laboring in foreign countries, will find that Satan will make his attack upon them in the most effective manner, in order to hinder the progress of the work.

Plans for carrying forward the cause were freely discussed. The publishing work received considerable attention, and all present were agreed that a paper published in Europe would be more effective than any that could be published in a foreign country. It was also the opinion of those of experience that a monthly paper, containing the same amount of reading matter, is preferable to one issued weekly or semi-monthly. Bro. Matteson had come to this conclusion before the meeting, and now designs to issue his paper, the *Tedernes Stegn*, after the first of October, each month, in an enlarged form. The character of the matter to be printed, the manner of conducting a paper, how to obtain subscribers, etc., were freely discussed. It was evident, from the testimony that was given in at this meeting, that in nearly every locality in Europe where there are now Sabbath-keepers, an interest was first awakened by reading periodicals sent from America. As the doctrinal articles in the French paper were designed to meet the peculiar objections existing in Europe, many of which are different from objections commonly urged in America, it was considered advisable to preserve them in English, for future use in other European papers.

A European Conference was organized and officers elected for the ensuing year. The Constitution adopted was as follows:—

#### ARTICLE I.—NAME.

This Conference shall be called the European Conference of Seventh-day Adventists.

#### ARTICLE II.—OBJECT.

The object of this Conference shall be to promote the missionary work by establishing more intimate relations between the brethren of the different nations of Europe, and also between them and the brethren of America.

#### ARTICLE III.—MEMBERS.

All who are members of any Conference or mission of S. D. Adventists shall be considered members of this Conference if they see fit to attend its sessions.

#### ARTICLE IV.—OFFICERS.

The officers of this Conference shall consist of an Executive Committee of three, a Secretary, and a Treasurer.

#### ARTICLE V.

When any important enterprise involving a considerable expenditure of money, or affecting the general interests of the cause, is to be entered upon by any

mission, it shall be the duty of those conducting that mission to consult with the Executive Committee of this Conference.

#### ARTICLE VI.—TIME OF MEETING.

There shall be an annual meeting of this Conference at such time and place as the Conference Committee may appoint. Special meetings may be called at the discretion of this committee.

#### ARTICLE VII.—AMENDMENTS.

This Constitution may be amended at any annual meeting by a two-thirds vote of those present.

It was the design in drawing up this Constitution to make it as simple as possible and meet the present need.

The Treasurer provided for in it is not to hold any local Conference funds either in Europe or America, or to interfere with any relation existing between the missions and different funds in America.

The design was to provide for meeting such expenses as may arise outside the limits of any European Conference where the providence of God is opening the way into new fields of labor. These are continually presenting themselves in different portions of Europe. No one in America is excluded from assisting in these enterprises if they choose to do so.

The Sabbath was spent as a day of fasting and prayer for God's blessing to rest upon the work in Europe and especially upon Bro. Andrews.

Conference closed Sunday. On Monday, Bro. Andrews was apparently stronger, with a returning appetite. We look upon this as a token of returning health, and an evidence that an angel of God has touched him and rebuked the disease which has so long preyed upon him.

S. N. HASKELL.

### A Little History.

SOME years ago a teacher in one of the Detroit public schools noticed a bright, colored girl among her scholars, who commended herself by her excellent demeanor and her ready facility in pursuing her studies. One day the teacher saw the girl's mother, a poor washer-woman and widow, and asked her how she would like to have her daughter receive a thorough education and become a teacher among the people in the South or in Africa. It was just what the mother would like, and then and there the purpose took definite shape under the kind encouragement of the child's teacher.

And then the years sped on. The mother toiled over her wash-tub and ironing-board, and the daughter pushed rapidly ahead in her studies, assisting her mother as she could. In time she graduated from the lower grades into the high-school. In time she stood among the graduating class in the high-school, honoring herself and her teachers by her studious habits, and her ability to acquire knowledge. By this time, so close had they lived, and so well managed, that the mother had \$100 laid by. With this little capital, four years ago, the two went to Ann Arbor. Here a single room was hired which served as work room, living room, and sleeping room. The mother took in washing from the students during term time, earning \$6 and \$7 per week, and in the long vacations both mother and daughter went out to service in families to add to their small store. On these humble earnings they lived, paid tuition (fortunately small), and bought texts books, and thus the daughter was kept at the State University. There, too, she stood with the foremost in her classes, and in June last graduated with her fellows. The goal of years of such toil and self-sacrifice as few know or would have the heroism to encounter, was reached. But this was only a new starting point for fresh, even life-long labors and self-denials. During the four years' course at the University, pursued under what, to most of us, would have seemed insurmountable difficulties, both mother and daughter were upheld by the hope—paradoxical as it may seem—of a "life of self-sacrifice," if indeed the glad service in honor of Him whose whole life was sacrificial can be so called.

And when, after four years of study, the daughter's zeal for the mission cause, and her great longing to carry the light of the gospel to those that "sit in darkness," in the land of her fore-fathers, had but increased as the day of her graduation approached, the mother not only did not dissuade her from her purpose, but was ready also to go, trusting of the same Lord who had kept them while here, to give her, even on the far-off shore of the dark continent, her "daily bread."



We only add, that Mary Lucy Harding is now a regularly appointed missionary to Africa. Immediately after commencement she sent a written application through the Woman's Presbyterian Board of Missions of the Northwest, accompanied by many high testimonials, beside those of Dr. Steele, her pastor, and President Angell. So unqualified were these testimonials to her qualifications and worth that she was at once accepted and will probably sail for Africa with her noble-hearted mother, the coming autumn.

