

The Signs of the Times.

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

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The Signs of the Times.

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SORROW.

UPON my lips she laid her touch divine,
And merry speech and careless laughter died;
She fixed her melancholy eyes on mine,
And would not be denied.

I saw the west wind loose his cloudlets white,
In flocks, careering through the April sky;
I could not sing, though joy was at its height,
For she stood silent by.

I watched the lovely evening fade away,
A mist was lightly drawn across the stars.
She broke my quiet dream. I heard her say,
"Behold your prison bars!"

"Earth's gladness shall not satisfy your soul,
This beauty of the world in which you live;
The crowning grace that sanctifies the whole,
That I alone can give."

I heard, and shrank away from her afraid;
But still she held me, and would still abide.
Youth's bounding pulses slackened and obeyed,
With slowly ebbing tide.

"Look thou beyond the evening sky," she said,
"Beyond the changing splendors of the day,
Accept the pain, the weariness, the dread,
Accept, and bid me stay!"

I turned and clasped her close, with sudden strength,
And slowly, sweetly, I became aware
Within my arms God's angel stood, at length,
White-robed, and calm, and fair.

And now I look beyond the evening star,
Beyond the changing splendors of the day,
Knowing the pain He sends more precious far,
More beautiful than they.

—Dublin University Magazine.

General Articles.

A King Chosen.

BY MRS. E. G. WHITE.

WHILE a monarchial form of government for Israel had been foretold in prophecy, the regulation had been established that only those should be raised to the throne who were chosen by Jehovah himself. The Hebrews still so far respected the authority of God as to leave the selection entirely to his hands. The choice fell upon Saul, a son of Kish, of the tribe of Benjamin.

The personal qualities of the future monarch were such as to gratify that pride of heart which prompted the desire for a king. There was not a goodlier person than he among all the people of the hills. Of a noble and dignified bearing, in the full prime of life, comely and tall, he appeared like one born to command. Yet with all these external attractions, Saul was destitute of those higher qualities which constitute true wisdom. He had not in youth learned to control his rash, impetuous passions; he had never felt the renewing power of divine grace.

Saul was the son of a powerful and wealthy chief, yet in accordance with the primitive simplicity of the times, he was engaged with his father in the humble duties of a husbandman. A herd of the father's cattle having strayed upon the mountains, Saul was sent with a servant to seek for them. For three days the search was fruitless, and then, finding themselves near Ramah, the home of Samuel, the servant proposed that they inquire of the prophet concerning the missing property: "I have here the fourth part of a shekel of silver; that will I give to the man of God to tell us our way." This was not intended as a bribe; it was customary for a person in

approaching a superior in rank or office to make him a small present, as an expression of courtesy and respect.

Approaching the city, they made inquiry for the seer, of some young maidens who had come out to draw water. In reply they were informed that a religious service was about to take place, that the judge had already arrived, there was to be a sacrifice upon the "high place," and after that a select feast.

A great change had taken place under Samuel's administration. The worship of God was maintained throughout the land, and the people manifested an interest in religious services. The ark still remaining at Kirjath-jearim, and there being no services in the tabernacle, sacrifices were for the time offered elsewhere; and the cities of the priests and Levites, where the people resorted for instruction, were chosen for this purpose. The highest points in these cities were usually selected as the place of sacrifice, and were hence denominated the "high place."

On the present occasion a peace-offering was to be presented before the Lord, with fervent prayer for his acceptance, and for his blessing on the service as a means of spiritual good to the worshippers. Then, a blessing having been invoked upon that part of the sacrifice which had been reserved for the people, all would unite in a sacred feast. While establishing the external forms of religion, Samuel ever sought to encourage a spirit of true devotion. These services were not permitted to degenerate into a mere ceremony, or to become an occasion of self-gratification. Rightly conducted, they promoted real piety as well as a spirit of kindness and sympathy among the people.

At the gate of the city, Saul was met by the prophet himself. God had revealed to Samuel that at that day and that hour the destined king of Israel should present himself before him. As they now stood face to face, the Lord said to Samuel, "Behold the man whom I spake to thee of. This same shall reign over my people."

To the request of Saul, "Tell me, I pray thee, where the seer's house is," Samuel replied, "I am the seer," assuring him also that his father had found the lost cattle, and had now begun to be anxious about his son. Nevertheless he urged him to tarry with him and attend the feast, at the same time giving some intimation of the great destiny before him.

Saul replied, with modest self-depreciation, "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? Wherefore then speakest thou so to me?"

About thirty of the principal men of the city had been invited to attend the feast, and Samuel conducted the stranger to the room where these guests were assembled, gave him the seat of honor, and when the meat was served he directed that the most honorable joint, the shoulder, be set before him.

Upon returning to his home in the city, Samuel repaired with his guest to the housetop, as the place of greatest quiet and seclusion, and there talked with him, setting forth the great principles on which the government of Israel had been established, and thus seeking to prepare him in some measure for his high position.

When Saul departed, early the next morning, the prophet walked forth with him. After a time, Samuel directed the servant to pass on, and then bidding Saul stand still that he might show him the purposes of God, he anointed him captain over the Lord's inheritance. Then he kissed him, and to strengthen his faith, told him with great exactness the various incidents which would occur on the homeward journey, and assured him that he would be qualified by the Spirit of God for the important station awaiting him.

As Saul went on his way, he witnessed the ful-

fillment of the prophet's words. Near Rachel's sepulcher, in the border of Benjamin, he was informed that the lost animals had been found. In the plain of Tabor he met three men who were traveling to the place of sacred stones at Bethel, to worship God there. One of them carried three kids for sacrifice, another three loaves of bread, and the third a leather bottle of wine, for the offering-feast. They gave Saul the usual salutation, and also presented him with two of the three loaves of bread.

As Saul went on to Gibeah in Benjamin, he perceived a company of prophets returning from the high place where they had been to worship; and as they went, they sang the praise of God to the music of the pipe and the harp, the psaltery and the tabret. Then the Spirit of God rested upon Saul, and he joined the prophets, and with them sang the praise of the Most High and declared the wonders of divine truth. He spoke with so great fluency and wisdom, and joined so earnestly in the services of prayer and praise, that those who had known him only as the untaught husbandman exclaimed in wonder, "What is this that is come unto the son of Kish? Is Saul also among the prophets?" They could not understand how so great a transformation had been effected.

Samuel had founded the first regular establishments for religious instruction and the unfolding of the prophetic gifts. Among the chief subjects of study, were the law of God with the instructions given to Moses, sacred history, sacred music, and poetry. In these "schools of the prophets" young men were educated by those who were not only well versed in divine truth, but who themselves maintained close communion with God and had received the special endowment of his Spirit. These educators enjoyed the respect and confidence of the people both for learning and piety. The power of the Holy Spirit was often strikingly manifest in their assemblies, and the exercise of the prophetic gift was not unfrequent. These schools, or colleges, were of untold value to Israel, not only as providing for the dissemination of religious truth, but as preserving the spirit of vital godliness.

As Saul united with the prophets in their worship, a great change was wrought in him by the renewing power of the Holy Spirit. The light of divine purity and holiness shone in upon the darkness of moral depravity. He saw himself as he was before God. He saw and felt the beauty of holiness. He was now to commence in earnest the warfare against sin and Satan, and he was made to feel that in this conflict his strength must come wholly from God. The plan of salvation, which had before seemed dim and uncertain, was opened to his understanding with great clearness and power. That experience which some Christians have been years in obtaining was gained by Saul in a short time. The Lord endowed him with courage and wisdom for his high position. He revealed to him the source of strength and grace, and then, having enlightened his understanding as to the divine claims, and his own duty, he left him free to obey the light which he had received.

The fact that Saul had been anointed king over Israel was not then made known to the nation. The choice of God was to be publicly manifested by lot. For this purpose Samuel convened the people at Mizpeh. Earnest prayer was offered for divine guidance; then followed the solemn ceremony of casting the lot. In breathless silence the assembled multitude awaited the issue. The tribe, the family, and the household were successively designated, and then Saul, the son of Kish, was pointed out as the individual chosen. But Saul was not to be found. Assured of the result, and burdened with a sense of the grave responsibility about to fall upon him, he had remained apart from the assembly.

When his retreat was discovered, he was led before the congregation, and they observed with pride and satisfaction that he was of kingly bearing and noble form, being "higher than any of the people, from his shoulders and upward." And even Samuel proclaimed him to the assembly with the words, "See ye him whom the Lord hath chosen, that there is none like him among all the people!" In response to his words, one long, loud shout of joy arose from that vast throng, "God save the king!"

Samuel then set before the people "the manner of the kingdom," stating the principles upon which the monarchical government was based, and by which it should be controlled. The king was not to be an absolute monarch, but to hold his power in subjection to the will of the Most High. This address was recorded in a book, wherein were set forth the prerogatives of the prince and the privileges to be accorded to the people. Samuel knew that a king would be inclined to assume undue authority, and he guarded as far as possible the liberties of the nation.

The people in general acknowledged Saul as their king, and brought him such presents as Oriental monarchs usually receive. But there was still a party who were displeased and discontented. That a king should be chosen from Benjamin, the smallest of the tribes of Israel, to the neglect of Judah and Ephraim, the most numerous and most powerful, was a slight which they could not brook. They refused to profess allegiance to Saul or to bring him the customary presents. He however took no notice of their insults, but wisely "held his peace." In the existing condition of affairs he did not see fit to assume royal dignity and power. Leaving Samuel to administer the government as formerly, he returned to his home at Gibeah. He was honorably escorted thither by a company, who, seeing the divine choice in his selection, were determined to sustain him.

Those who had been most urgent in their demand for a king, were the very ones who refused to accept with gratitude the man of God's appointment. Their expectations were not realized. They looked for a king to be inaugurated with great pomp and display; failing in this, they felt that little had been gained. Envy and jealousy burned in the hearts of many. Each had his favorite whom he had wished to see placed upon the throne, and several among the leaders had hoped themselves to occupy that exalted position. All the efforts of pride and ambition had resulted in disappointment and discontent. It is ever thus. The heart must learn to submit to God, in order to be at peace.

The Disciples of Christ Expected a Literal Kingdom.

BY ELD. J. N. LOUGHBOROUGH.

At the time our Saviour commenced his teaching, the Jews were in expectation of the Messiah, not, however in the form in which he came; but as a king, to take to himself the scepter of the kingdom, reign over Israel, and destroy his enemies. We see from the movements of the disciples of our Lord, that their minds were strongly impressed with the same idea; namely, that Christ was then to take possession of his kingdom. With this view of the subject, we can understand the meaning of their words, when they said, "If thou art the king of the Jews, tell the people plainly." And at another time, when Jesus had performed a notable miracle, he "perceived that they would come and take him by force to make him a king, and he departed into the mountains."¹ Again, when he rode up to Jerusalem, seated upon a colt, what a shout of "hosanna to the son of David" was raised by the people. What caused them thus to shout? Did they understand that in a few hours he was to hang upon the rugged cross, and expire, while all nature should be convulsed? No; they supposed he was riding to Jerusalem to take possession of the kingdom and throne of his father David. But Jesus died. Sadness filled the hearts of his disciples, and when, on the morning of his resurrection, he appeared to the women of his company, it was "as they mourned and wept."

Why this mourning, if they had a clear understanding of the plan of God for the salvation of lost man? Why such sadness if they really had faith in Christ's resurrection? Why were they not looking forward with joyous hope to the third day, when they should again see him whom their

souls loved? Instead of their manifesting such feelings as we should expect, had they understood clearly what was to be accomplished by the death of Christ, we behold them going that very morning to embalm his body, and two of them, in the close of the day, conversing of their disappointment respecting him, as they walk in the way to Emmaus. We read that Jesus drew near, and walked with them, "and said unto them, What manner of communications are these that ye have one to another as ye walk, and are sad?" They answered, "Art thou only a stranger in Jerusalem, and knowest not the things that are come to pass?" He said, "What things?" They said, concerning Jesus of Nazareth: "The chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulcher; and when they found not his body, they came, saying that they had seen a vision of angels, which said that he was alive." "Astonished" to hear of the resurrection of Christ! Who would claim, with such testimony before them, that those disciples understood clearly the plan of redemption that was to be accomplished through his death and resurrection? If they understood it, what necessity for Jesus to begin "at Moses and all the prophets," and expound "unto them in all the Scriptures the things concerning himself?" Their testimony then in this conversation, that they trusted Christ would redeem Israel, must, and does, to our mind, embody the idea that they supposed Christ would redeem them from under the hand of the Romans, by whose tetrarchs their civil affairs were then ruled. If Christ redeemed them from this, they supposed it would be by establishing his own kingdom.

This company returned to Jerusalem, however, believers in Christ's resurrection, and with their minds enlightened on the subject of Christ's death. But did they banish from their minds the idea that Christ was then to commence his reign? We will see. St. Luke, in the Acts of the Apostles, says of them, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"² They were now more than ever satisfied that Christ was the one whose right the kingdom was. He had been raised from the dead, and himself had shown them that it was necessary that this should take place, that the Psalms, etc., might be fulfilled. And now, seeing nothing in the way of its establishment, they asked this question respecting the kingdom: "Wilt thou at this time restore" it? Israel once had it, but lost it in the days of Zedekiah. The question is, Will Christ now restore it? They had not yet seemed to grasp the meaning of the parable which Jesus spoke when he was nigh to Jerusalem, for the benefit of those who thought the kingdom of God was to immediately appear, in which he showed that the Son of man (like the nobleman) must "go into a far country, and return,"³ before the kingdom could be established. The light also seemed to be obscured from their minds, which Christ gave them when their hearts were saddened on account of his telling them, "I go to him that sent me." "Whither I go, ye cannot come." Said he, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself."⁴ But what was his reply to their question concerning the restoration of the kingdom? He does not tell them that he shall never restore it, but, "It is not for you to know the times or the seasons which the Father hath put in his own power." This is virtually admitting that the kingdom was to be restored to Israel; not after the flesh, but as Paul says, "The children of the promise are counted for the seed."⁵ Our Saviour continues, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth." This language indicates that they would understand this matter, after they should receive the Holy Ghost, and be endowed with power from on high. Christ had said, "When he, the spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."⁶ Peter was among those who received this power, and has borne testimony concerning the matter. His testimony we will notice when

we come to look at the time for the establishment of the kingdom.

