

The Signs of the Times.

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

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The Signs of the Times.

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"I AM THE WAY."

Art thou the way, Lord? Yet the way is steep,
And hedged with cruel thorns, and set with briars;
We stumble onward, or we pause to weep,
And still the hard road baffles our desires,
And still the hot noon beats, the hours delay,
The end is out of sight—Art thou the way?

Art thou the way, Lord? Yet the way is blind!
We grope and guess, perplexed with mists and suns;
We only see the guide-posts left behind,
Invisible to us the forward ones;
The chart is hard to read, we wind and stray,
Beset with hovering doubts—Art thou the way?

Art thou the way, Lord? Yet the way is long!
Year follows year while we are journeying still;
The limbs are feeble grown which once were strong;
Dimmed are the eyes and quenched the ardent will;
The world is veiled with shadows sad and gray;
Yet we must travel on—Art thou the way?

Art thou the way, Lord? Then the way is sweet,
No matter if it puzzle or distress.
Though winds may scourge, or blinding suns may beat,
The perfect rest shall round our weariness;
Cool dews shall heal the fevered pulse of day;
We shall find home at last through thee, the way.

—Susan Coolidge.

General Articles.

Bible Sanctification.

BY MRS. E. G. WHITE.

APPETITES AND PASSIONS.

"ABSTAIN from fleshly lusts, which war against the soul," is the language of the apostle Peter. Many regard this text as a warning against licentiousness only; but it has a broader meaning. It forbids every injurious gratification of appetite or passion. Let none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no sin, and will not affect their spirituality. A close sympathy exists between the physical and the moral nature. Any habit which does not promote health degrades the higher and nobler faculties. Wrong habits of eating and drinking lead to errors in thought and action. Indulgence of appetite strengthens the animal propensities, giving them the ascendancy over the mental and spiritual powers.

It is impossible for any to enjoy the blessing of sanctification while they are selfish and gluttonous. Many groan under a burden of infirmities because of wrong habits of eating and drinking, which do violence to the laws of life and health. They are enfeebling their digestive organs by indulging perverted appetite. The power of the human constitution to resist the abuses put upon it is wonderful; but persistent wrong habits in excessive eating and drinking will enfeeble every function of the body. In the gratification of perverted appetite and passion, even professed Christians cripple nature in her work, and lessen physical, mental, and moral power. Let these feeble ones consider what they might have been, had they lived temperately, and promoted health instead of abusing it.

When Paul wrote, "And the very God of peace sanctify you wholly," he did not exhort his brethren to aim at a standard which it was impossible for them to reach; he did not pray that

they might have blessings which it was not the will of God to give. He knew that all who would be fitted to meet Christ in peace must possess a pure and holy character. "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep my body under, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

Again, the apostle writes to the believers, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Specific directions were given to ancient Israel that no defective or diseased animal should be presented as an offering to God. Only the most perfect were to be selected for this purpose. The Lord, through the prophet Malachi, most severely reproved his people for departing from these instructions.

"A son honoreth his father, and a servant his master; if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. Ye brought that which was torn, and the lame, and the sick; thus ye brought an offering; should I accept this of your hand? saith the Lord."

Though addressed to ancient Israel, these words contain a lesson for the people of God to-day. When the apostle appeals to his brethren, to present their bodies "a living sacrifice, holy, acceptable unto God," he sets forth the principles of true sanctification. It is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the every-day life. It requires that our habits of eating, drinking, and dressing, be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies—not an offering corrupted by wrong habits, but—"a living sacrifice, holy, acceptable unto God."

Peter's admonition to abstain from fleshly lusts is a most direct and forcible warning against the use of all such stimulants and narcotics as tea, coffee, tobacco, alcohol, and morphine. These indulgences may well be classed among the lusts that exert a pernicious influence upon moral character. The earlier these hurtful habits are formed, the more firmly will they hold their victim in slavery to lust, and the more certainly will they lower the standard of spirituality.

Bible teaching will make but a feeble impression upon those whose faculties are benumbed by self-gratification. Thousands will sacrifice not only health and life, but their hope of Heaven, before they will wage war against their own perverted appetites. One lady who for many years claimed to be sanctified, made the statement that if she must give up her pipe or Heaven she would say, "Farewell, Heaven; I cannot overcome my love for my pipe." This idol had been enshrined in the soul, leaving to Jesus a subordinate place. Yet this woman claimed to be wholly the Lord's.