This is one of "the short and simple annals of the poor," a record of life among the lowly and unknown, that has been going on for years past, unnoted save by One whose eye rests with special favor upon such precious gifts of devotion and love. "And they shall be mine, saith the Lord, in the day when I make up my jewels."—*Detroit Tribune*.

## Temperance.

### California Health and Temperance Society.

THE third annual session of the California H. & T. Society was held in connection with the camp-meeting at Healdsburg. The first meeting was called October 8, at 5 P. M. After singing, and prayer by Elder Van Horn, Barbara C. Rice was elected Secretary *pro tem*.

The minutes of the last annual session were read and approved.

The report of the work for the past year was given: Number of members added during the year, sixty-seven. Of these, forty-eight are full members, and nineteen are pledge members. Sixty have signed the Teetotal Pledge, three have signed the Anti-rum and Tobacco Pledge, and four have signed the Anti-whisky Pledge. This shows only a part of the work done, as full reports have not been received.

Cash on hand Oct. 16, 1881.....	\$10 78
Received on fees.....	12 00
" " dues and donations.....	2 10—\$24 88
Paid Gen. Association.....	6 25
" on incidentals.....	3 65 <sup>1</sup>
Cash on hand.....	14 98— 24 88

#### FINANCIAL STANDING OF SOCIETY.

Cash on hand.....	14 98
Due Gen. Association.....	12 00
Assets.....	2 98— 14 98

The President appointed the following committees: On Nominations, W. C. White, Wm. Saunders, and Eld. J. D. Rice; On Resolutions, Eld. J. H. Waggoner, Eld. G. D. Ballou, and N. C. McClure.

After a temperance song, Elder Ballou gave an interesting talk, illustrated by the temperance charts. He thought that now, if ever, Seventh-day Adventists should show themselves in the front rank of temperance reformers. The talk was instructive, and the charts served to greatly deepen the impression.

Elder Waggoner then followed with a few remarks. He stated that thirty years ago he attended a man who died of delirium tremens, and that ever since that time he had been a pronounced prohibitionist. He thought the church ought to present the highest type of temperance.

The President then spoke of the signification of the word "temperance." It is a broad term, having reference to more than simply abstaining from intoxicating liquors. As the command, "Thou shalt not kill," prohibits not only murder, but also every act or emotion which, if cherished, might lead to the taking of life, so the command to be temperate requires rigid self-control in everything. After singing, the meeting adjourned.

A second meeting was called October 11th, at 9 A. M. After the opening exercises, the Nominating Committee presented the following report: For President, E. J. Waggoner; Vice-President, C. H. Jones; Secretary and Treasurer, Eld. G. D. Ballou. These persons were elected officers for the ensuing year. The Committee on Resolutions presented the following:—

*Resolved*, That we pledge ourselves for the future to show our faith in the Health and Temperance reform by our works.

The President said that this might mean a great deal, and it might not. If the faith in the work is small, the work will be correspondingly small. He spoke of his faith in the work, especially of the beneficial effects to be derived from practicing the two-meal system. H. C. Palmer said that

his strength had greatly increased since adopting that system. Brother Ings to the good effects of the health reform upon himself and wife. Prof. Ramsey followed with remarks upon the benefit which he had derived, physically, mentally, and morally, by regularity in eating, and abstaining from condiments, grease, etc. Brother Lamb said he had faith in the health reform, although of late he had backslidden somewhat. He related that a few years ago while at work with a threshing machine, half of the company were health reformers, abstaining from meat, grease, etc., and the rest ate freely of everything they desired. Those who ate no meat were healthier, and could do more work without fatigue than those who ate meat. Brother Tay told how he had been benefited by abandoning tea and coffee. Elder Van Horn gave his experience in few words. He had never tasted alcoholic liquor or tobacco, and had used very little tea and coffee. Had been a health reformer for many years. He knew nothing of sickness, and had not an ache or pain. These experiences, briefly told, added much to the interest of the meeting. The resolution presented was adopted by unanimous vote.

The President urged the importance of sending to the Secretary the names of all who signed the pledge. The meeting then adjourned.

In the intervals between regular meetings, several children's temperance meetings were held. Much interest was manifested in learning the temperance lessons which were distributed.

E. J. WAGGONER, *Pres.*

B. C. RICE, *Sec. pro tem.*

### Why Not?

OUGHT there not to be a law prohibiting the smoking of tobacco upon the streets and in public places? The recurrence of the season for travel, amusement, and life in the open air brings this forcibly to mind. Wherever we may seek fresh air and out-door life during the summer months, whether in country or city, at Coney Island or at Central Park, on the steamboat or on the car, the man with a cigar in his mouth is there before us. On the steamboat he invariably selects a breezy position on the front part of the boat, and allows the effluvia from his tobacco to float into the faces of those behind him. He always gets on the windward side of the boat; indeed, there is generally a placard warning him that there is to be "no smoking abaft the wheel," thus encouraging him to smoke where he will most annoy the greatest number, through traditional reverence for the quarter-deck. On steam or horse-car some "gent" is usually to be seen holding a lighted "fumer" between the tips of his fingers, taking a whiff occasionally, and allowing the fumes to lazily diffuse themselves about him. In the parks and at the pleasure resorts, the smoking brigade is always out in full force, apparently happy in making others unhappy. The air of a crowded depot or waiting-room is almost sure to be thick with the poisonous exhalations of consumers of cigars, cigarettes, and pipes, in spite of the dead-letter announcement, "No smoking allowed." Everywhere the pure air is turned into a "foul and pestilent congregation of vapors." Is it not time that something should be done towards the righting of this wrong?