It is claimed that the expression used by Christ, "The kingdom of God is within you," is sufficient to prove that the disciples were not taught to look for a literal inheritance. We will quote his words, "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation; neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you."

It was the Pharisees, whom our Saviour had previously called hypocrites, to whom he said, "The kingdom of God is within you." Now while we freely admit that in many New Testament scriptures the gospel is called the kingdom of God, it was not a fact that this kingdom of grace was established in the hearts of hypocrites. We should needs say so if our Saviour meant by this testimony that the kingdom of God was in the hearts of wicked Pharisees. The demand in this text is, When shall the kingdom of God—the saint's inheritance—come? He does not reply, as some would claim, that it had already come; but his very answer shows that the coming of the kingdom here intended, was a future event. He says, "Neither shall they say [when it comes], Lo here! etc."

If the Saviour designed to teach them in this text that his kingdom had already come, what shall we do with that prayer he taught his people to pray, "Thy kingdom come." Every saint to the end of this age, may pray, "Thy kingdom come," because that kingdom will not come until the "nobleman" returns, "having received the kingdom." The idea we gain then from the testimony in Luke 17:20, 21, is this: When the kingdom of glory does come, it will not be in a secret manner, but all will know it. There will be no opportunity nor necessity for any to say, "Lo here! or, Lo there!" for the kingdom of God will be within you, or, as the margin reads, "among you." That this is the idea Christ meant to teach, is plain from what he immediately told his disciples. Verses 22-24. "And he said unto his disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here! or, See there! go not after them, nor follow them; for as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day." This language agrees with that used by our Saviour concerning his second coming. Matt. 24:26, 27; Mark 13:21-23. And instead of the language of Luke in chapter 17 forming an objection to the position we have taken, it shows that the kingdom is yet future.

If we claim that the kingdom of Christ is only a spiritual one—that it is only the preaching of the gospel—and that it was established in the days of Christ's first advent, we shall find ourselves involved in difficulty with such texts as are found in Daniel 2, which shows that the kingdom of the God of Heaven is not set up till the Roman Empire is divided into ten parts; whereas in the days of Christ, and for three hundred years after, no such ten parts existed. The Roman Empire was divided into ten parts between the years 356 A. D. and 483 A. D. Then the image could not be smitten on the feet prior to 483 A. D., and therefore the kingdom of the God of Heaven, brought to view in Daniel, was not established in the days of Christ's first advent.

Were we to claim that the image was smitten in the days of Christ, and that since that time the kingdom has been gradually set up, we should find facts against us; for if you call the gospel the kingdom, where has it power to break one toe of the image in pieces? Facts show that instead of the stone's smiting the image, the image has, all the way through this dispensation, been smiting the stone. For proof of this, we refer the reader to the persecutions that have befallen the gospel church by the hands of the pagan and papal powers of Rome. Of this, abundant proof may be found in Fox's *Book of Martyrs* or Buck's *Theological Dictionary*.

7. Luke 17:20, 21. 8. Matthew 6:10.

ONE sentence of honest praise bestowed at the right time, is worth a whole volley of scolding. The sun understands how to raise plants, and to open flowers at this season of the year—he just smiles on them, and kisses them with his warm rays, and they begin to grow and unfold.—*Dr. Cuyler*.

2. Acts 1:6. 3. Luke 19:11, 12. 4. John 13:33; 14:1-3. 5. Romans 9:8. 6. John 16:13.

1. John 6:15.

"Perilous Times."

BY ELD. I. J. HANKINS.

THE apostle Paul made use of this expression in describing the condition of things in the last days. Perilous signifies full of danger. The last days, then, will be full of danger. Christ predicted the same condition in giving a list of signs that should precede his coming: He said there would be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26.

We have certainly reached a time when these words have an application. The earth, as well as its inhabitants, seems to be in a state of unrest. All nature seems in disorder. The earth quakes and groans under the curse, giving utterance in storms of wind, rain, hail, and even fire.

"What terrible storms we are having! They are becoming so frequent! and such destruction as follows in their track!" are the expressions we hear on every hand. Men of all vocations are becoming fearful for the future. Farmers plant and sow, but are not certain that they will reap a harvest. Men, who have toiled for more than a score of years to provide themselves and families with the comforts of life, are in a moment left homeless and destitute, their all having been swept away by the dashing flood, consumed by the devouring fire, or driven to atoms before the dreaded cyclone or tornado. How frail is the work of man! and how feeble his power to protect either his property, or his life!

The Psalmist says, "Except the Lord keep the city, the watchman waketh but in vain."

Those who have never been visited with these destructive agents know not how to sympathize with others who have had this sad misfortune. But we know not how soon this may be our experience. The fondest hopes of man, when centered on any earthly object, are sooner or later blasted; yet in spite of this, men plan and labor, as though this world were all there is to live for. Judging from their actions, "their inward thought is that their houses shall continue forever, and their dwelling places to all generations."

How can the world be made to realize its dangerous condition, and to prepare for the solemn events in the near future? How shall we learn righteousness? The prophet Isaiah answers the question. He says, chap. 26: 9, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."

While other nations have suffered famine, pestilence, and earthquake, and their victims have fallen by thousands, our nation has enjoyed comparative peace and prosperity. It is evident that, as a nation, we have not appreciated our blessings, or, if we have appreciated them, have misimproved them. The Lord admonished his people anciently on this very point. He said to them, "Beware, when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied, . . . that thou forget not the Lord thy God and thou say in thine heart, my power and the might of mine hand hath gotten me this wealth." Ah, here is our danger. We take the credit to ourselves and give not God the glory to whom it properly belongs; "for" he says, "it is he that giveth thee power to get wealth." Where did the great capitalists of our country get the ability to acquire their means? God gave it to them. Soon they will be called upon to give an account of their stewardship. How great will be their anguish of soul when they realize the mistake they have made. Satan presented this world before them as the "pearl of great price," but when they come to reap the final fruits of their labor, it is as the chaff to the wheat—good for nothing but to kindle the fires of the last great day.

When ancient Israel had forgotten God, and gone after their idols, the Lord visited them with judgments until they turned again to him with sorrow and repentance.

Who knows but that the fatal storms and floods that are sweeping over portions of our country, causing such destruction of life and property, threatening poverty, if not famine, are not the judgments of God, admonishing us to turn away from our idols, and to serve the true God? We are now called a "Christian nation," but are we, really? I believe there are good Christian people in all the different denominations of our land.

But I am also well satisfied that the majority of even professed Christians love the pleasures of the world,—its pride, wealth, and honor,—much better than they love the cross-bearing, self-denying path that our Saviour trod. The love of the world is sapping the strength and spiritual life of many Christians. What shall be done that they may sever this unlawful connection with the world, and that men may be led to learn righteousness?

The Lord says that showing favor will not do it, but that it must be done by visiting them with judgments. Isa. 26: 9, 10. We must now expect these judgments; for the time is nearing when God will have a righteous people.

These very judgments which are intended to awaken the people to a sense of their danger, and to the importance of serving God, and laying up a treasure where it will never be destroyed, are at the same time evidences that the great day is near which will try every man's work of what sort it is.

"Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven." "Seek ye first the kingdom of God." "Set your affection on things above, not on things on the earth." May we be admonished by the perils that surround us, to heed these injunctions. This is no time to build our hopes on the shifting sands of this world. We want them built on the solid Rock. The labor we perform for self, or the world, may in a moment come to naught; but the work we do for God will stand forever. Who will be among the faithful laborers at last?

There is nothing in this poor world that is worthy of our efforts or our love. The curse of God rests heavily upon the earth. Dangers are increasing on every hand. Perilous times are just before us. The final conflagration awaits us, and who shall be able to stand?

Mt. Pleasant, Iowa.

DANIEL'S FIRST VISION—DANIEL VII.

BY J. B. DYMOT.

Now Nebuchadnezzar the monarch is dead,
And his grandson Belshazzar commands in his stead;
And Daniel the prophet, a stripling no more,
In vision, looks sea-ward from off a wild shore.
Alone he is standing, while lowers the sky,
And lashed by the tempest, the billows run high.

But forth to the prophet the ocean now brings
A beast like a lion with eagle-like wings
That bore him aloft; but now on the sand,
Unfeathered, disheartened, the monster doth stand.
A bear, raised one-sided, with terrible power,
Blood tasting, now rises much flesh to devour.
His purpose accomplished, his prowess doth wane,
As a four-headed leopard ascends from the main,
With four spreading pinions, which rapidly urge
To mighty dominion. But out of the surge,
A dreadful and terrible monster doth rise,
Whose strength doth his greatest opponent surprise.
The former three beasts he treads down with his feet;
And with great iron teeth, the whole earth he doth eat.
Ten horns on its head did this nondescript wear,
Which Daniel considered with suitable care.

From the former three beasts their dominion was riven,
Yet life for a season was unto them given.
But the fourth, when his empire was taken, was slain;
And of his vile carcass, but ashes remain.

Then Daniel drew near unto one who stood by,
And asked him the truth of the vision. Reply
The angel thus made: "The great beasts which are four,
Four earth-risen kingdoms denote, that shall o'er
All nations bear rule, till the Highest bestow
On his saints the dominion and kingdom below
The wide-spreading heaven; and gratefully they
Their sovereign ruler shall serve and obey.
That mighty, that gentle dominion shall bear
Its sway o'er the countries, wide, happy, and fair.
Its people no more the destroyer shall dread,
Nor fear lest the tyrant should over them tread;
For theirs that bright kingdom from ocean to sea,
Forever, and ever, and ever shall be."
San Rafael, Cal.

NEVER swerve in your conduct from your honest convictions. Decide, because you see reasons for decision; and then act because you have decided. Let your actions follow the guidance of your judgment, and if, between them both, you go down the Falls of Niagara, go! It is the only course worthy of a man.—*Horace Bushnell.*

THE three-mile law in Arkansas is proving to be a grand law. A majority of the adult residents, male and female, can prevent the issuing of a license to a saloon within three miles of a church or school-house. When the people wish to get rid of a saloon, they build a school-house or church.—*Liberator.*

"And Forthwith the Angel Departed."

THE angel was with Peter just so long as he needed his presence and aid. Peter could not unloose the chains with which he was bound, nor unlock the prison doors, nor put to sleep the soldiers by whom he was guarded, nor open the iron gate that led unto the city. He needed the angel to do all this for him; and all this the angel did, and led him along into the city till Peter understood where he was, and could find his own way; and then "forthwith the angel departed from him."

And thus it is. It is God's way to grant a special aid so far as is needful, and for the rest leave us to ourselves. We have a fit illustration in the case of the mother hen. How careful is she of her little chickens! How diligently does she provide food for them all the day long! How bravely does she protect them from danger! How tenderly does she cover them with her wings, to shield them from the storm and the cold! All this she unceasingly does for them till they are competent to care for themselves, and then she "forthwith departs from them."

We see this also in the special care of God for the Israelites in the wilderness. During all those forty years they were in circumstances where they could not well provide for themselves. They were on a journey—a pilgrimage to the land of promise. They could not delay to cultivate fields, nor could they take all their flocks and herds along with them. They were in a special manner dependent on God, and so in a special manner he provided for them. He rained manna from heaven upon them. Every morning they found it round about their camp, and all they had to do was to gather it. Not for a day, during all those many years, did it fail, except on the Sabbath, and for this they were provided by the fall of a double portion on the preceding day. Not until they had crossed the Jordan, and taken possession of their promised inheritance, and were well supplied with its fruits, did the manna cease to fall. But then, when they needed it not, it was no more to be found. This is the record: "And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more, but they did eat of the fruit of the land of Canaan that year."

And thus it is. The people of God may expect his special aid so far as that aid is needed, but no further. What they can do for themselves, they must not depend on God to do for them. When the manna is needed, they may look to God to supply it. When the interposition of angels is required, their aid may be expected; but only then. We must not be presumptuous. There is a part for us to do. Let us be careful to do it, and God will not be wanting on his part.—*Sel.*

A Rich City.

FRANKFORT-ON-THE-MAIN, containing a population of about 100,000, is said to be the richest city of its size in the world. If its wealth were equally divided among the inhabitants every man, woman and child would have, it is said, some \$4,000 apiece. There are, as may be supposed, many poor people in the town, but the citizens are, as a whole, in unusually comfortable circumstances—more so, probably, than the citizens of any other capital in Germany or Europe. It is stated that there are 100 Frankforters worth from \$4,000,000 to \$7,000,000 each, and 250 who are worth \$3,000,000 and upward. The city is one of the great banking centers of the globe. Its aggregate banking capital is estimated at \$2,000,000,000, more than one-fourth of which the famous Rothschilds—whose original parent house is there—own and control. The annual transactions in bills of exchange are in excess of \$100,000,000.

Liberalism.—A Fable.

A MAN sitting on a log, too near the end, rolled off, whereupon he complained that a log is not good to sit on. "I am good enough to hold you," replied the log, "if you keep on me; but if you go beyond me, it is not the log on which you sit, but nothing at all. I am not to blame for your insecurity after leaving me. The end even is a good place to sit; but beyond the end it is not the log that lets you down, but the want of it."—*Independent.*

WISDOM is better than weapons of war; but one sinner destroyeth much good.—*Ecl. 9: 18.*

Thoughts on Daniel.

BY ELD. U. SMITH.

CHAPTER XII.—CLOSING SCENES.