Wherever they may be, those who are truly sanctified will elevate the moral standard by preserving correct physical habits, and, like Daniel,

presenting to others an example of temperance and self-denial. Every depraved appetite becomes a warring lust. Everything that conflicts with natural law creates a diseased condition of the soul. The indulgence of appetite produces a dyspeptic stomach, a torpid liver, a clouded brain, and thus perverts the temper and spirit of the man. And these enfeebled powers are offered to God, who refused to accept the victims for sacrifice unless they were without a blemish! It is our duty to bring our appetites and our habits of life into conformity to natural law. If the bodies offered upon Christ's altar were examined with the close scrutiny to which the Jewish sacrifices were subjected, who would be accepted?

With what care should Christians regulate their habits, that they may preserve the full vigor of every faculty to give to the service of Christ. If we would be sanctified, in soul, body, and spirit, we must live in conformity to the divine law. The heart cannot preserve consecration to God while the appetites and passions are indulged at the expense of health and life. Those who violate the laws upon which health depends, must suffer the penalty. They have so limited their abilities in every sense that they cannot properly discharge their duties to their fellow-men, and they utterly fail to answer the claims of God.

When Lord Palmerston, Premier of England, was petitioned by the Scotch clergy to appoint a day of fasting and prayer to avert the cholera, he replied, in effect, "Cleanse and disinfect your streets and houses, promote cleanliness and health among the poor, and see that they are plentifully supplied with good food and raiment, and employ right sanitary measures generally, and you will have no occasion to fast and pray. Nor will the Lord hear your prayers, while these, his preventives, remain unheeded."

Says Paul, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." He presents for our encouragement the freedom enjoyed by the truly sanctified: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." He charges the Galatians, "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." He names some of the forms of fleshly lust,—idolatry, drunkenness, and such like." And after mentioning the fruits of the Spirit, among which is temperance, he adds, "And they that are Christ's have crucified the flesh, with the affections and lusts."

James says that the wisdom which is from above is "first pure." If he had seen his brethren using tobacco, would he not have denounced the practice as "earthly, sensual, and devilish?" In this age of Christian light, how often the lips that take the precious name of Christ are defiled by tobacco-spittle, and the breath is polluted with the stench. Surely, the soul that can enjoy such uncleanness must also be defiled. As I have seen men who claimed to enjoy the blessing of entire sanctification, while they were slaves to tobacco, polluting everything around them, I have thought, How would Heaven appear with tobacco-users in it? God's word has plainly declared that "there shall in no wise enter into it anything that defileth." How, then, can those who indulge this filthy habit hope to find admittance there?

Men professing godliness offer their bodies upon Satan's altar, and burn the incense of tobacco to his Satanic majesty. Does this statement seem severe? Certainly, the offering is presented to some deity. As God is pure and holy, and will accept nothing defiling in its character, he must refuse this expensive, filthy, and unholy sacrifice; therefore we conclude that Satan is the one who claims the honor.

Jesus died to rescue man from the grasp of Satan. He came to set us free by the blood of his atoning sacrifice. The man who has become

the property of Jesus Christ, and whose body is the temple of the Holy Ghost, will not be enslaved by the pernicious habit of tobacco-using. His powers belong to Christ, who has bought him with the price of blood. His property is the Lord's. How, then, can he be guiltless in expending every day the Lord's intrusted capital to gratify an appetite which has no foundation in nature?

An enormous sum is yearly squandered for this indulgence, while souls are perishing for the word of life. Professed Christians rob God in tithes and offerings, while they offer on the altar of destroying lust, in the use of tobacco, more than they give to relieve the poor or to supply the wants of God's cause. Those who are truly sanctified, will overcome every hurtful lust. Then all these channels of needless expense will be turned to the Lord's treasury, and Christians will take the lead in self-denial, in self-sacrifice, and in temperance. Then they will be the light of the world.

Tea and coffee, as well as tobacco, have an injurious effect upon the system. Tea is intoxicating. Though less in degree, its effect is the same in character as that of spirituous liquors. Coffee has a greater tendency to becloud the intellect and benumb the energies. It is not so powerful as tobacco, but is similar in its effects. The arguments brought against tobacco may also be urged against the use of tea and coffee.

When those who are in the habit of using tea, coffee, tobacco, opium, or spirituous liquors, are deprived of the accustomed indulgence, they find it impossible to engage with interest and zeal in the worship of God. Divine grace seems powerless to enliven or spiritualize their prayers or their testimonies. These professed Christians should consider the source of their enjoyment. Is it from above, or from beneath?

To a user of stimulants, everything seems insipid without the darling indulgence. This deadens the natural sensibilities of both body and mind, and renders him less susceptible of the influence of the Holy Spirit. In the absence of the usual stimulant, he has a hungering of body and soul, not for righteousness, not for holiness, not for God's presence, but for his cherished idol. In the indulgence of hurtful lusts, professed Christians are daily enfeebling their powers, making it impossible to glorify God.