We have "whisky crusades," "prohibition" agitation, civil service reform; why not a public smoking reform? Cannot the public be brought to the conviction that people who do not smoke have rights which smokers ought to respect, and which they will be made to respect, if they will not do it voluntarily? The average smoker, on being remonstrated with for smoking where it will annoy others, will say, "Well, I guess I've got a right to smoke; if you don't like it, you can emigrate." That is his stand-point—that he has a right to smoke. But has he a right to smoke his neighbor too? Has any man a right to poison and vitiate the common air for the sake of his own enjoyment? Have men any more right to pollute the atmosphere of Murray Hill with the smoke from poisonous weeds than they have to pollute it with the noxious odors of a sludge-acid factory? Have men any more right to puff out tobacco-smoke in a crowd than they have to throw around vitriol in a crowd? We grant that a man has a right to smoke; but he has no right to compel others to take his smoke. In his pursuit of happiness he has no right to infringe on that of another man. If a man must smoke, let him do

it in private, and not where he will annoy and injure others. Public opinion ought to compel this; if it is not powerful enough to do it unaided, ought not the law to aid? If not, why not?—*Christian Union*.

### "The Utility of Drunkenness."

THE *Popular Science Review* for October, has, under the above heading, an ironical plea in favor of that vice. It says that the "survival of the fittest" is the true method for the development of the race, and that the sooner the coarser, more brutal, or merely animal specimens of humanity are gotten rid of, the faster will the race develop. Drunkenness, it says, furnishes a sure means of destroying this class, while at the same time they will be enjoying themselves in their fashion. The case of the Indians is cited, who have been swept away by such indulgence, to make room for a higher race; and the statement is made that "if those who love alcoholic drinks for the sake of the excitement they induce, are only supplied with cheap and abundant happiness, our criminal and pauper population will be reduced to a minimum."

But all this will be understood to be highly ironical. Even if those who are affected by the drink curse were of the lowest and most brutal class, Christianity would demand that an effort be made for their preservation. But when we consider the thousands of innocent ones who are killed by alcohol, although they never touch it; that the terrible curse is ever reaching out for new victims, and that new recruits are daily being added to the vast army of our criminal and pauper population; and that alcohol takes these recruits, from the highest as well as the lowest classes, and degrades them itself before killing them; all who have the slightest love for their fellow-men, must cry out for the suppression of the infamous liquor traffic. There are some who glory in their shame; but let those who would escape from bondage, have a chance for their lives.

### One Glass of Rum.

MR. BARNETT, while conducting a temperance meeting, related this incident: "What one glass did for a man."

He said he was attending a meeting where temperance experience was told. One man arose and told what one glass had done for him. He said:—

"I had a little vessel on the coast; she had four men besides myself. I had my wife and two children on board; the night was stormy, and my brother was to stand watch that night; the seamen prevailed on him to take 'one glass' to help him perform his duties; but, being unaccustomed to liquor, he fell asleep, and in the night I awoke to find my vessel a wreck; took my wife and one of my little ones in my arms, and she took the other, and for hours we battled with the cold waves. After hours of suffering, the waves swept my little one from my embrace; then, after more hours of suffering, the waves swept my other little one from my wife's arms, and our two little dears were lost from us forever. After more battling with the storm and waves, I looked at my wife, and behold she was cold in death. I made my way to the shore, and here I am—my wife, my children, and all my earthly possessions lost for 'one glass of rum.'"—*Anvil*.

AN English firm of tobacco manufacturers have compiled a table showing the amount of tobacco manufactured, the revenue and the amount consumed per head of the population during the forty years from 1840 to 1880. From this it appears that in the former year the quantity of tobacco cleared was 22,876,641 pounds, and the quantity per head of the population was .86 pounds. Every year the manufacture increased up to 1877, when there was a slight decline until 1880, in which year the total was 49,174,672 pounds. The consumption per head of the population in 1879—that in 1880 not being given—was 1.41 pounds.

POLITENESS may prevent the want of wit and talents from being observed; but wit and talent cannot prevent the discovery of the want of politeness.



## The Home Circle.

### BROKEN TOYS.

I FOUND my baby girl to-day  
Asleep upon the floor,  
The space around her little form  
With playthings scattered o'er.

Her hands were nestled 'neath her chin,  
And one still firmly held  
A broken toy, whose novel charm  
As yet was undisputed.

There lingered still about the mouth  
And on the brow a trace  
Of thought, half grieved and half perplexed,  
As if the tiny face

Already had begun to learn  
The look it was to wear  
In years to come. I stooped to kiss  
Away the mimic care,

And as I laid her, still asleep,  
Within her nest-like bed,  
And smoothed the cradle's pillow for  
The weary little head,

I thought how we of larger growth,  
When tired of pains and joys,  
With that same look, fall fast asleep  
Amid our broken toys!

And then the Father, stooping, takes  
The tired head to his breast;  
And smooths the furrow from the brow,  
And bears us to our rest.

—Howard Glyndon.