IS THERE, then, any place for a special or limited resurrection, or elsewhere any intimation of such an event, before the Lord appears? The resurrection here predicted takes place when God's people are delivered from the great time of trouble with which the history of this world terminates; and it seems, from Rev. 22:11, that this deliverance is given before the Lord appears. The awful moment arrives when he that is filthy and unjust is pronounced unjust still, and he that is righteous and holy is pronounced holy still. Then the cases of all are forever decided. And when this sentence is pronounced upon the righteous, it must be deliverance to them; for then they are placed beyond all reach of danger, or fear of evil. But the Lord has not yet made his appearance; for he immediately adds, "And behold, I come quickly." The utterance of this solemn fiat which seals the righteous to everlasting life, and the wicked to eternal death, is supposed to be synchronous with the great voice which is heard from the throne in the temple of Heaven, saying, It is done! And this is evidently the voice of God so frequently alluded to in descriptions of the scenes connected with the last day. Joel speaks of it, and says: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." The margin reads instead of "hope," "place of repair, or harbor." Then, at this time, when God's voice is heard from Heaven, just previous to the coming of the Son of man, God is a harbor for his people, or, which is the same thing, provides them deliverance. Here, then, at the voice of God when the decisions of eternity are pronounced upon the race, and the last stupendous scene is just to open upon a doomed world, God gives to the astonished nations another evidence and pledge of his power, and raises from the dead a multitude who have long slept in the dust of the earth.

Thus we see that there is a time and place for the resurrection of Dan. 12:2. We now add that a passage in the book of Revelation makes it necessary to suppose a resurrection of this kind to take place. Rev. 1:7, reads: "Behold, he cometh with clouds [this is unquestionably the second advent]; and every eye shall see him [of the nations then living on the earth], and they also which pierced him [those who were the actors in his crucifixion]; and all kindreds of the earth shall wail because of him." Those who crucified the Lord, would, unless there was an exception made in their cases, remain in their graves till the end of the thousand years, and come up in the general assembly of the wicked at that time. But here it is stated that they behold the Lord at his second advent. They must therefore have a special resurrection for that purpose.

And it is certainly most appropriate that some, eminent in holiness, who have labored and suffered for their hope of a coming Saviour, but died without the sight, should be raised a little before, to witness the scenes attending his glorious epiphany; as, in like manner, a goodly company came out of their graves after his resurrection to behold his risen glory, and to escort him in triumph to the right hand of the throne of the Majesty on high; and also that some, eminent in wickedness, who have done most to reproach the name of Christ and injure his cause, and especially those who secured his cruel death upon the cross, and mocked and derided him in his dying agonies, should be raised as part of their judicial punishment, to behold his return in the clouds of heaven a celestial victor, in, to them, unendurable majesty and splendor.

One more remark upon this text before we leave it. It is supposed by some to furnish good evidence of the eternal conscious suffering of the wicked, because those of this character who are spoken of, come forth to shame and everlasting contempt. How can they forever suffer these, unless they are forever conscious? It has already been stated that shame implies their consciousness; but it will be noticed that this is not said to be everlasting. This qualifying word is not inserted till we come to the contempt, which is an emotion felt by others toward the guilty parties, and does not render necessary the consciousness of those

against whom it is directed. And so some read the passage: "Some to shame and the everlasting contempt of their companions." And so it will be. Shame for their wickedness and corruption will burn into their very souls, so long as they have conscious being. And when they pass away, consumed for their iniquities, their loathsome characters and their guilty deeds excite only contempt on the part of all the righteous, unmodified and unabated so long as they hold them in remembrance at all. The text, therefore, furnishes no proof of the eternal suffering of the wicked.

VERSE 3. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.

The margin reads "teachers" in place of "wise." And they that be teachers shall shine as the brightness of the firmament; that is, of course, those who teach the truth and lead others to a knowledge of it, just previous to the time when the events recorded in the foregoing verses are to be fulfilled. And as the world estimates loss and profit, it costs something to be teachers of these things in these days. It costs reputation, ease, comfort, and often property; it involves labors, crosses, sacrifices, loss of friendship, ridicule, and not unfrequently, persecution. And the question is often asked, How can you afford it? How can you afford to keep the Sabbath, and perhaps lose a situation, reduce your income, or it may be even hazard your means of support? Oh! blind, deluded, sordid question! Make obedience to what God requires a matter of pecuniary consideration! How unlike is this to the noble martyrs who loved not their lives unto the death! No, the affording is all on the other side. When God commands, we cannot afford to disobey. And if we are asked, How can you afford to keep the Sabbath? we have only to ask in reply, How can you afford *not* to do it? And in the coming day, when those who have sought to save their lives shall lose them, and those who have been willing to hazard all for the sake of truth and its divine Lord, shall receive the glorious reward promised in the text, and be raised up to shine as the firmament and the imperishable stars forever and ever, it will then be seen who have been wise, and who, on the contrary, have made the choice of blindness and folly. The wicked and worldly now look upon Christians as fools and madmen, and congratulate themselves upon their superior shrewdness in shunning what they call their folly, and avoiding their losses. We need make no response; for those who now render this decision will soon themselves reverse it, and that with terrible though unavailing earnestness.

VERSE 4. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.

The "words" and the "book" here spoken of, doubtless refer to the things which had been revealed to Daniel in this prophecy. These things were to be shut up and sealed, until the time of the end; that is, not to be specially studied, or to any great extent understood, till that time. The time of the end, as has already been shown, commenced in 1798. As the book was closed up and sealed to that time, the plain inference is that at that time, or from that point, the book would be unsealed, and people would have their attention specially called to this part of the inspired word. Of what has been done on the subject of prophecy since that time, it is unnecessary to remind the reader. The prophecies, especially Daniel's prophecy, have been under examination by all students of the word, wherever civilization has spread abroad its light upon the earth. And so the remainder of the verse, being a prediction of what should take place after the time of the end commenced, says, "Many shall run to and fro, and knowledge shall be increased." Whether this running to and fro refers to the passing of people from place to place, and the great improvements in the facilities for transportation and travel, made within the last half century, or whether it means, as some understand it, a turning to and fro in the prophecies, that is, a diligent and earnest search into prophetic truth, the fulfillment is certainly and surely before our eyes. It must have its application in one of these two ways; and in both these directions the present age is very strongly marked.

So of the increase of knowledge. It must refer either to the increase of knowledge in general, the development of the arts and sciences, or an increase of knowledge in reference to those things revealed to Daniel, which were closed up and sealed to the time of the end. Here again, apply it which way

we will, the fulfillment is most marked and complete. Look at the marvelous achievements of the human mind, and the cunning works of men's hands, rivaling the magician's wildest dreams, which have been accomplished within the last fifty years. It was recently stated in the *Scientific American* that more advancement had been made in all scientific attainments, and more progress in all that tends to domestic comfort, the rapid transaction of business among men, and the transmission of intelligence from one to another, than all that was done for three thousand years previous, put together. Or, on the other hand, look at the wonderful light which, within the past thirty years, has shone upon the Scriptures. The fulfillment of prophecy has been shown in the light of history. Applications are made which are beyond dispute, showing that the end of all things is near. Truly the seal has been taken from the book, and knowledge respecting what God has revealed in his word, is wonderfully increased. We think it is in this respect that the prophecy is more especially fulfilled.

That we are in the time of the end when the book of this prophecy should no longer be sealed, but be open and understood, is shown by Rev. 10:1, 2, where a mighty angel is seen to come down from Heaven with a little book in his hand open. For proof that the little book, there said to be open, is the book here closed up and sealed, and that that angel delivers his message in this generation, see "Thoughts on Revelation," 10:2.

VERSE 5. Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. 6. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? 7. And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth forever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

The question, "How long shall it be to the end of these wonders?" undoubtedly has reference to all that has previously been mentioned, including the standing up of Michael, the time of trouble, the deliverance of God's people, and the special and antecedent resurrection of verse 1. And the answer seems to be given in two divisions: First, a specific prophetic period is marked off; and, secondly, an indefinite period follows before the conclusion of all these things is reached; just as we have it in chap. 8:13, 14. When the question was asked, "How long the vision, . . . to give both the sanctuary and the host to be trodden under foot?" the answer was a definite period of 2300 days, and then an indefinite period of the cleansing of the sanctuary. So in the text before us, we have the period of a time, times, and a half, given, or 1260 years, and then an indefinite period of a continuance of the scattering of the power of the holy people, before the consummation.

The 1260 years mark the period of papal supremacy. Why is this period here introduced? Probably because this power is the one which does more than any other in the world's history, toward scattering the power of the holy people, or oppressing the church of God. But what shall we understand by the expression, "Shall have accomplished to scatter the power of the holy people"? A literal translation of the Septuagint seems to present it in a clearer light: "When he shall have finished the scattering of the power of the holy people." To whom does the pronoun "he" refer? According to the wording of this scripture, the antecedent would at first sight seem to be "Him that liveth forever," or Jehovah; but, as an eminent expositor of the prophecies judiciously remarks, in considering the pronouns of the Bible, we are to interpret them according to the facts in the case; and hence must frequently refer them to an antecedent understood, rather than to some noun which is expressed. So, here, the little horn or man of sin, having been introduced by the particular mention of the time of his supremacy, namely, 1260 years, may be the power referred to by the pronoun "he." For 1260 years he had grievously oppressed the church, or scattered its power. After his supremacy is taken away, his disposition toward the truth and its advocates still remains, and his power is still felt to a certain extent, and he continues his work of oppression just as far as he is able, till—when? Till the last of the events brought to view in verse 1, the deliverance of God's people, every one that is found written in the book. Being thus deliv-

ered, persecuting powers are no longer able to oppress them, their power is no longer scattered, the end of the wonders brought to view in this great prophecy is reached, and all its predictions are accomplished.

Or, we may refer the pronoun "he" to the one mentioned in the oath of verse 7, as "Him that liveth forever," that is, God, without particularly altering the sense, since he permits the agency of earthly powers in chastising and disciplining his people, and in that sense may be said himself to scatter their power. By his prophet he said concerning the kingdom, "I will overturn, overturn, overturn it, . . . until He come whose right it is." Eze. 21:27. And again, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Luke 21:24. Of like import is the prophecy of Dan. 8:13: "How long the vision . . . to give both the sanctuary and the host to be trodden under foot." Who gives them to this condition? God. Why? To discipline, "purify and make white" his people. How long? Till the sanctuary is cleansed.

Bad Books and Sunday-school Libraries.

WHEN the sons of the prophets in the days of Elisha were about to eat the pottage which had been prepared for their homely meal one day, they were startled by voices crying, "O man of God! there is death in the pot." The presence of an unwholesome, perhaps poisonous, vine, mixed by mistake with other herbs, had been discovered by those who first tasted the unsavory mess. It required a miracle to neutralize the poison in that mess of pottage.

Reasoning from the testimony of many competent witnesses, we are of the opinion that there are few Sunday-school libraries in the land which would not prompt an intelligent Christian investigator to exclaim, "O church of God! there is death in this Sunday-school library!"

Publishers and dealers in juvenile books have learned by experience in their trade that librarians and purchasing committees very generally decline to purchase truthful and useful books. Many reject even books of fiction if written with serious aim. "We want interesting books," they say; "our scholars will not read any others." By "interesting," these mistaken Sunday-school people mean sensational books—books of which that thoughtful educator, Horace Mann, said, "Amusement is the object—mere amusement, as contradistinguished from instruction in the practical concerns of life; as contradistinguished from those intellectual and moral impulses which turn the mind, both while reading and after the book is closed, to observation and comparison and reflection upon the great realities of existence."

Having amusement as their chief aim, these purveyors for the mental food of children and young people placed in our Sunday-schools principally for the culture of their spiritual nature, not only reject useful, valuable, and qualified fiction, attractive histories, and really delightful biographies, but they select books, many of which are positively injurious to the minds, morals, and hearts of our youth—books full of exciting impossibilities, of adventures which could not happen, of pictures of wild wickedness, and sometimes of unchristian sentiments and slang phrases bordering on profanity. The character of some volumes found in some libraries is shocking to cultivated and Christian tastes, reminding one of Shakespeare's exclamations: "Was ever book containing such vile matter so fairly bound? O that deceit should dwell in such a gorgeous palace!" and tempting one to paraphrase this exclamation, and write, "Was it ever dreamed that such base matter would be put into a Sunday-school library? O that such vile trash should dwell in a library originally consecrated to pure morality and to the honor of Christ!"

Charles Lamb says that there are "books which are no books." That is, they possess no value, intellectual or moral. Such are the books we condemn. Milton observes that "a good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life." And no book which does not embalm its writer's purpose to promote the moral and spiritual life in a child or youth, should be found in any Sunday-school library.

Is it not time to call a halt, to send out a bugle-cry of alarm on this Sunday-school library question? Is it not high time to insist that purchasers of books for our children and youth shall no

longer aim supremely to find books which merely please? Crabbe has well said, even of books for adults, that

"Books cannot always please, however good; Minds are not ever craving for their food."

In point of fact, there is no surer way to curse children than for teachers or parents to make their mere pleasure a rule of action. There is too much selfishness, too strong a tendency to self-pleasing in them to make it safe to give them what pleases, without regard to the moral quality of the gift. To say that they will only read what pleases them, is to yield the whole question of discipline in education, and indeed of education itself. Would it not please most children and many youths to burn up every good book, to close up the school-house, to leave their minds undeveloped, and to feast their bodily appetites on dainties instead of healthful food? It is the part of the educator to teach them that to be pleased is not the end and aim of life, but to be noble, good, and loyal to virtue and to God.

To simply please a child is to ruin it, soul and body. No parent, no teacher, no Sunday-school has a right to make its mere pleasure a supreme end. More than this, he who does so commits a crime. He is false to his own obligations, to the child's interests, to the just expectation of the church, and to Christ who looks to the church not to injure but to lead the child to his side to be folded to his heart of love. O that our libraries were fully consecrated to this blessed aim!—*Rev. D. Wise, in Zion's Herald.*

Prophecies Concerning Christ.

In second Timothy, third chapter sixteenth verse, we read, "All Scripture is given by inspiration of God." That referred, of course, to the Old Testament, and is a text which ought to be preached on by ministers in these days who have their doubts about the inspiration of the Old Testament, while they profess to believe in that of the New.

When Christ was on earth he was constantly referring to the Scriptures; by which term, of course, he meant the Old Testament, as there were no other Scriptures then in existence.

There are two hundred prophecies in the Old Testament concerning Jesus Christ, every solitary one of which has been fulfilled; and yet there are some intelligent persons who say they really don't think that the Bible is inspired. Such people ought to remember that "the Scriptures cannot be broken."