### Brave Aunt Katy.

THERE is a true story which I never weary of telling whenever the opportunity offers by which its recital can "point a moral." Thus it runs:—

It was Ned Thornton's eighteenth birth-day. A year previous, when he had received the merry congratulations of his friends upon a similar event, he was as frolicking, fun-loving, clean-hearted, and popular a boy as ever handled a bat or tossed a snow-ball. Within the twelve months that lay folded between that memorable day and this one, he had fallen from his high estate and become that saddest of earthly sights to pure eyes, "a fast young man."

As he lounged carelessly over the counter of a drinking saloon, waiting for the glass of beer just ordered, and wondering why "the fellows" whom he was to have met there by appointment were so "slow," he seemed as impervious to any tender emotion as though his handsome face and form had been carved out of granite.

As he stood tapping on the smooth marble, and thinking of the wild debauch which had been planned for the coming evening out of compliment to him, a glass door in the rear opened; he heard a sigh, and turning, confronted an old, wrinkled, black woman.

With a scrubbing brush in one hand, and a small pot of sand in the other, she stood an instant, steadily scanning him from head to foot.

"Hallo, Aunty! have you an idea of scouring me?" he asked.

"De outside is peart and smart lookin' enuff, sir; it's inside whar de great stain is dat I can't tech," she replied, never removing her gaze.

The blood mounted to Ned's forehead until his eyes flashed at what he considered her insolence.

"What do you mean, you old fool? I'll teach you the proper way to address me; I'll"—

"Stop, stop, honey!" she exclaimed, laying the back of the brush, with her hand still clasping it, upon his coat sleeve. "I've already drest you more times dan you kin count. 'Twon't help you none to 'buse and scarify old Katy. I've long wanted a chance at you, and now I'll speak my mind. You is mos' a man now, you is; but, honey, it 'pears to me no time since your two-year-old birt-day, when dese arms kerried you on a pillar night an' day for mos' a week. Your mother was worn out nussin' you, for you was drefful sick. One day, when you laid on my lap jis' as white an' limsey as a wet clof, she leaned ober you, a prayin' an' a cryin' an' said:—

"Jis let my precious boy lib, dear Lord, an' I g'b him to your service forebber an' ebber."

"He, de good Marster, took her soon arter dat, and I russed you a year longer, 'cordin to my promise to her. De Lord heard dat prayer, an' you is mos' a man. Whose strenf you wastin' now, yours or de Lord's? Who you 'long to, yourself or he? Why is you bringin' disgrace on de nam' ob your angel mother? Who is you scandalizin, an' reproachin' all de time? De dear

Lord, your bes' frien'. Oh! Neddy, ole mistus' little boy, Neddy!"

At that instant the bar-tender, who had been providentially detained, approached with the foaming "bitters," and at the same moment in rushed, laughing and shouting, three of the wildest lads in town. Old Katy vanished as they came near.

"Been treating old Fifteenth, Ned?" said Max Murray, the ring-leader of the "Fearless Four," as Ned had dubbed his party of intimates. "You look as sober as though you had swallowed her. Four slings, Pete," nodding to the waiter, "and make them as stiff as a bristle. What the mischief is wrong, Ned? I can't understand you," he continued, as Ned, with hands thrust into the depths of his pockets, and grave face from which all color had fled, stood just where Aunt Katy had left him.

None but the tender, pitying Christ knew the nature of the struggle which had commenced so suddenly, yet violently in Ned's heart, nor the flood of beautiful memories which were pouring in upon his awakened soul. Words can no more convey an idea of their power and swiftness than they could show to a blind man the soft blue of a summer's sky.

"Lord help me!" he breathed, and already the giant's grip seemed loosening.

"None for me, Max," as his astonished friend held the tempting glass to his very lips.

"Are you sick, Ned? You're gray as ashes," said Hugh Brown.

"Yes, boys, *I am sick of myself*," and covering his face with his cap, he wept—like the boy that he was, notwithstanding his attempts at bravado.

A few weeks after this occurrence, at a Sabbath afternoon prayer-meeting, there entered, two by two, a well-known Bible class of young men, and bringing up the rear, with heads erect, and firm, ringing footsteps, came the "Fearless Four," led by Ned Thornton.

Aunt Katy, brave old missionary Aunt Katy, had done her work well. Love for a perishing soul had prompted her desire to rescue it, and unquestioning faith in the God she served had given her the needed courage.—*Exchange.*

### The Geography Trap.

"ALWAYS be honest, boys," said Uncle Nathan to the youngsters. "Don't ever try to cheat at play, at work, or at lessons. I remember well how I tried to cheat my teacher once, and how I came to grief in consequence.

"We had a new teacher that term, a Miss Mason; and we were all delighted with the way she heard us recite in geography the first day. No passing the question around the class by turn, but all answered in concert. You know it is such fun to school boys and girls to be allowed to make some kind of a noise, and we made the old school-house ring.

"It was just the same the next day, and the next. There was a large class of us, and we considered that recitation prime fun.

"The fourth day of school came, and as I drew out the geography from my desk to prepare my lesson, something seemed to whisper to me: 'What's the use of your taking so much pains to learn your lesson, when the class all answers together? Who is going to notice if your voice isn't among the rest? You can pick up enough from what you know of geography, and what the rest answer, to put in an occasional word, and it will do just as well.'

"I suspect that imp of mischief went about and whispered the same in the ears of the rest of the class; and you may conclude so, too, before my story is done. I am ashamed to tell you, boys, that I listened to the evil suggestion, and spent the time drawing pictures on my slate, and arranging a jack-knife trade with Ned White, that should have been given to my geography lesson. And withal the geography was a new one that term, and not one of the class had ever studied it before.

"First class in geography!" called Miss Mason that afternoon, and just then there was a knock at the door. She answered it as we were taking our seats, and ushered in the minister and his wife, a committee-man and his wife, my two grown-up sisters, and last, but most important of all to me, my cousin Nathan, for whom I was named, and for whose good opinion I cared more than for almost any other person's. He always had such a pleasant way of rewarding me when I did well, and such a way, too, of making me feel his displeasure when I was in the wrong.

At that moment, I would have given everything I possessed in the world for the knowledge of my lesson, but it was too late to wish for what I might have had so easily. It seemed to me I felt small and mean enough to crawl into a knot-hole!

"You may recite in concert," said Miss Mason. 'What peninsulas on the Arctic Coast?'

"Boothia and Melville," piped up a small girl, the very least and most diffident of the whole class, while the rest of us sat dumb as statues, but redder in the face.

"In concert!" said Miss Mason. 'What ones on the Atlantic Coast?'

Again, the small girl answered alone.

"Once more; and this time decidedly in concert," said Miss Mason, emphatically. 'What ones on the Pacific Coast?'

For the third time, Susie answered alone.

"You will now answer by turns, since you cannot seem to answer in concert," said Miss Mason; and three more questions went around the class, each to be finally answered by Susie.

"Miss Mason laid the geography down on the desk, with a peculiar smile on her face. 'Those of the class who have learned their lesson for to-day, will please raise their right hands.'

"Up went one little hand. Susie's, of course.

"Miss Mason looked amused enough to see how the rest of us had walked into her trap.

"Perhaps you thought," she said, 'that because I heard you answer in concert heretofore, I should always do the same; but that is quite uncertain. I shall never tell you beforehand how you will answer, so the only safe way is to prepare your lesson. Now, I will tell you a little story; and then I will hear Susie recite the rest of her lesson, while the others take their seats and prepare to recite after school.

"Once upon a time, the whole world agreed to meet and shout all at once, to see what a great noise it would make. But when they were met, it seemed each one thought his voice could make no difference in such a crowd, so he would only listen to the rest. All thought so except one old lady, who went to do her duty, and had no thought of shirking it. So when the signal was given for them to shout, all that was heard was one old lady squealing "Boo!" at the top of her voice. 'Moral: Each do your duty, and the shout will come.'

"A shamefaced crew, we went to our seats and into our geographies. Oh, dear! how humiliating it was, before visitors, to see the rest of the school dismissed, while we remained; but you may be sure we did not need the punishment again.

"So I charge you once more, my boys,

'Always and everywhere,  
Be honest and fair.'

—*Christian Weekly.*

### Horrible Cruelty.

THE worst possible cruelty is to let children have their own way, when their own way does them harm.

There is a lonely man in a handsome house, from whom his wife has fled, worn out by many years of abuse and violence. From babyhood to manhood, that man was ruthlessly spoiled by cruel parents. They flattered him, laughed at his outbursts of passion, supported him in his rebellious and vulgar insolence at school.

With his little brain and his big passions, it was impossible to live with him on fair terms. It would have been less cruel to have killed him in his baby innocence than to have let him grow up so.

This is not an imaginary case. We will mention one instance of his father's cruelty, which was known at the time to a considerable number of persons besides his own family. When he was a young man of about twenty years of age, his father gave him every Monday morning a check for a hundred dollars, as his week's spending money. Untrained as he was, you can imagine how foolishly and wickedly he used it. It is hard to believe that a parent could be so cruel as this. But terrible things are done in this world of which but few people hear.

There are many forms of cruelty. Harsh words, harsh blows, hard fare, hard work, all these are sometimes cruel; but ordinarily the pain they inflict is of short duration. The cruelty of which we now speak may give pleasure for an hour, pain for seventy years, and shame for generations.—*Companion.*



## Religious Notes.

—In the Fiji Islands there are 9,000 Catholics.

—Dr. Cuyler says that the four characteristics of a good Sabbath-school teacher are Painstaking, Patience, Perseverance, and Prayer.

—The *Sabbath Recorder* is publishing some interesting letters of experience in regard to the keeping of the Sabbath of the Lord, and their change from the first day of the week.

—The *Methodist* will now be discontinued, and consolidated with the *Christian Advocate*. The most important reason for the step is that "the original uses of the *Methodist* no longer exist."

—Last week the Latter Day Saints held a Conference in Oakland for the Northern District of California. A resolution was unanimously adopted endorsing the Prohibition party of California, and pledging the Convention to support it.

—A correspondent of the *Sacramento Record-Union* says: "The sacred observance of Sunday as a day sanctified and hallowed by the command of God can be established only by keeping the Republican party steadily on its present course." So?

—The *Christian Union* says, in answer to a question, that "the weight of evidence is that infant baptism was introduced into the Christian Church sometime subsequent to the apostles." Correct. And in this connection would it not be well for some persons to read Gal. 1:8?

—Dr. Wm. M. Taylor said in a recent sermon that it was unwise to regard the Roman Catholics as outside the Christian fold. He said that in forming statistics of the Christians of New York, it was wrong to separate "that most venerable branch of the Christian Church" from the Protestant branch.