Moses, and the Prophets, and the Psalms, all testify of Christ. If you turn to the twenty-fourth chapter of Luke and twenty-seventh verse, where Christ, after his resurrection, was talking with the two disciples as he walked with them to Emmaus, you will find these words: "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Then in the forty-fourth verse of the same chapter: "And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures."

There was never so much said about the birth, life, death, and resurrection of any man as about that of Jesus. Mark and John say nothing about Christ's birth. We are indebted to Matthew and Luke for all we know about it. For four thousand years, from the time that God made the promise in Eden, men had been looking for this child. The mothers of Israel had been praying that they might be the mothers of this child, and now, as we come into the first chapter of Luke, we find the long, dark night had rolled away.

We are told that Zacharias, the priest, received a visit from the angel Gabriel, and that he was somewhat staggered by the message. If you turn to Daniel you will find that it was the same angel that visited that prophet while he was praying.

Gabriel is only recorded by name as having made three visits to this world, and every time he came it was on something connected with Christ.

In the first chapter of Luke we find this same Gabriel visiting Mary at Nazareth, and revealing to her the great event that was to befall her. I call your attention to what Gabriel said to her about her son: "He shall be great, and shall be

called the Son of the Highest." So we have the right to call him the Son of God, because the angel said he should be called the "Son of the Highest."

The birth of John was not a secret; and so you will find that, notwithstanding the claims of the infidels to the contrary, Christ's birth was not a secret.

The emperor of Rome issued a decree that the whole world should pay a tax, and that every one should repair to his native place and be registered. That is one of the most marvelous things in the whole word of God. I am told by very good Bible students that that impost was not collected for nine years afterward. The child Jesus would have been born at Nazareth had not the emperor sent out this decree. In consequence thereof Mary went to Bethlehem, and the child was born there; in other words, God set the whole world in motion to bring the virgin to Bethlehem, so that his word might be fulfilled. If that child had been born at Nazareth the Scriptures would not have been true, and if the Scriptures can be broken in one place, they may in another.

What are you going to do with the passover if you take Christ out of the Old Testament? What are you going to do with the atonement—the sacrifices—the brazen serpent—the sin-offering? What do they all mean?

The Old Testament is a sealed book if you take Christ out of it. He is the key of the word, and he unlocks the Old Testament just as he does the New.

Philip found Christ in the Old Testament at the fifty-third chapter of Isaiah, (Acts viii, 30-35,) and you may find him in the same place, and in hundreds of other places in the writings of Moses and the prophets.

Study the book of Genesis. You will find Christ there. "The seed of the woman shall bruise the serpent's head."

Take Exodus. That may be called the book of redemption. Leviticus is the book of sacrifices. They both abound in typical references to Christ.

There is no other way of understanding the entire system of Old Testament worship except as types and prophecies of Christ.—*Moody.*

Wait.

"Oh, the drudgery of this everyday routine!" cries many a business man, and many a house-keeping woman. "To get through the day, and have the same round to traverse to-morrow!"

Yes, but how do you now what use the gracious Superintendent of your life is making of this humdrum, as you call it? A poor, blind mill-horse treads his beat, hour after hour, and it all seems to come to nothing. But the shaft he is turning is geared into others, and they into wheels; that in other rooms above him, far away beyond his hearing, are working out results that he could never comprehend. Wait until you see no longer through a glass darkly, and see the unknown bearings and connections of your life work with other generations and may be, with other worlds.

WHAT sunshine is to flowers, smiles are to humanity. They are but trifles, to be sure, but, scattered along life's pathway, the good they do is inconceivable.

TRUTH and love are two of the most powerful things in the world, and when both go together, they cannot be easily withstood.

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OAKLAND, CAL., FIFTH-DAY, JULY 20, 1882.

Morality of the Law of God.

It has become so common for men to assail the law of God—the ten commandments—that they no longer think it necessary to give a reason for their assaults; they just make a strong assertion and pass it along with as much apparent assurance as if they had announced a self-evident fact. The objection which we now notice is not a new one by any means; it is rather a standing one, which we have heard very often, and to which we have often replied, in our ministry and in our writing on the nature of the law.

It is objected that the decalogue is not fitted for a rule of Christian life because its morality is far below that of the teachings of Christ; that the Christian system of morals is higher and more complete or perfect than any system which was taught before the incarnation of the Son of God.

This we consider a very grave error. It is a direct impeachment of the only law which Jehovah ever announced in person; the only part of the great revelation which Heaven has vouchsafed to man which bears the impress of Deity alone. We do not believe that inspiration ever destroyed the individuality—the selfhood—of its subject. Each and every book in the Bible bears the unmistakable impress of the writer. This does not detract from its value as a revelation from God. Our Lord chose a number of men to act as special ambassadors, whom he called apostles. He specially endowed them with gifts and wisdom for their work, which endowment we call inspiration. Believing in their inspiration, we should yet be astonished if we found that Peter, John, and Paul, spoke and wrote exactly in the same manner and style. Paul, when inspired, was inspired to use his strong reasoning powers in advocacy and defense of the truths of the gospel. And so of each writer in the Bible; his inspiration moved and directed the powers which he possessed as an individual without at all destroying his individuality. Therefore every part of the Bible bears, to some extent, the impress of the mind or natural endowments of the writer.

The Son of God who acted as teacher and prophet for three years and a half, left no writing on record. It seems remarkable that we have no account of his ever writing anything, or at any time except once, and that was in the sand. He whose teachings were to revolutionize the world, wrote nothing for the world; wrote only once, and then where it was certain to be very soon effaced. He left his words to be recorded by his followers.

The only writing which was ever given to man, which was not given through man, which emanated directly from the hand of God, is the decalogue—the ten commandments. Therefore we say this alone bears the impress of Deity alone. Its origin is all of Heaven, without the intervention of human instrumentality.

If the Bible—the whole Bible—is to be respected as the inspired word of God, with what respect, what reverence and awe, should we regard the sacred oracles which are a transcript of the mind of the Eternal One! which God considered worthy of being singled out from all that he had revealed or should reveal to man, and first speak them with his own voice, and then, to add dignity and importance to the Heavenly Law in the minds of his creatures, write it with his own finger, not in the sand, not on parchment, but on stone, as indicative of its stability and immutability.

We propose to examine, not the opinions of uninspired writers, but, the Bible itself on this subject. It speaks in no uncertain tones regarding the nature of this wondrous law. God the Father, his Son Jesus Christ, prophets and apostles, have all left their testimony concerning it.

I. God the Father. He called the ten commandments his covenant. See Deut. 4:12, 13. Not the covenant or agreement which he made with the children of Israel which may be found in Ex. 19:5-8, but his covenant "commanded to a thousand generations," which underlies the agreement with Israel, referred to in Ex. 19:5, as it underlies the gospel or Christian system. God

said if they would obey his voice and keep his covenant, then they would be a holy nation, and of course a peculiar people or possession to him above all the nations of the earth.

These words are plainly to the point. They prove conclusively that God's covenant which he declared with his voice, which he commanded to his chosen people, was a *rule of holiness*. Obedience to it would develop a holy character, and thus separate them to the Lord in distinction from the nations who had all departed from God and refused to retain him in their knowledge. Rom. 1:20-23, 28. An imperfect law cannot develop a perfect character. A character of holiness can only be formed by obedience to a law which is holy, or a rule of holiness. This conclusion, which none can deny, cannot be evaded by saying that the standard of holiness of that dispensation was not as complete, as elevated, or as purely spiritual as that of this dispensation, for God said to Israel, "Ye shall be holy; for I the Lord your God am holy." Lev. 19:2, and other places. None can read this text and say that the holiness referred to in this and parallel texts is not as pure as that referred to in the New Testament. In that we read: "But as he who hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." 1 Peter 2:15, 16.

There cannot be two standards of holiness, because God is the source and fountain of holiness. It is one of his essential attributes, and the holiness of his creatures is only formed by conforming to his holy will; by coming into harmony with his divine mind. The revelation of his will—the very transcript of his mind—is found in his law, by obedience to which himself declared they would be a holy people. And the nature of holiness cannot possibly change with the change of dispensations, unless the nature and attributes of God himself can change, which no one considers possible. And the *rule of holiness*—that by which such holiness is perfected in our character—is, of course, as unchangeable as the mind and attributes of God himself. Morality is, indeed, a matter dependent on time and circumstance, measured by a sliding scale, as too often regarded by the people of this world. But not so in the word of God.

Nor can it be urged that this expression in Ex. 19:5, "obey my voice," has reference to everything which God has revealed or may reveal to man, and included the Levitical or ceremonial laws as well as the ten commandments. Moses, recounting the ten commandments, said: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone and delivered them unto me." Deut. 5:22. Compare chap. 4:12, 13. And this distinction between the utterance of the *voice of God* and ceremonial observances is made equally plain in the words of the prophet: "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings nor sacrifices. But this thing commanded I them, saying: Obey my voice, and I will be your God, and ye shall be my people." Jer. 7:22, 23. See also 6:19, 20. No further proof can be asked on this point. We have ascertained clearly the light in which Jehovah regarded this law of "ten words," which he himself uttered and wrote for the instruction and benefit of his people.

2. Moses gave his testimony concerning the law of God. No man ever communed with God as closely and as often as did Moses. With none other of all the prophets did the Lord speak "face to face, as a man speaketh unto his friend." He understood the mind and will of God concerning the great principles of his government. He said: "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25. Also in chap. 30:15, 16, he said that life and death were set before them, and that they should live if they obeyed the commandments of God, but if they disobeyed they would surely perish. And these results were not confined to the issues of this present life, for his hearers were probationers for a world and life to come, and those commandments were the rule of holiness and righteousness by which they formed characters which must appear in the Judgment. We shall not attempt to exhaust the evidence, but only to give sufficient to place the question fairly before our readers, and to stop the mouths of those who are so blind or so pre-

sumptuous as to speak lightly of that upon which the great God has bestowed such abundant honor.

3. David was the psalmist—yea, he is the psalmist, for being dead he yet speaketh—of the worshipers of the true God. He has furnished the songs of praise for all generations. He had the high honor of bequeathing to the household of God *the devotional part* of their service and worship of the Most High. The commencement of the Book of Psalms gives the key to the whole; it announces the blessedness of the man who delights in the law of the Lord—who day and night meditates therein. And this blessedness is not confined to this life, as some have affirmed. "The ungodly are not so." They do not delight in the law of God. "Therefore the ungodly shall not stand in the Judgment." That man is blessed indeed who delights in that which is given to prepare him to stand in the Judgment.

Psalm 19 is another evidence of the nature and value of the law of God. The writer gives credit to the material creation for its declaration of the power and majesty of God, whereby we are incited to feelings of devotion. But there are certain things which nature cannot do. It cannot guide to the true worship of the great Creator—it cannot teach man how to "worship him in spirit and in truth." It cannot guide a probationer for the Judgment in the formation of a character which will fit him to stand in that day. It cannot furnish a remedy for moral evil, or turn the heart away from its wanderings from God. After giving full credit to nature for what it can do, mark how abruptly the Psalmist turns to another instructor in verse 7. "The law of the Lord is perfect, converting the soul; the commandment of the Lord is pure, enlightening the eyes. . . . The judgments of the Lord are true [margin, truth] and righteous altogether." This is the refrain of the remainder of this remarkable psalm. "In keeping of them there is great reward." And it closes with a prayer that both the words of his mouth, and the meditation of his heart may be acceptable in the sight of his Lord and Redeemer. And this because the statutes of the Lord are a discernment of secret things, even of the thoughts and intents of the heart, as will be fully shown as we further examine the Scriptures.

Good Reading for the Young.

PROBABLY few parents are aware of the pernicious influence exerted on the minds of the young by light, trashy reading. It is not merely a waste of time to read dime novels and story papers, not merely a failure to store the mind with that which is good and valuable, but it enervates the mind and disqualifies the person for critical study and close application. Many a parent has been deceived with the plausible declaration that there is nothing bad in such or such a novel or story; that it has no immoral or indecent allusions, and no horrifying scenes to arouse the blood of youth. But novels are open to this general objection, that they induce a dreamy state of the mind, leading the readers into a romantic or unreal world, unfitting them for the realities of life and its duties. We appreciate the evil by an unfortunate experience. We contracted the habit of novel reading in the Sunday-school in very early boyhood, and from the Sunday-school library we resorted to the "Circulating Library," and read everything in the line of novels which we could find, not excepting the flimsy nonsense of Captain Marryatt. At the age of twenty-three we broke off the habit entirely, stopping in the middle of a popular novel which we never finished to this day. And now, after nearly two-score years we are sensible of the effect of this habit on our mind. It has been a detriment to us in our study from that day to the present.

We believe that the effects of habits formed before the age of twenty are never fully effaced from the mind. And believing this we urge the necessity of laying a foundation for a useful life—for strong manhood and womanhood—in the formation of right habits in early youth.

But children and youth want something interesting and entertaining to read. Of course they do; and in general they will have it. If it is not furnished by the parents they will procure it for themselves. If they do not find that which is useful they will find that which is useless or injurious. It becomes, then, an important duty for parents to see that the good is furnished before a taste for the bad is formed. We can recommend "Sabbath Readings," four volumes, as the very best reading for youth that we have seen. No bad taste or

wrong habit can possibly be formed by reading them. They are put up in neat boxes, and sold for \$2.50, together with a beautiful picture—the most beautiful of the kind we have ever seen—as a premium. This picture has the Lord's Prayer as its central or main part, with a border containing the ten commandments illustrated. The ten commandments and the Lord's Prayer are the most fitting of all things for the parlor ornament of a Christian home.

Send to the office of the SIGNS OF THE TIMES and obtain these books and the valuable premium. Your children will thank you, and you will have the satisfaction of knowing that you have conferred a real blessing upon them.

It is scarcely necessary to say that the parents will read the books with as great interest as do the young. You all want them.

Which is the Gloomy Doctrine?