—A missionary of the American Sunday-school Union gives the following report of five months' work in Kentucky: "In five months I have organized twenty-nine Sunday-schools, with 109 teachers and 1,266 scholars." He also reports 200 conversions, and two churches organized. A pretty good showing.

—A Boston Judge has fined a confectioner \$10 for delivering ice-cream on Sunday to his customers for their Sunday dinner. That Judge was as discriminating as they are here. When arrests were made by the wholesale in San Francisco, hatters were fined and liquor men escaped. Only "unnecessary business" must be stopped.

—Our readers must not be surprised if in this column of "Religious Notes" they occasionally find an item that seems to have a political complexion. Now that the religious press and the pulpit are devoted principally to the advocacy of "police regulations," we cannot separate the two in quoting from them. Modern religion and politics coalesce very easily.

—A German lady, writing to some English-speaking Christians, gives this picture of the present state of things in Germany: "Our preachers are asleep, dead, and are afraid of really vital Christians. They speak smooth things, and preach in a learned way. We must have evangelists. The people are barren in the knowledge of God's word." And Germany is not alone in her need. The tendency in our own country is to a mere form of godliness, without the vital power of the gospel.

—A correspondent of the *American Baptist Flag*, writes against the holding of association meetings on Sunday, and says: "Our church has to be closed, and there are so many saloons and drug stores open, and restaurants, and other places where people go and while away their time, and suffer more or less from the influence of Satan's wiles, while if our pastor could be here, there would be other places for them to go." Seventh-day Adventist Churches never suffer in that way, although they are without regular pastors all the time. The reason is plain. It is because they are taught to work for others, instead of depending on a pastor for their own spiritual existence.

—The *S. S. Times* has a good article entitled, "Planting Seed Too Deep." It states a fact well known by agriculturists, that seed covered too deep, even with the best of soil, will not grow; and then it makes an application of this principle to religious teaching. We quote a few sentences: "A large share of all the seed sown by parents in the minds of their children, is smothered to death by the mother-earth of scolding, or of the needless repetitions and amplifications which follow it." Of Bible teaching, it says: "Soil is necessary. Planting below the surface, by a stimulating question, or a suggestive remark, or a helpful illustration, is better than broadcast sowing on the bare and hard earth. But, after all, the seed is the chief thing, not the soil. Yet there are teachers and superintendents and preachers who take one or two grains of good truth seed, and then devote themselves to shoveling earth upon it until the seed is buried out of sight and hope forever. The seed was good enough, but it was killed in the planting." We hope to give further extracts in a future number.

—At the autumn meeting of the New York and Brooklyn Association of Congregational Churches, commencing October 10, Henry Ward Beecher who had been assigned to open the discussion of the subject of "Spiritual Barbarism," made it the occasion for announcing his withdrawal from the Association. His object in

withdrawing was to relieve the Association from the responsibility of his views, and not from any ill-will. He says that the Old Testament writers constructed their conception of God from the example of their animal inclinations and appetites, and not from the example of their reason and moral sense. In short, he rejects the greater part of the Old Testament, as gross and barbarous. As a natural consequence, then, he must reject those New Testament writers who quote from the Old Testament. But Beecher's infidelity is no new thing. It has been for a long time very thinly disguised. The worst of the matter is that the Association passed a resolution the next day asking him to reconsider his action in withdrawing from their body, and expressing concurrence in his belief. To put the matter plainly, they eagerly assured him that they believe as little of the Bible as he does.

## News and Notes.

—Forty towns in Connecticut voted "no license."

—A shock of earthquake was felt at Montreal, October 10.

—The Egyptian Ministry have refused to allow Arabi English Counsel.

—A large gang of counterfeiters was arrested at Tip-ton, Indiana, the 12th inst.

—Hon. A. H. Stevens has been elected Governor of Georgia, by a large majority.

—The Hon. B. Gratz Brown, of Missouri, is working vigorously for prohibition in Indiana.

—Over 230,000 telephones are in use in the United States, and 5,000 are added every month.

—There are 900,000,000 acres of public land open to pre-emption, in the United States and Alaska.

—There are more miles of railroad in the United States than the whole of Europe, including the British Isles.

—A scheme of the Mormons to introduce Mormon text-books into the Utah public schools has been frustrated.

—Out of a total of 25,969 arrests in San Francisco during the present year, 19,500 have been for drunkenness.

—Diphtheria is epidemic in Pittsylvania County, West Virginia. Nearly 200 deaths have occurred within sixty days.

—It is said that opium-smoking is now indulged in to a great extent, both publicly and privately, in Washington, D. C.

—Cuba was visited by a cyclone on the 12th inst. Over a thousand houses were destroyed, and many lives were lost.

—Ohio went Democratic in the recent election by a large majority. The result is due mainly to the influence of the whisky element.

—The new steam-ship, *Belgian*, four thousand tons burden, built at Aberdeen for the American trade, was totally wrecked on her trial trip.

—The sum of 25,000 francs has been offered to the French Academy of Medicine, to found a prize for the discovery of a cure for diphtheria.

—A plot to burn the Imperial Theater at Riga has been discovered. Sixty boxes of petroleum and gunpowder were found on the premises.

—The Sultan is greatly exasperated at England's reply to the note in regard to the evacuation of Egypt. The sick man can do nothing but growl.

—The California Grand Lodge of Good Templars has adopted a resolution heartily approving the Prohibition Home Protection Party of California.

—Enough of the business of the Post-office Department has been tabulated for the annual report, to show that there will be a surplus of \$1,500,000. This is the first gain since 1862.

—Several officers of the ship *Harvester* have been tried at Seattle, W. T., and found guilty of brutally assaulting seamen under their charge. Such offenses are becoming too common.

—A list of the landed proprietors who were in the rebellion is in the hands of the Egyptian Ministry. It is believed that their property, amounting to \$10,000,000, will be confiscated.

—Owing to the alarming increase of pauperism in the south of Ireland, the Dublin Union has taken the lead in a proposal to send 1,000 able-bodied men and women to Canada, at a cost of £7,000.

—On September 7, the day of the earthquake at Panama, there were four tidal waves which overwhelmed six or seven little villages on an island and the mainland, and drowned seventy persons.

—On the 16th ult., a tidal wave invaded the mouth of the river Ozama, San Domingo, three times. Vessels parted their chains, some striking bottom. At Guayabin, the same day, the sea receded twenty feet.

—Mr. John Adams has patented a ship-brake, for stopping ships at sea, and preventing collisions. It was tried on a large steamer in Boston harbor, and every time it was applied, the ship was stopped before she had drifted her length.

—Judge Thayer, of Philadelphia, has decided that the Act of 1794, inflicting a penalty for engaging in worldly employment on Sunday, is valid. The point

was raised by a number of barbers, arrested and fined for shaving customers on Sunday.

—On the morning of the 5th inst., it was discovered that the nucleus of the comet had separated into three unequal fragments. The space between the fragments is estimated to be 2,000 miles; but there is no perceptible difference in the appearance of the comet to the naked eye.

—An Eastern paper notes the fact that two wind-mills of large pumping capacity were recently shipped from New York to Cuba, and says: "It is surprising that more wind-mills are not used in this country." The editor has evidently never visited California, nor read "Between the Gates."

—A "traveler" from Maine reports that he saw two men drink whisky from a bottle, and forthwith the information is sent to all parts of the country that "prohibition in Maine is a failure." And in the face of all this testimony there are States presumptuous enough to enact prohibitory laws.

—Near Los Angeles, Cal., four young persons, two of them, young women, were returning home from a party, and fired several shots into a Chinaman's cabin, "just to have a little fun." As a result of this "fun" two Chinaman were killed. With unconscious irony the paper states that the young persons are all highly respectable.

—The French officials employed in Egypt before the war are returning in great numbers, and demanding to be re-instated. It is stated that their course causes "friction." This was to be expected; but it is not probable England will allow France to come in on an equal footing with her since the burden of the war was borne by England alone.

—Mr. Mulhall, the English statistician, says that the United States has become, in its first hundred years of existence, the richest country in the world. He places our possessions at \$50,000,000,000; England comes next with \$44,100,000,000; and France is third in rank, with \$37,200,000,000. Has not the prophecy which speaks of this country as "coming up," been amply fulfilled?

—A young American teacher in Panama, writing to friends in Philadelphia about the recent earthquakes at the Isthmus, says: "The panic in the city was wonderful. Nearly every family who have a place to go to have left the city and are pitching tents out on the savannas. At least 1,000 people are encamped. All in the house sleep with their stockings on, their slippers close beside them, and their clothes in a bundle where they can grasp them and run. Imagine what a condition this is to be living in! What renders it doubly severe is that we know not what to expect; no one has any theory by which to explain the disturbance. You have read of the earthquakes, but no word of tongue or pen can describe their horrors, even in this mild form. The greatest consternation prevails everywhere."

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 19, 1882.

OWING to the attendance at camp-meeting of all the regular workers on the SIGNS, we are a little late with this issue. When both editor and compositors are gone, the paper necessarily suffers loss. Our readers will appreciate this, and make due allowance.

THE ship *Bremen*, with a cargo of coal from Liverpool to San Francisco, was wrecked on the Farallone Islands, Monday morning, October 16. The crew escaped, but the ship and cargo went down. The *Bremen* has visited this port many times, and has carried many packages of our publications to foreign ports for distribution.

### The Camp-Meeting.

THE editor sends a dispatch from the camp-ground, stating that business detains him so that he will not be present before the paper goes to press. We had hoped to give our readers more reports of business meetings, and a partial camp-meeting report; but this is impossible. The reports will appear in full next week. We can say, however, that the meeting was the largest ever held in California. A census was taken after the meeting had been in session five days, which showed that over 600 were encamped on the ground. Others were still expected to arrive. This was much better than was expected, considering the lateness of the season. All were cheerful and of good courage, notwithstanding the rain, which was at times very heavy. We think the reports will show that the meeting has been the best as well as the largest ever held in the State.

### Not So.

IN the *American Baptist Flag*, of October 11, we find the statement repeated that a party of Adventists in Texas have "prepared a tent for the occupancy of Christ." In the SIGNS bearing date of October 5, this slander is completely refuted by those not of our faith. No one who knows the position of Seventh-day Adventists could honestly circulate such an absurd report. Many, however, will do so willfully; but we do not think the *Flag* is of this class. Will it notice the article above referred to, and do us justice in this matter?

### The Time Question.

AT a general meeting of First-day Adventists, lately held in Amboy, Ill., the subject of the time of the Lord's coming received considerable attention, and it appeared to be the general opinion that it would take place in 1883 or 1884. A writer in the *Bible Banner* says another argument will be held in reserve by some, ending the time in 1889, to be used if 1883 passes. We have often heard the story of the Hibernian lawyer, whose argument was ruled out by the Court. Said he, "If I am wrong in this point, I have another to offer, which is equally conclusive." We think the story never found a more fitting application than in this case.