THE sleep of the dead is often designated a gloomy doctrine, and many refuse to listen to the testimony of the Bible on this subject, choosing rather to remain "ignorant concerning them which are asleep" than to consider the stern realities of death and the grave. "Your doctrine," say they, "is chilling, repulsive, forbidding. The sleep of the dead! why, the very idea is enough to freeze one. But the immortality of the soul, and the reward of the saints at death, this, this is the very marrow and fatness of the gospel; this is indeed that blessed hope."

But stop, friends, a few moments. It may be that you are blinded by prejudice. Be not too hasty. If you are not willing to devote the needed time for weighing this subject in the balances of the Scriptures, will you not wait long enough to try the justice of this objection in the balances of reason?

You say that the doctrine is full of gloom, and that the departed saints have experienced a bitter disappointment in being consigned to the cold grave for long ages, instead of being received into glory. You think the idea full of gloom to the living, and dreadful to the dead. But you forget that, if the doctrine be true, there is no chill, no gloom, no darkness, no disappointment, no lapse of time, no waiting through long ages, to the dead. The interval between their decease and their resurrection will be to them no time at all. The twinkling of an eye, in which the righteous will be changed to immortality, will be as long to them as the whole period during which righteous Abel has slept in death will be to him. And to him, so far as his own knowledge of the case is concerned, it will be precisely as though he entered Heaven at the very moment he was slain.

You say that this helps the matter a little; but that, for all this, the sleep of the dead will no more compare in consolation with the soul's immortality and the reward at death than the desert of Sahara will compare in beauty with the garden of Eden. Do not be too hasty, friends. You may discover facts that will change this opinion. You find great consolation in the thought that the soul is immortal, and that men are rewarded as they die. Answer me a few questions. How large a part of mankind lead lives of holiness, and die with good evidence of their acceptance with God? Truth compels you to answer that a minority are all that can be said to do this. What becomes, then, of this great majority of men who have died out of Christ, and entered their reward? Oh! they have gone into the furnace of fire, where there is wailing and gnashing of teeth. What is the condition, then, at this very moment, of the greater part of the dead, according to this cheering doctrine of yours? You have to answer, They are in unspeakable torment. You admit that this dreadful fact somewhat abates the consolation you have hitherto found in this doctrine. But I want you to answer one question more. If the soul is immortal, as you affirm, how long are these impenitent men thus to suffer? You answer again, and this time surely with a shudder, THEY MUST SUFFER TO ALL ETERNITY. Before we part, will you not own that yours is the gloomy doctrine? Is it not a relief to your mind to think that men are to be judged BEFORE they are rewarded or punished? and that till the day of Judgment men wait for their reward? And is not that doctrine best which teaches that immortality is the gift of God, and that it is given only to the righteous?

J. N. A.

"ALL thy commandments are righteousness."

"How is it?"

BY ELD. D. A. ROBINSON.

IN the following very summary manner a certain speaker disposed of that troublesome Sabbath, recently:—

"Is the old covenant abolished? Was the seventh-day Sabbath in that covenant? Are we under the new covenant? All must answer these questions in the affirmative. Is the seventh-day Sabbath still in force? Here we must just as surely give a negative answer, for as we have seen it was in the old covenant, that covenant is done away, therefore, the Sabbath is abolished, and we are under no obligations to keep it."

Without stopping to define what the old covenant was, we inquire, Is the old covenant abolished? Was "Thou shalt not steal" in it? Are we under the new covenant? All must answer "yes," according to this man's position. Is "Thou shalt not steal" still in force? Here our friend must give his negative answer, for as we have seen, this precept was in the old covenant; that is done away, therefore, the command against stealing is abolished, and we are under no obligations to keep it. If the first position is correct, the latter is also; and, hence, there is now no crime in stealing, for "where no law is there is no transgression." Rom. 4:15. And this would apply to all the ten commandments if such reasoning as the above were correct. But we wish to raise the question "How is it?"

1. Was the old covenant abolished at the cross? All must answer in the affirmative, because Paul says, "For he is our peace who hath made both one and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph. 2:14-16. Again, in writing upon this point, the apostle adds, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." These statements show conclusively that the old covenant did end at the death of our Lord.

2. Was not the new covenant ratified at the same time the old was abolished? A few statements of inspiration emphatically show that it was. "Then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second." Heb. 10:9. Again, "And for this cause he is the mediator of the new testament [covenant] that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament [covenant] is there must also of necessity be the death of the testator. For a testament [covenant] is of force after men are dead." Heb. 9:15-17. This shows that it was the Saviour's death that made of force the new covenant. It was sealed, confirmed, and ratified by his blood.

3. Was not the seventh-day Sabbath called the Sabbath by inspired writers this side of the cross? Let us see. "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down." Acts 13:14. See also Acts 13:42, 44; 15:21; 16:13; 17:3. These words were written by Luke, thirty years this side of the cross. He can mean no other than the seventh day, because it was the day when the Jews met in the synagogue, and yet while writing by inspiration he repeatedly calls it the Sabbath. In Acts 15:21 he informs us that Moses was read in the synagogue every Sabbath day. Now the seventh day was either the Sabbath or it was not. If it was not, then Luke was mistaken, and the Spirit of God had nothing to do with his writings, or at least, with this portion of them; but if it was the Sabbath, as this writer positively affirms, it must be the Sabbath now, as we shall presently see.

4. Was not this Sabbath observed by Christ's followers this side of the cross? The only correct answer that can be given is that it was. The proof of this is clear, positive, and entirely free from any ambiguity. In Luke 23:56, we read, "And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment." The next verse says, "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 24:1. These words were written more than a score of years after the Lord was crucified, and he declares that

they kept the Sabbath according to the commandment, and then, as if to place the matter beyond all cavil, he tells us that the day following this one which they so carefully observed was the first day of the week. Here again these disciples kept the Sabbath or they did not. If they did not, then Luke's statement should be so revised as to read in harmony with the facts, but if they did keep it, as we believe, and as inspiration unequivocally declares, then it was not abolished at the cross. And if it did not there end, what event since that time has occurred to terminate its existence? The simple fact that it was observed "according to the commandment" this side of the cross, proves beyond all controversy that the death of our Saviour in no way affected this Edenic institution which was "made for man," and hence, the Sabbath holds its position under the new covenant.

We have already shown that whatever was abolished—the old covenant, commandments contained in ordinances, middle wall of partition, in short, the shadowy system—was abolished at the cross, and that at the same point of time the new covenant was confirmed by the death of our divine Lord. Did a first-day Sabbath exist as early as that? Nobody claims such a thing. Did the Sabbath commandment exist after this new covenant was confirmed? We know it did, and was in force after that, because we read that they "rested the Sabbath day according to the commandment." This they could not have done if the commandment had been abolished.

5. Since the first-day Sabbath did not exist when the new covenant was confirmed, and the seventh-day Sabbath did exist, has it been possible since that time to annul the latter and insert the former into the new covenant? We are well aware that a vital point is involved in the answer to this question. For an answer to it, we turn to the word of God: "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannuleth, or addeth thereto." Gal. 3:15. We learn from this testimony that a covenant once confirmed can have nothing taken from or added to it. The important act of confirming the new covenant by our Lord, was performed at too early a date for the first-day Sabbath to find a place in that covenant; and since the seventh-day Sabbath existed after that act was completed, we are forced to the conclusion that "THE SABBATH ACCORDING TO THE COMMANDMENT" is still in force, and has a clear and undisputed title to a position in the new covenant, for "though it be but a man's covenant, yet if it be confirmed no man disannuleth." And we are also compelled to conclude that the so-called first-day Sabbath is a usurper and an intruder when it tries to obtain a place in the new covenant after its confirmation; for Paul says "Though it be but a man's covenant . . . no man addeth thereto." The evident reasoning of the apostle here is, that if this is so of a covenant made by mortal man, it will be infinitely more true of a covenant between God and his people. In summing the matter up we are led to the following firm and undisputable conclusions:—

1. The old covenant was abolished at the death of our Lord.
2. The new covenant was confirmed at the same point of time.
3. When a covenant is once confirmed nothing can be taken from it, or added to it.
4. The first-day Sabbath had no existence when the new covenant was confirmed, and therefore, cannot be inserted into it at any subsequent time, for "no man addeth thereto."
5. "The Sabbath according to the commandment" did exist and was in full force this side of the confirmation of the new covenant, and must therefore be under it, and cannot be taken out, for "no man disannulleth or addeth thereto."

This attempt to insert the Sunday into the new covenant, reminds us of the last will and testament (or covenant) of the late poet Longfellow. It seems before his death, after his will had been made and witnessed to, he desired to add another item involving several hundred dollars which should go to a member of his family. Mr. Longfellow being better versed in poetry and prose than in the technicalities of the law, thought to add this item by interlining it in the body of the will, which he did. After his death, when the law came to view the act, it would not recognize such proceedings. So with the Sunday institution; it can only be gotten into the new covenant by interlining, but Heaven will not recognize such an act. Reader, have you been brought into covenant relation with the Lord Jesus Christ? The new covenant is closely connected with the law of God, the ten commandments; the fourth of which enforces the keeping of Jehovah's rest day. Under the new covenant the Lord promises to write this law in the hearts of his people. Christian reader, what is it gives you pain when you hear God's name used irreverently? The reason is because that commandment, "Thou shalt not take the name of the Lord thy God in vain," is engraven upon your heart's tablet. And so with all these ten precepts so far as they have been written upon your heart, you can say with Paul, "I delight in the law of God after the inward man." Has the fourth commandment been written on your heart? If it has, then in the language of the prophet you can "call the Sabbath a delight, the holy of the Lord, honorable." Can you do this? How is it?

Rooted in Love.

THE apostle Paul, in the course of his letter to the Ephesian Christians, breaks forth into one of the most sublime and comprehensive prayers ever uttered by human lips: "That He would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God." If we turn to the natural world, and note carefully how all forms of plant-life grow, we shall get a clearer insight into the deep meaning of this remarkable prayer than we otherwise could. A healthy and vigorous plant is half under-ground. For every branch visible above the earth there is a root more or less deeply buried in the soil. If we wish to be exact in our statement, it will be to say that all real growth must begin at the root. The tiny rootlet feels its silent way through the dark mold, drawing therefrom those chemical properties which suck up in the sap, form new wood, foliage, blossoms, and fruit.

Every gardener knows very well that if a plant is not properly rooted, it becomes sickly and speedily dies. If a shrub is planted on top of a rock, or in a heap of sand, it may be ever so carefully nurtured, yet its leaves will droop and fall. Transplant it in a plot of ground suitable for its highest development, and it will strike its roots deeper and deeper, and send up strong, vigorous shoots, covered with rich foliage, and in due time flowers and fruits.

This law of plant-life furnishes us with the key to the apostle's prayer, and reveals to us the reason why he desires the Christian disciple to be thoroughly "rooted and grounded" in the love of Christ. He knows from the fullness of his own experience, that this is the only way in which the believer can grow and bring forth in his daily life the "peaceable fruits of righteousness." As in the case of the plant, the Christian must have a hidden as well as a visible life. He must have a deep and abiding experience of the love of God as manifested in his Son Jesus Christ. The roots of his spiritual life must constantly feed from the springs of love divine. From this one source it must derive all its nourishment. Thus, and only thus, can the believer become a "tree of righteousness." Some one has well said: "There is a piety, so called, that is like a Christmas tree—it is all for show." There is a profusion of leaves, but little or no fruit. If fruit does appear, it is far from being that perfect fruit which is required for the glory of our Father in Heaven. It is not enough that we should express sorrow for sin, and join some church, and engage half-heartedly in some Christian work. There is too much of this kind of Christianity in the world to-day, and it is for this reason that the church is no more aggressive as a power for the salvation of men. There never was more machinery employed than at the present time, but it needs vitalizing.

The individual members of our several communions need to be more firmly "rooted and grounded in love," in order to develop the latent power of the church. The life which is most completely hidden in Christ the Lord, will be the most potent for good in this sin-smitten world of ours. When every professing Christian is truly "rooted and grounded" in this love, then, and not till then, will the visible church of the blessed Redeemer become the mighty influence for the salvation of the race which it was designed to be. Then when believers say to dying men around them: "Come with us, and we will do you good; for the Lord has spoken good concerning Israel," they will accept their invitation because they believe it. Shall we not, then, as Christians, come in simple faith to the great Head of the church, who "is able to do exceeding abundantly above all that we ask or think," that we "may be filled with all the fullness of God."—Rev. G. M. Howe, *Congregationalist*.

I HAVE seldom seen much ostentation and much learning met together. The sun, rising and declining, makes long shadows; and at mid-day, when he is highest, none at all.—Hall.

"SOME people," says Alphonse Karr, "are always finding fault with nature for putting thorns on roses; I always thank her for putting roses on thorns."

The Missionary.

Seaman's Mission.

ITEMS OF INTEREST FOR JUNE.

SHIP P.—A man in the fore-castle states that it was a question often argued, which is the Sabbath day, the first or the seventh day. He insisted that the seventh day is the Sabbath. He had not read any of our works on this subject. He had sufficient light on this subject to enable him to maintain his views.

Ship A.—The sailmaker of this ship knows the seventh day is the Sabbath. Gave some extra reading matter. He promised to write.

Ship B. Y.—Found a man in the fore-castle who believes in the seventh day. He did not say he had decided to observe it.

Ship B. I.—A boy signed the temperance pledge.

Ship F.—The steward is much interested. He visited the tent-meeting in San Francisco twice. We gave him some extra reading to distribute among his friends in Scotland. He belongs to the "Evangelical Alliance," and they all discard tobacco and everything intoxicating. The names of the principal men in the organization were sent to Eld. Loughborough.

The captain on this ship says he will investigate when he goes to sea. He is not with the church, for he does not believe in unconverted persons joining a church; he thinks it weakens it spiritually. There is much hope here, for he has a reputation as a steady man of integrity, and has risen from the ranks. The conversation held with him was very encouraging. He promised to write. Three signed the anti-whisky pledge.

Ship H. F.—The captain, the second and third mates, and apprentice are interested. Thorough investigation was promised; also a letter on arrival at her destination.

Ship S.—Several apprentices were much interested. They were very inquiring and courteous, and promised to write when they arrived at home. The subject of tobacco was thoroughly examined; the light on this subject altered their views very much. We hope and pray for results.

Steamer C.—The steward was a man who discarded novels from his book-shelf. He wanted more light on the Bible. I gave him several tracts, and he promised to buy "Thoughts on Daniel and Revelation." He came up to the tent on Sunday afternoon, but as I was not there he did not make known his errand. His vessel sailed sooner than was expected, so he did not obtain them. We hope the light he has will lead him into the truth.

Steamer A.—The steward believes in the seventh-day Sabbath. He was never here before. He will read and let us know the result.

Ship E.—The captain and his wife are much interested. She lost her father a short time ago; he was a Universalist. This view of the Bible was reviewed. Works will be given her to show the incorrectness of that theory, and she promises a candid investigation. We pray the Lord to lead her into all truth.

Ship W.—The captain and a man in the fore-castle believe in the seventh-day Sabbath. In this ship also the subject of the right day has been discussed. An apprentice promised to investigate and write.

Steamer R. de I.—The steward has only been one trip on this steamer. When the reading matter was given him the tract package seemed familiar. "Do you know," he said, "I found a package that had not been distributed by the steward who preceded me? When I came to read its contents I said, my sons must get this. So I put it in my trunk for them." Extra reading will be given, and he promised to lend it to the passengers and to report the interest. The address of his sons, in Los Angeles County, was taken, and they will be provided for.

The interest shown this month is encouraging. One thing is made certain; the question of the Lord's Sabbath is coming to the front among those who have no more than heard it casually mentioned, and the word of God has been examined to find evidence for the Sunday. But we know the result where there is an honest inquiry for the truth. How thankful ought we to be that we have the light to give to those who are in darkness. The seaman is not unwilling to be placed in the right way, and those of our faith can understand how blessed it is to come to a knowledge of precious truth. Our Heavenly Fa-

ther is preparing the minds of the world to receive the last great truth, and if we will connect closely with Him, he will direct us in our labor for souls.

Health Reform is being adopted by some in the old country, and if they read our publications they may be attracted to the whole truth. The world generally seems to be looking forward to something startling. Admissions are made which betray anxiety to learn what is indicated by the "sure word of prophecy."

The number of steamers visiting San Francisco Bay is increasing, and our club of SIGNS for this mission is too small. If ever the mission work needed prayerful help it is now. May the Master watch over us, direct our steps, and increase our zeal, that the cause of the Third Angel's Message may be greatly advanced. H. C. PALMER.

Bread Returning.

L—, Ill., J— 15, 1882.

EDITOR:—I wish to procure a copy of "The United States in Prophecy," as noticed in the SIGNS OF THE TIMES, in an article entitled, "Enforcement of the Christian Sabbath."

Some one has been sending your paper to me gratuitously during a part of the last year. I wish to become a subscriber.

I am somewhat puzzled to know what is our duty here in Illinois in regard to the observance of Sunday for the Sabbath. I have always supposed that those who advocated the observance of the seventh day are fanatical; but this last article seems to show that you have just grounds for your peculiarities. Therefore I honor you for your firmness. Pray for us here in this State, that we may see our duty clearly, and seeing it, have strength to act in accordance with our convictions. Yours, etc., W. H. R.

The above, received in the office some time since, has just come to our notice. God bless the writer, and the worker who sent the SIGNS to him. The light is spreading; to God be the glory. EDITOR.

California.

SAN FRANCISCO.

THE tent was moved to the corner of Jones and Eddy Streets last week. This brings our place of meeting within three blocks of Market, where it is intersected by Jones Street. To this point persons can come on the Hayes Valley, or Valentia Street cars. The Sixth Street, Turk Street, and Sutter and Larkin Street lines all come within one block of the tent. This place is central and accessible from any part of the city. Meetings commenced Friday evening. Nine persons signed the covenant before the tent was moved, and three were baptized. Quite a number more are on the point of deciding, and will still attend the meetings. Sister White gave the third discourse on Christian Temperance last Sunday, "How to Correct Evil Habits." It was listened to with great interest by quite a large audience.

SALINAS.

Bro. Ballou writes that four were baptized last Sunday, and that others will soon unite with the church. Eleven joined the Tract and Missionary Society. The meetings close at that place tonight, and the tent will be moved to Hollister, San Benito County, the first part of the week.

UKIAH.

Bro. Scott writes that sixteen have decided to keep all the commandments of God and the faith of Jesus, and six or eight others are almost persuaded, who, it is hoped, will fully decide to give their hearts to God. They expect to move the tent this week to Willetts, a place twenty-two miles north of Ukiah. We feel thankful for the evidence that the Lord is still working for us, and we hope to meet at our coming camp-meeting, many who have received the truth through the labors of our tent companies and missionary workers this season. M. C. ISRAEL.

Gonzales, Monterey Co., Cal.

WE pitched our tent in this place July 3, and commenced meetings the 5th. The attendance is good, and the people seem interested. Some have invited us to their houses and shown us favors.

We are of good courage in the Lord and wish the prayers of the brethren, that the Lord may bless our labors. ISAAC MORRISON, F. T. LAMB.

A More Excellent Way.

A CORRESPONDENT in an exchange mentions the following incident, which seems to him to show that there is "a more excellent way" of helping to defray church debts than by fairs and festivals. The case is that of a Virginia church, which had for many years been in the habit of holding a week's fair in June, for benevolent purposes. He says:—

"It was a time much dreaded by the ladies who managed it, but each year they bravely put their shoulders to the wheel, and all day, and half the night, from Sunday till Saturday, they left their home-ships to flounder along without the gentle pilot, the husbands dutifully restraining (let us hope) their inclination to swear, and the little ones—ah, that was a trial. The result was handsome, about a thousand dollars generally, and the fair was looked upon as a necessity.

"One bright Sunday, the pastor set all his people agape by telling them, after the sermon, that he had resolved to ask them to give up their fair this year, and try a plan of his proposing, to effect their object. He knew, he said, that it would not be generally approved, but was sure his people would agree that it deserved a trial, after which, of course, they would use their own discretion. He then asked that each household should have a family council, and decide how much they would be likely to give to the fair this year. The house-mistress was to say how many cakes, how much ice-cream, etc., she would have contributed, and then carefully count the cost of these articles. To these valuations the father was to add the sum he had intended to divide among his family to spend at the fair, and the children were to be asked to bring their pennies without getting goodies in return; because it was for Jesus. Also, if the family was able, all were not he knew, they might throw in an equivalent for the week's hard work. And the sum of these offerings was to be put in a white envelope, endorsed with their names, and carried to church the following Sunday. That Sunday brought a crowd; the white envelopes were collected, and the minister stated that to all who cared to wait, he would announce the result as soon after the benediction as the money could be counted. The Sunday dinners that were not already cold, got so, while the congregation waited in eager expectation. When the pastor ascended the pulpit steps, he felt obliged to quiet the excitement by saying very gravely that he hoped each one would utter a silent thanksgiving to God for the spirit of true Christian giving, now first shown among them—for the offering exceeded fourteen hundred dollars. And each June sees that prosperous church rejoicing in having found 'a more excellent way.'"—*Messiah's Herald*.

The Hope of the Church.

"THE children are the hope of the church." There is a sense in which this saying is true, but also another sense in which it is not true. The children constitute the material from which the church of the future must be constructed. But natural increase is not the law of growth in the Church of Christ. If any sect or body of believers has lost its youthful vitality and the true spiritual generative power which springs from the love of God in the heart, then it may indeed be without a future except in its children. Then it may have to depend for growth upon baptismal regeneration, on the efficacy of sacraments, on the supposed generative power of the visible church, on traditional faith, the power of habit, social and filial attachments, etc., instead of Christ, Christianity, a sanctified ministry, and a working laity. "Without me ye can do nothing," says the Lord Jesus Christ. In him is the hope of the church. Nothing less than divine life and power will suffice—power that comes as it came on the apostles—a holy enthusiasm, a divine afflatus, and an overmastering passion for souls. By these "signs we should conquer" the world for Christ, and shall have the children in the bargain.—*Evangelical Messenger*.

MORE PLEASANT THAN PROFITABLE.—Unto what shall we liken much of the fashionable preaching of this generation; and what is the effect thereof upon the consciences of the hearers? "Lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words and they do them not." Ezek. 33:32.

Temperance.

Broken Laws of Life.

AN incident went the rounds of last week's papers as occurring in one of the interior towns of Pennsylvania, which was marked with peculiarly dark lines of tragedy. A young clergyman of exceptional talent and sensitive temperament, gave himself, during the last year, to hard study, setting extraordinary tasks for himself, such as committing the whole Bible to memory, etc. His brain suddenly gave way, and he became a violent maniac, and was carried to an asylum in sight of the sympathizing town, manacled hand and foot, and pleading wildly for his mother not to allow him to be taken from his home.

This is one of the hard problems of life which make skeptics inveigh most bitterly against the justice of God. Here was a man whose purpose doubtless was to serve his Master, to convert souls from death; but, because he overtaxed a physical organ, he drops, a useless wreck, by the wayside. There are plenty of similar instances about us in everyday life. In the colleges, for example, a young fellow becomes, by dint of natural ability and hard work, a first-honor man; his classmates applaud every triumphant step; his family, a mother and sisters, probably, dependent on him, with proud devotion; his life is pure, his aims are high and pure; and suddenly he staggers, and falls to rise no more. Four such instances we recall now; two are in insane asylums, one is an imbecile, the other, knowing that his brain was hopelessly diseased, ended his life in the waters of the Potomac. Similar tragedies go on in every business and profession, though with different catastrophes. A man, let us say, is born with a peculiar talent, or gift, for music, art, literature; some capacity for the high, fine expression of the truth, which would make him a power for good in the world; but he cannot make money enough by it to keep wife and children in the social rank which he thinks they should hold. Hence he turns to some lower, but more remunerative work, or he degrades his art into the manufacture of salable wares; paints cheap, false pictures, writes popular, trashy books or plays. When he grows old, he tries, perhaps, to take up his real work again, but the magic power is lost forever. "The mill will never grind with the water that is past." Then he himself, and all his friends, bemoan a wasted life, regard him as in some way a martyr; and, invariably, in a vague way hold God accountable for it, and for the cruel injustice of the fact that a man cannot be Pegasus and a cart-horse at once, cannot carry grist to the mill for his family, and touch empyrean heights at the same leap. God, too, is held responsible for the failure of overworked brains, as in this last pitiable case.

Now the popular error in this matter is, that when a man's motive in life is good, the public expect God to work a miracle in his behalf to help him to accomplish it, and are aggrieved with a sense of the Divine injustice if it is not done. No man who was not a fool, if he had a delicate machine for weaving lace, would go to work to make carpets with it, or be surprised, if he did, that it would break to pieces with the strain. Or, if he had an instrument of tone and compass fit for rendering divine harmonies, and chose to jangle only waltzes and discords on it for years, he would not be indignant at nature or God if it was out of tune, and forever incapable of echoing heavenly music. Yet every man of sense knows that his physical brain is a material machine, an instrument, subject to material waste and injury just as much as any Cremona. If he persistently maltreats it, he alone is responsible for its ruin. God is not accountable. He does not work material miracles for any man, however good his motive in life may be. Christ himself, would not throw himself down from the pinnacle, even to prove that he was the Son of God, in the hope that he would be miraculously held up. The man who puts an intolerable weight on his brain, throws himself down in such a hope; and the man who gives up his real, high mission for a while in the world in order to grub money, or to set his family on a fashionable basis, in the hope that he can go back to it at will, has thrown himself down a suicidal height, from which no angels will bear him up.

Each man and woman is set down here in the world with a stock of physical and mental capac-

ity, subject to inexorable laws, to which ordinary common sense will enable him or her to submit. If he chooses to break them, not all the faith of the patriarchs and apostles will save him from the punishment. If the son of a saint tipples brandy every day, his father's righteousness, and his own late repentance may bring his pardon from God, but will not keep off delirium tremens. When Pattison, the African missionary, exposed himself to storm and tempest for years in preaching Christ, he doubtless won a heavenly crown, but he was racked no less with neuralgia and devoured with fever. God's mercy is infinite in dealing with the soul, but, oddly enough, it is the skeptic only that expects it to interfere with physical laws which are inexorable. The earlier in life we recognize their strength and unalterable fulfillment, the better we shall serve the purpose for which we are sent into the world.—*N. Y. Tribune*.

Why Make any Difference?

A SHORT time ago a lawyer of Portland, Oregon, was found dead in an opium den. This naturally made quite a stir, and people very properly say that such places should not be tolerated. But the case has its parallel, and the Los Angeles *Mirror* treats of it in the following rational manner:—

The finding of the dead man in the Chinese den at Portland, Oregon, very properly excites comment, and we hope will lead to the adoption of stringent measures to suppress such gateways to perdition. It appears the deceased was a prominent lawyer, and a husband and father. He entered the den in a state of partial intoxication, probably intending to allay his nervousness by the narcotic, but being too much inebriated to care properly for himself, partook too freely of the poisonous drug, and perished in his inebriation. The circumstance has a parallel in a case which occurred in this city a few years since. A husband and father who was addicted to occasional carousals when in possession of means derived from laboring at his profession, stood at a bar on Spring Street and drank until he was past care for himself. The keeper of the den, not willing to expose himself by thrusting his victim into the street, let the man lie on the floor where he fell, and locked the door upon him. On opening the door in the morning, the poor man was found lying just where he was left the night previous, but stone dead! He had been allowed to lie there by the brute who had furnished him with the poison that had terminated his career, and die within half a mile of his loving wife and tender children! No remonstrance was ever uttered against the manner of the man's taking off. A verdict of the jury that he died of apoplexy was the finale of the investigation into the case, and when the time came round the den-keeper was duly licensed to continue his murderous business for another term! Our contemporary of the *Herald* says the Chinaman who kept the opium den in Portland should be indicted for manslaughter on no other evidence than the finding of the man dead on his premises. What will he say of the Los Angeles case? Is the sin of the ignorant Chinese heathen greater than that of the white Christian?