It is our opinion that the 1883 time will create little if any excitement among them. It is too near at hand to make much impression. There is no power in these time theories, and the further they are set for the future, the more interesting they appear. We would think that 1889 may receive much favor.

### Spirit of Prophecy, Volume 3.

WE have before called attention to these volumes, and have given many extracts from Volume 2, and we now call the attention of our Sabbath-schools especially to Volume 3. The first part of this volume is devoted to the closing up of Christ's ministry on earth,—his betrayal, crucifixion, resurrection, and ascension,—which will be the subject of our lessons for a season. We know of no other book that brings these scenes out so vividly, and makes them appear so real. No one can read it without having a deeper sense of the love of God than ever before, and a better knowledge of the infinite sacrifice by which we are redeemed.

We are too apt to learn our lessons mechanically; to get a knowledge of events, and everything connected

with their occurrence, without fully perceiving the full meaning of them. While accuracy of knowledge is necessary, it should serve only to assist our discernment of spiritual things; otherwise it is really of no practical use.

Many of our people feel unable to provide themselves with all the helps for Bible study that they desire. There are many really useful books that are not within reach of the majority; but every body can obtain this. Not only should every Sabbath-school scholar read it, but every Christian should make it a daily study, in connection with the Bible.

### A Flimsy Argument.

AN argument that is very freely used by ministers and others in favor of the Sunday Law is that without it there can be no day of rest for the workingman. Rev. Robert Mackenzie, of San Francisco, said in a sermon not long since: "What ignorance it is, what crime it is, to say that the issue turns upon the observance of the Sabbath, when every workingman knows it turns on the existence of the Sabbath. It is not, then, a question, In *what way* shall we spend the Sabbath? but, Shall we have a Sabbath to spend in *any way*? This statement is quoted approvingly by the *Christian Statesman*. We have heard the case stated even more strongly than this.

Now let us see how much truth there is in this so-called argument. One of the reasons given by the National Reform Association, a party whose object is to so amend the Constitution of the United States that Sunday may be enforced upon all classes as a day of rest, is that this is a Christian country, and that they want this fact to be recognized in the "fundamental law of the land." Now if it is true that this is a Christian country, then the statement that the workingman can have no day of rest without a law to that effect, is false; for at least a majority of the citizens must be professing Christians before the country can be called Christian. Of course all Christians will rest on the Sabbath, or on the day which they suppose to be the Sabbath, whether there is any civil law enforcing rest or not. Therefore the workingman will have rest, unless we suppose that only the employees are Christians, while the employers are non-professors.

But we can judge of the truth of the statement by actual facts. For more than two hundred years the Seventh-day Baptists have had an organization in this country. The Seventh-day Adventists have had a denominational existence of more than thirty years. In both these bodies there are men of means, but the larger portion of the people are those who depend on their daily labor for their support. In all this time there has been no law in favor of the Seventh day, nothing forbidding the employer to exact full labor on that day, but rather to the contrary, and yet these people have lived and thrived. There is not more than the average amount of poverty among them. We know of no instance where a man has been compelled to break the Sabbath in order to gain a living. It is true that a few have thought it necessary, but the result has shown that they have not been gainers by such a step. Sabbath-keepers have never thought of asking for a law in their favor; they do not desire one. If Sabbath-keepers can live without a civil law for the Sabbath, why may not Sunday-keepers do as well? The truth is, that so-called argument in favor of the Sunday Law is only a pretense.

There is, however, a difference which we will mention, and it is in favor of those who keep the seventh day. They have the commandment of God as authority for their day of rest, while Sunday is only a human ordinance. Of course those who observe human laws must look to man for help; while those who obey God have the promise of his assistance. See Matt. 6:31-33; Ps. 37:3; 34:10. Those who keep God's commandments can trust him; they do not need to place their dependence wholly in man. Those who have no divine law to uphold them will naturally seek to get the best support that they can.

It is pitiful to see ministers of the gospel raising the question of convenience. They want a Sunday Law so that it will be convenient for men to keep Sunday. When religion becomes a matter of convenience, then piety departs from the church. He who really desires to serve God will not ask, Will it pay? but, Is it right?

"THE entrance of Thy word giveth light."

### Give Him a Pension.

FRANK JAMES, the Missouri desperado, has surrendered himself to the authorities, and pleads for mercy. He has grown tired of robbing and murdering, and desires now to retire from the business. He is willing to quit killing folks, and thinks that such magnanimity should win for him the esteem of all good men. He says that an outlaw has the thoughts and impulses of a man, and that he desires to return to the house of his parents, and there, with his family, to pass his days in peace. He thinks that his sufferings have already done penance for his acts. Poor man! It is true he has killed many innocent people, but he had to risk his life in so doing, for the officers were constantly on his track. To what inconvenience he must often have been put. Besides risking his life, he had to be out nights, and away from home. Ought he not to be rewarded?

A special from Jefferson City, Mo., says: "Frank was at the McCarthy House this evening, and many prominent citizens were there, seeking the honor of shaking hands with him." No doubt they were really honored. We are ashamed of humanity. Such exhibitions are a disgrace. What can we expect of the young, when the surest way for a man to become famous is to commit wholesale murder?

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