TOBACCO.—I as firmly believe that tobacco is the sensual partner of whisky as I do my existence. Though it does not produce the immediate effects of alcohol, does not produce the same boisterousness, the same temporary insanity, it feeds the same general stream of vice and ruin. I never knew of but one drunkard who did not use tobacco, though all tobacco-users do not use spirits regularly. The tobacco creates an abnormal state of the system, creates an unnatural thirst, naturally demanding alcohol as its proper ally. I as fully condemn gross habits of living, the immoderate use of stimulants, including the excessive use of the more stimulating flesh (see the Scriptures, in which drunkenness is coupled with "riotous eating of flesh," excess, and wantonness). The contents of the castor—containing no nourishment whatever—all of the irritants, all unnatural food, so far as they tend to produce unnatural conditions, must sow the seeds of intemperance, quickened into activity and growth by any and all favoring influences. For this reason the "temperate in all things" are the least liable to become drunkards.—*Dr. F. H. Hanaford*.

He that hath this hope, purifieth himself.

The Home Circle.

THE KING'S PICTURE.

THE king from his council chamber
Came weary and sore of heart;
He called for fluff the painter,
And spoke to him thus, apart:
"I am sickened of faces ignoble,
Hypocrites, cowards, and knaves;
I shall shrink to their shrunken measure,
Chief slave in a realm of slaves!

"Paint me a man perfected,
Gracious and wise and good,
Dowered with the strength of heroes,
And a beauty like womanhood.
It shall hang in my inmost chamber,
That thither when I retire,
It may fill my soul with its grandeur,
And warm it with holy fire."

So the artist painted the picture—
It hung on the palace wall—
Never a thing so goodly
Had garnished the stately hall.
The king, with his head uncovered,
Gazed on it with rapt delight,
Till it suddenly wore strange meaning,
And baffled his questioning sight.

For the form was his supplest courtier's,
Perfect in every limb;
But the bearing was that of the henchman
Who filled the flagons for him.
The brow was a priest's, who pondered
His parchments early and late;
The eyes were a wandering minstrel's,
Who sang at the palace gate.

The lips—half sad and half mirthful,
With a flitting, tremulous grace,
Ah me! were the lips of a woman
He had kissed in the market-place.
But the smile that their curve transfigured
(As a rose by its chrism of dew),
Was the smile of the wife that loved him,
Queen Ethelyn, good and true.

"Dost read, O king," said the artist,
"This truth which the picture tells—
How in every form of the human
Some hint of the highest dwells?
How, scanning humanity's temples,
For the place where the veil is thin,
We may gather by beautiful glimpses
The form of the good within?"

—Mrs. Helen Barron Bostwick.

Little Foxes.

"Don't be overcome yet. May be you'll change your mind before the end, Miss. I've got a bit of advice for you, and a promise to make first. The advice is to leave off the piano for six months, and to take to the kitchen. Men can't live on love and waltzes, much less a man of the Seldom tribe. I know 'em. If he don't have good food, he'll be sour first and then he'll have dyspepsia, and there'll be a sound of a going in the tops of the mulberry trees; which things are a figure. But that's the advice."

That is the way grandma Jarvis vented some of her views as to Mabel Lee's approaching marriage.

"O, grandma!" replied Mabel, "I can make splendid cake, and ice-pudding too, and charlottes, just as good as Cross."

"Fiddlestick! You can't make bread, or boil a potato, or broil a steak."

"But anybody can do that."

Mrs. Lee smiled, and grandma turned a withering look on Mabel.

"Don't be a fool! There isn't one in a hundred can do either, and I doubt if you've got brain to; but you might try."

There rose up instantly a mighty resolve in Mabel's feminine soul to show Grandma Jarvis that she could do more than she gave her credit for; that she would learn to cook, in spite of this discouraging prophecy. It is just possible grandma knew to whom she was talking.

"Then, as to the promise. I'm going to send you over a motto—one of those painted gimcracks everybody hangs up everywhere. I don't know why they call them illuminated, I'm sure, except by the rule of contraries, for they need extra spectacles and a calcium light to read them by. But you can read mine!—I rubbed off the curlicues. Only promise to read it every morning before breakfast, or I can tell you you won't get the tea-set; please remember."

"O, of course I'll read it, grandma—the idea!"

"Well, well, if you read it you'll think about it, I'll warrant. Now I must go home and send Johnny over with the things;" and, with a frosty little caress on Mabel's fair cheek, and a nod to her mother, she went. "Grandma kisses me just like a clamshell," said Mabel, in half-soliloquy, as she sat down again by the window. Her mother could not help laughing, for the cool nip of thin lips,

that was grandma's substitute for a kiss, certainly did suggest shells and clamminess. John came directly back with the package, and Mabel eagerly untied and unfolded it. The motto was printed in large German text, easy to read, though gay with gold and colors, and it ran thus:—

"Take us the foxes, the little foxes that spoil the vines; for our vines have tender grapes."

Mabel started.

"Mother, what on earth does it mean?"

Mrs. Lee smiled and sighed both, as she read the legend over the girl's shoulder. "Look here, Mab;" said she, slipping a flat gold loop over her third finger, and the girl read inside, "Beware of little foxes!" and looked up, freshly astonished, into her mother's face.

"I suppose grandma means me to tell you a story, Mabel, which she told me when I was first engaged. It hurt her bitterly to tell it, but it did me much good. I think she could not bring herself to tell you. You are not her daughter, and cannot love her as I do, and you never had reason to pity her as I have. You never saw grandfather Jarvis, Mabel."

"Why, I thought he died before I was born."

"No, he died ten years ago, in Brazil. I never saw him myself, Mab.; he never knew he had a daughter."

"Mother!"

Mrs. Lee's lovely dark eyes filled with tears as she drew Mabel down beside her on the sofa.

"I have been told that grandma was a very beautiful, high-spirited girl at your age; dear, animated, brilliant, thoroughly satisfied with herself and her surroundings, especially when Jonathan Jarvis fell in love with her. Her father died when she was three years old, and her invalid mother adored the child, and spoiled her, even more than I do you."

Mabel kissed the soft hand laid on her shoulder, and gave it a willful little bite.

"As if I was one bit spoiled!"

"If you were not, my child, you would not need grandma's lessons. She was spoiled, as I said, and Jonathan Jarvis knew it; but he was bewitched by her spirit and beauty, and thought, as men are apt to think, that he could control and cure all that. She loved him, too, very deeply, after her fashion, and there was nothing to delay their marriage; but the day was scarcely fixed when her mother suddenly sank and died. Grandmother did not mourn so hopelessly that it was thought best to put off her marriage, though out of respect to her mother's memory there was no wedding party, and the happy pair began their life at once in the old homestead where grandmother lives to day.

"The outlook before those two was very fair; youth, health, competency, what seemed to be devoted love, made them an enviable couple. But no sooner were these two unbroken wills brought into daily contact than trouble began.

"You may laugh, Mabel, but their first dispute was about a coffee-pot. Mother preferred the old-fashioned urn; her husband, the newer style of pitcher. Neither would yield in a mere matter of taste, and this was the beginning of evil.

"Silly? Yes, it looks wonderfully silly to us; but I think I heard a very warm discussion only yesterday on the proper style of riding-hats for a lady."

Mabel colored to the waves of her dark hair, and tried to smile.

"They came to a compromise on this matter, agreed to drink chocolate instead of coffee; but other small disputes followed—they all burnt in, on grandma's mind; but I forget most of them, so slight and trivial were the matters of discussion, though they grew to active means of torment.

"A child was born, and Jonathan in his sad and sore heart, thought that would bring peace, and his indignant and grieved wife hoped it also; for each blamed the other, as combatants will. But the baby's eyes never saw the strife; it died, and the hope died with it. Little frets are what wear away love and life, Mabel. My poor father!—and my poor mother! There was no kind friend to say a judicious word to either. They showed a smiling front to the world outside, but became more alienated daily.

"There was no real quarrel, no vital disagreement; but the hourly fret of undisciplined tempers, impatient natures, strong wills, and a self-consideration that forbade yielding, that cherished pride and petulance, that recognized no duty except as owed to itself.

"The end of these things hastened. Before the nameless baby had been in its grave a year, father

had set out for Brazil in a vessel, leaving this short adieu to his wife:—

"You can say I have gone South on business, Mehetable, but you must know I shall never come back, I am tired of living in torment, and you will be glad to part with one who never could please you. So farewell.

"Yours at command,

"JONATHAN JARVIS."

"Mother was frantically angry at first. She raved in her own chamber over what she termed a mortal insult; but, as day after day came on, and her loneliness and weakness grew over her, she began to see things more honestly; and when news came that the ship had foundered at sea and all hands perished, then she was entirely prostrated. As she told me, her past life rose up, looked her in the face, and struck her down.

"I was born after my father's departure, and a very long illness carried her on to the gates of the grave. She recovered at last, a stern and saddened woman, with only one interest in life; but she brought me up with strictness and care, tenderly as she loved me; and when I was about to take up my life for myself, told me this story, and gave me this ring.

"If I had killed the little foxes," she said, sadly, "I might to-day have a goodly vineyard of my own. Beware of them, Hetty. They have spoiled my life."

"And after all, Mabel, my father was not lost on the wreck. He was picked up by another vessel, and, under an assumed name, lived on in Brazil. In the grasp of mortal illness, he wrote his wife, asking and giving pardon. It was from him that all her wealth came, but she has never forgiven herself."

"Poor grandma!" sobbed Mabel, "and I have been so hateful to her."

"It will console her for all your freaks, my darling, if you profit by her pitiful story."

The next time Grandma Jarvis came over, Mabel greeted her with a stringent hug and a heartfelt kiss, not at all of the clam-shell order.

The old lady drew back with astonishment and looked at Mabel; but she saw the brown eyes fill, and her own grew dim.

"Go along, child, go along!" she growled, under her breath. "And now you've got your lesson, don't forget."

It would have been hard for Mabel to do so, when the exquisitely wrought tea-set that adorned her table through all her married life bore on every cover the sly and eager head of a tiny fox, and the very cream pitcher had for its handle the slender form of that treacherous animal, its eager head peering over the brim, and its long, bushy tail curving outward at the base. Many and many a time, when some trifling matter irritated her, and a quick or stinging word rose to her lips, a glance at the tea-set shut her pretty mouth closely just in time; and when grandma Jarvis came into Boston a year after Mabel's marriage, to eat her Christmas dinner at Mr. Seldom's, she nodded quaintly at the lady of the house, as she said, "I congratulate you now Mehetable; I can do it with a clear conscience. It's been a good hunting year, I see."

Mabel colored and laughed, and her husband stared, but nobody explained the sybillic utterance; only Mrs. Lee gave her mother a loving and grateful look, and grandma Jarvis wiped her spectacles.

And the moral is—let us all go fox-hunting.—
Christian Woman.

A Good Wife.

A good wife is to a man wisdom, strength, and courage; a bad one is confusion, weakness, and despair. No condition is hopeless to a man where the wife possesses firmness, decision, and economy. There is no outward propriety which can counteract indolence, extravagance, and folly at home. No spirit can long endure bad influence. Man is strong, but his heart is not adamant. He needs a tranquil mind, and especially if he is an intelligent man, with a whole head, he needs a moral force in the conflict of life. To recover his composure, home must be a place of comfort and peace. There his soul renews its strength, and goes forth with renewed vigor to encounter the labors and troubles of life. But if at home he finds no rest, and there is met with bad temper, jealousy, and gloom, assailed with complaints and censures, hope vanishes, and he sinks into despair.—*Examiner.*

Religious Notes.

—Germany has a Roman Catholic population of 15,000,000.

—The British people gave \$5,310,950 for foreign missions last year.

—A cathedral, costing \$300,000, has just been consecrated in New Zealand.

—A Japanese Sunday-school paper, published in Tokio, has a monthly circulation of more than three thousand.

—A discussion is going on in the columns of the *Christian Union* as to whether or not death ends probation. The *C. U.* inclines to the opinion that it does not.

—Bishop Levi Scott, senior bishop of the M. E. Church, died at his home in Delaware, July 13. He had been in the ministry over half a century, and had been bishop for thirty years.

—The people of the Canton of Zurich, Switzerland, by a vote of 26,729 to 17,945, have adopted a law prohibiting unnecessary labor on Sunday, theatrical representations, street processions, etc.

—The General Assembly of the Cumberland Presbyterian Church have resolved, after a full discussion, that "the doctrine of sinless perfection is not authorized by the Scriptures, and is a dogma of dangerous tendencies."

—As a specimen of modesty, the following is refreshing. The writer has just before given an abstract of a sermon preached by himself: "I have given a sketch of this sermon; it is better heard than read, and if people want to have some light that is shining in a dark place, that God has been pleased to give me, call me out, and stay up my hands with the necessities of life, and I will be glad to give it to you."

—Of infant baptism, the present Church-of-England Bishop of Salisbury, has said: "I must candidly and broadly state my conviction that there is not one passage nor one word in Scripture which directly proves it—not one word the undeniable and logical power of which can be adduced to prove, either in any way of fact, that in the Scriptural age infants were baptized, or of doctrine that they ought to be baptized. Nor, I believe, is there any such direct statement to be found in any writings of the Fathers of the church before the latter end of the second century after Christ."—*Christian Index*.

—The *Independent* has the following: "It is pleasant to see how surely, if slowly, our western borders, however full of ungodliness they may be, gradually come under Christian control. Probably California contained for some years the most godless population in the land. For some years, the church seemed to be utterly without influence, while all the wealth and fashion of San Francisco was irreligious beyond description; but now the churches are a decided power, and the whole Pacific Coast is becoming as Christian as other parts of the country." Can anybody tell whether this is intended as a compliment to California, or a thrust at the other parts of the country?

—The *Boston Journal* tells of a church in Massachusetts that has recently secured a pastor, after a nine years' struggle and examination as to who might prove the most desirable man. That paper says: "Two hundred and forty candidates had been heard, and the final settlement was accomplished over the protests of a minority, which broke up one council on the score of technicalities, and endeavored to prevent the action of the second. Restlessness and the critical habit grow upon such a congregation until it clamors for a fresh candidate each Sunday, very much as the Roman populace used to shout for a new victim in the arena. Spiritual barrenness and absence of religious activity, are as sure to attend such a system as night is to follow day."

—It seems that England's troubles are not wholly political, but ecclesiastical as well. A New York paper says: "The tone of the Ritualist party is rapidly becoming more and more threatening. The doctrine that the Queen is the head of the church is denounced and denied. They say that the supremacy of the Crown was admitted when the Crown was independent, but that it is now only an imagination; that the Ministry is the executive head of the Government, and is no longer appointed by or representative of the Crown, since Parliament has wrested that power and now compels the appointment of a Ministry in accord with the majority of the Commons. The Ritualists say also that it is absurd to admit that Parliament has any sovereignty or headship over the church, since in modern times it is not required that a member of Parliament be a member of the Church of England, and he may be a non-conformist, a dissenter, or an infidel. The Ritualists are increasing in numbers. More than a fourth, perhaps more than a third, of the clergy are claimed as belonging to them. They now demand the repeal of the Public Worship Regulation Act, and the settlement of the principle that Parliament shall not legislate for the church without the co-operation of the church in convocation. This demand is accompanied with the distinct threat that unless establishment is defined in that way they will go in for disestablishment. And they say, with great appearance of truth, that if they once join the dissenters of England in demanding the separation of Church and State, they will form a balance of power party so strong in every parish of England as to compel disestablishment."

News and Notes.

—The debt of New York is \$97,952,052.

—There have been several deaths from heat in New York City.

—The great iron strike in Chicago is ended, the strikers coming out victorious.

—A gas explosion at a fire in Paris, recently, destroyed twelve houses, and killed twenty persons.

—Mrs. Abraham Lincoln is dangerously ill from a stroke of paralysis, and is not expected to recover.

—The signal service records show that 600 tornadoes have occurred in this country in the past eighty-seven years.

—During the year ending June 30, the distillers of Peoria, Ill., used 4,831,568 bushels of grain, and produced 18,563,156 gallons of spirits.

—Mexican advices state that the black small-pox is raging with great violence at Mazatlan. It is said that there have been fifty deaths there.

—July 14, the entire business part of Colfax, W. T., was destroyed by fire. The loss is estimated at \$500,000. The fire is supposed to have been the work of an incendiary.

—A train, with 217 persons on board, ran off the track on a railroad in Russia, July 13. One hundred and seventy-eight persons were killed, and the rest were more or less injured.

—We do not pollute our pages with accounts of murders, but we note the fact that the daily papers of the past week have recorded no less than twenty-two murders in the United States. As a rule, the causes of the murders are of the most trivial character.

—During a storm at Texarkana, Ark., July 12, lightning struck a three-story brick building, which fell in a mass on a saloon, burying it and about forty men in the ruins. A fire was started by the lamps, and two other buildings were burned. Several persons were killed.

—The Island of Vau Vau, one of the Friendly Islands, was recently visited by a hurricane and tidal wave. The hurricane is said to have been the worst ever experienced in that group. The destruction was complete. All the houses and trees were leveled, and nearly all swept away.

—At a recent meeting of the Boot and Shoe Manufacturers' Anti-Chinese Association, of San Francisco, a wholesale dealer said that to suddenly cut off trade with Chinese-made goods, would destroy the trade of nearly every dealer in the city, as there were but few who had not such goods in stock.

—On the Erie Railway, last week, a locomotive fired entirely by hydrogen gas, produced by chemical decomposition of water under the action of ignited naphtha, was successfully run from Paterson to Jersey City, making the trip one minute ahead of time, and coming into the depot with a pressure of 140 pounds of steam—nearly three times as much as the ordinary locomotives carry at the end of such a trip. It is claimed that when engineers get more used to the new engine, only half the naphtha used on this trip will be necessary. The amount of naphtha used for nineteen and three-quarters miles, was eighty-four gallons, costing \$2.80, or about one-third the cost of the coal usually used for the same distance.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 20, 1882.

Camp-Meetings.

TEXAS, Waxahachie,	July 21-31.
OHIO, Delaware,	Aug. 11-21.
SOUTHERN MICHIGAN, Hillsdale,	Aug. 16-21.
ILLINOIS, Watseka,	Sept. 5-12.

THE address of Eld. Chas. L. Boyd is Salem, Oregon. Any business with the North Pacific T. and M. Secretary should be addressed to Mrs. C. L. Boyd, Salem, Oregon.

Pearly Portals.

OUR singers of the Oakland church have been trying the music of this book and are delighted with it. We think a notice of the work in the *Household*, published in Brattleboro, Vt., is truthfully expressive. It says:—

"The addition of another to the numerous collection of song books already existing will require no apology to those who, interested in the subject of Sabbath-school work, will undertake to examine its contents. The publisher claims in this volume a higher standard of excellence, in music and in text, than can generally be found in works of this class, at the same time not reaching beyond the capabilities of those for whose use it is intended. The greater portion of the pieces appear now in print for the first time, many of which cannot fail to become general favorites, not only in the school but in the social circle."

The Southern World.

WE find on our table a specimen copy of a 16-page paper, large sized, named the *Southern World*, published twice a month, in Atlanta, Ga. Everything marking the progress of the Southern States, at this time, is of interest. We have been pleased in the examination of this paper. It is mainly devoted to the agricultural interests of the South, and is ably conducted. It certainly indicates that there is an enlightened interest in the subject of agriculture in the South, which speaks well for its progress, and gives pleasure to every lover of our common country. We wish it abundant success.

Healdsburg College.

IN order to carry on the necessary improvements in Healdsburg successfully, it will be necessary to incorporate the College; and in order to do this it will be necessary to have a certain amount of stock subscribed, and a certain percentage thereof paid in. Quite a number pledged liberally at the last camp-meeting, but as very little has been paid on those pledges, they are not yet available for the purpose of incorporation. What will the friends of the enterprise do about this matter?

The hope expressed last week has been realized. A sister has furnished sufficient money to warrant us to commence the erection of a commodious boarding-house. A well will be dug, and a windmill and tank put up immediately, as a necessary part of the work. By the liberality of the same sister a piano has been shipped to the College, which will prove very acceptable.

The College ought to be incorporated immediately. Until it is, the building and boarding-house lot must be held as private property, as there is no legal body of trustees to hold them. We urge the friends to assist in the work now, so that there need be no delay in making the necessary improvements. The boarding-house ought to be finished before the rains fall; but in order to this move means will be required.

The U. S. Post-office Department spells Healdsburg with a final *h*, and money orders must be made out to the name so spelled. We shall accordingly adopt this method in using the name hereafter.

Alexandria.

IN our last issue we stated that the English Admiral Seymour had threatened to bombard Alexandria within twenty-four hours, unless the warlike preparations of Arabi Bey were discontinued. Accordingly, he opened fire on the forts, and the battle continued two days, when the Egyptian commander and his forces fled from the city, under cover of a flag of truce. The Egyptian loss was very great; the English loss was comparatively slight. Before he left the city, Arabi Bey opened the prisons, and the convicts commenced to burn and plun-

der, and Alexandria is now a mass of smouldering ruins. Admiral Seymour is now in command of the city, and order is restored, but what the next move will be nobody can tell. The position of Arabi Bey is not exactly known, but he is thought to be well entrenched in the interior.

Thus far England has acted with the assent of other powers. A London dispatch says:—

"Public opinion favors the seizure of Egypt by England, although this intention is not openly advocated, and the bombardment of Alexandria may therefore be regarded the first step to military occupation, which is intended to separate Egypt from the Government of the Sultan, and turning it into an English province."

This may be England's real object, although it is denied. Should it prove to be so, the other powers will doubtless enter a protest. The events of the next few days will be awaited with much interest.

A Surfeit of Honors.

A MAN recently received the title of D. D. from two colleges. Should there not be a new title invented for such cases? We suggest DD. D.

It seems that our contemporary of the *Pacific* has been given the title of D. D., and now he modestly suggests that all colleges suspend conferring that degree for the next ten years—just as long as the Chinese are shut out of California—that he may enjoy his honors without being buried out of sight by a new flood of D. D.'s. But just imagine what would have been his feelings if they had ceased to confer the degree a year ago.

The last number of the *Herald of Truth* contains the following item:—

"After being degreed with D. D., Rev. G. D. B. Pepper, President of Colby University, has been honored with LL. D., by Lewisburg University, and again with S. T. D., by Amherst College. It did not require these titles, however, to make Rev. G. D. B. Pepper D. D., LL. D., S. T. D., one of the most *capital* men in the United States."

For the church of Christ, this looks like a serious farce. What about receiving honor one of another, and not seeking the honor that cometh from God only? John 5:44. In a church convocation, now-a-days, a plain *unlettered* Christian, however godly, is lost amid the "flattering titles." Job 32:22.

Coming of Christ.

BISHOP MERRILL has written a book with this title, which is published by the Methodist House of Cincinnati. We have read it with more than ordinary interest. It is a very candid presentation of the subject of the Second Advent, with the doctrines connected with it. We do not agree with all his positions—it would be somewhat strange if we could—but he writes so much more good and important truth than is common for the ecclesiastics who write on this question, that we read his pages with much satisfaction. He speaks very modestly on the subject of the Jews and their restoration, laying down nothing as settled except that there is a very wide difference of opinion in the church in relation to it. We must dissent from his view of "the first resurrection" in Rev. 20. Had he examined and cited more fully the texts of Scripture on certain points, we believe his conclusions in regard to them would have been necessarily modified.

On the nature of the resurrection he is emphatic and clear, and consistently with this, he gives no quarter to those who advocate a "figurative coming" of Christ. We have long urged that the "orthodox" churches have strengthened the hands of the Universalists by accepting for the Second Advent something less than a literal, personal, visible coming of Christ; and the Bishop combats that view as the Universalist theory. He is also decided on the presence of "literal fire" in "the day of judgment, and perdition of ungodly men." 2 Peter 3:3-13. Rev. 20:9-15, etc. Our readers may remember that at the last Methodist General Conference, the reporter of a Cincinnati paper interviewed a large number of the most prominent members of that body, and found scarcely any who would indorse the old Methodist belief, which is the Scriptural view, that there will be actual fire in the punishment of the unjust. Had Bishop Merrill aimed his shafts at the majority of the dignitaries of modern or "progressed" Methodism, he could not have made a more palpable hit.

As soon as the state of our pages will permit, we shall give our readers the benefit of some quotations from this book.

Seventh Day of the Week.

A WRITER in the *Pacific*, the organ of the Congregationalists, published in San Francisco, has made a wonderful discovery, which, if accepted by the body at large, will overthrow the established literature of the Christian world, and play havoc most sad with the old standards of, not only his own church, but all the great "orthodox" bodies of centuries past. He has discovered that the Seventh-day Adventists are guilty of a great sin; that of adding to the word of God by claiming that the Sabbath of the decalogue is the seventh day of the week. This he strongly denies; so strongly as to denounce our positions and arguments as "lies," and using other mild and Christian language!

As argument is lost upon people of his cast, we will barely present two ideas for his consideration:—

1. The suggestion of the *Christian at Work* to a seventh-part-of-time-Sabbath theorist, that if he had tried to keep the Sabbath of the fourth commandment on Sunday, or the first day of the week, in the time of Moses, or during the time of the falling of the manna, he would have found himself involved in difficulty. The falling and the withholding of the manna marked the day which God commanded to be kept in the fourth commandment. This day was observed by the Jews, and is regarded by their descendants to the present time. Which day of the week is it? Any one in particular? or is it any day which we may choose to select?

2. We ask this writer, and the *Pacific* may answer for him if it chooses, what they are going to do with all the literature of the churches, the many volumes from their best, most gifted, and most highly educated authors, to prove that the Sabbath was changed from the seventh to the first day of the week at an early period in this dispensation? If the position of this would-be wise man is correct, all these writers were laboring under a most grievous error. Or will he assume that the time of the Sabbath was changed from no particular day to some other day? How will he establish such a change as that?

We advise the opponents of the Seventh-day Sabbath, the only Sabbath of the Bible, to adjust their own literature to their ever-changing positions before they try to correct ours.

Encouraging.

A FRIEND, a stranger, in New York City, writes:—
"I have been much helped by reading your papers in the Brooklyn Y. M. C. A. I have studied Spiritualism for years. It is subtly working its way in the churches. I have no doubt that it is part of the Antichrist. In Terra Haute, they have gone so far as to materialize our Lord and Saviour. I have lectured on this subject considerably in the old country, and I'm happy to find one taking the same view of this subject as I believe the Lord has led me to see.

"Can you send me some tracts on the coming of Christ, or anything on the subject?"

"Yours in Christ,

W. R. S."

Appointments.

Oakland and San Francisco.

OAKLAND.—Church N. E. corner Clay and 13th Streets. Meeting every Sabbath (Saturday) at 11 A. M. No other regular preaching at present. Prayer-meeting every Tuesday evening. Eld. J. H. Waggoner, Pastor. Sabbath-school at 9:30 A. M. C. H. Jones, Superintendent. Seats always free.

SAN FRANCISCO.—Church on Laguna Street, between McAllister and Tyler Streets. Meeting every Sabbath (Saturday) at 11 A. M. Prayer-meeting Wednesday evening. M. C. Israel, Elder. No regular preaching. Sabbath-school at 9:45 A. M. E. A. Stockton, Superintendent. Street-cars of the Hayes Valley Line, and Central and Lone Mountain Line, pass close to the meeting-house.

State Quarterly Meeting.

ON account of its being harvest time, when our brethren cannot well leave their work, we will omit having the State T. and M. meeting for the past quarter. The report of labor, etc., will be given in the next number of the SIGNS.

M. C. ISRAEL,
Vice Pres. T. and M. Society.

Our Publications in England.

ANY of the books, pamphlets, and tracts issued at this Office may be obtained of Eld. J. N. Loughborough, Ravenswood, Shirley Road, Southampton, England, who will furnish Catalogues, and give prices in English money. He will also receive subscriptions for our periodicals.

For Terms, see preceding Page.