No Probation after the Coming of Christ.

WE discover that students of the Bible have arrived at far different conclusions on the same subjects, and we are led to conclude that on one side or the other there has been a wrong starting point—wrong premises have been laid, or an unjust process of reasoning adopted. Thus we see the importance of having something by which to test the correctness of our views. And if there were no general principles, plain and well-defined, no definite facts or declarations on which we can and must agree, we could scarcely expect to come to the "full assurance of faith," any further than assurance is founded on confidence in our own imperfect judgments. To silence cavils we do not pretend. We feel clear before God when we have presented proofs sufficient to convince those who love God and tremble at his word.

The principles that are to be considered in their relation to each other, and bearing directly on the point in question, are the bases of all revelation, and of all the purposes of God toward man—the foundations on which the superstructures of both testaments are erected. These all-controlling principles are

"THE LAW AND THE GOSPEL."

The truths relative to these great fundamental principles are stated in plain terms; and there can be but little chance for an issue in regard to either premise or conclusion. We argue that all the unconverted (all who are not justified by faith) will be cut off at Christ's coming, and the consequent impossibility of subsequent probation from THE UNIVERSALITY OF THE LAW. This truth is so easy of demonstration, yes, so evident of itself, that we feel that we have a right to use the words of the apostle to every Bible believer: "We write no other things unto you than what ye read or acknowledge." The universality of the law we urge (1) on the acknowledged supremacy of God; and (2) on the authority of plain declarations of Scripture. To deny it is to deny both the Scripture and God's sovereignty.

Rom. 3:19. "Now we know that whatsoever

things the law saith, it saith to them who are under the law; THAT EVERY MOUTH MAY BE STOPPED, AND ALL THE WORLD MAY BECOME GUILTY BEFORE GOD."

God is supreme—"his kingdom ruleth over all;" his law is binding on all, and all are amenable to him as the one "Lawgiver." Not only so, but all are transgressors of his law. The Scriptures are very plain on this subject, yet it is virtually denied by some to sustain their theories, who assert that the heathen have not now a sufficient opportunity to obtain salvation. And that there is an absolute necessity for a new system of probation under more favorable circumstances to be established in the future, to give them a more reasonable chance for life, and thus to vindicate the justice of God! Monstrous as this appears in the light of God's revealed plan of salvation, we have heard it publicly advanced by a teacher of the Age to Come. A new system of probation is nothing less than "another gospel;" and that is precisely what the Age to Come is.

Every one possessed of the spirit of the gospel must entertain feelings of pity for the heathen, as for all others under the dark and blighting influences of sin. The apostle felt for them, and was willing to lay down his life for the privilege of laying the offer of life before them; but having the mind of Christ, he "knew what was in man," and faithfully described his natural state. See Rom. 1:18-32; 3:9-19.

Missionaries, and all who have dwelt in heathen lands, and all authentic history, assure us that wickedness of the most abominable kinds, and to an awful extent, prevails and has ever prevailed among the heathen. Of a truth it is said, "The dark places of the earth are full of the habitations of cruelty." We are informed by those who have resided among them, that their ignorance of right is not so great as their hatred of right. Those who claim another probation for them attribute their wickedness to their blindness and ignorance; whereas the Scriptures attribute their blindness to their wickedness. Rom. 1:28. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." See also verses 22-26; compare Isa. 29:13, 14; Rom. 11:7-10, 20; 2 Thess. 2:11, 12. Of the very best of heathen, their sages and philosophers, Melancthon observed, "I admit that there were found in Socrates, Xenocrates, and Zeno, constancy, temperance, chastity. Those shadows of virtue existed in impure minds, and sprang from self-love; and therefore ought they to be regarded not as genuine virtues, but as vices." Of this expression the celebrated historian D'Aubigne says: "This may seem a harsh judgment, but only when Melancthon's meaning is misapprehended. No man felt more disposed than he was to own that the pagans had virtues worthy of human esteem; but he maintained that great truth, that the supreme law given by God to all his creatures is, that they should love him above all things. Now, should man in doing God's commands, act from love to himself, not from love to God, could God ever approve of his thus daring to substitute himself in the room of his Infinite Majesty? And would there not be vice in an act involving express rebellion against the supreme God?"

It must be confessed that all whose minds have not been renewed by grace through faith (which, of course, includes the heathen), are considered carnally minded. But "the carnal mind is enmity against God, for it is not subject to the law of God." This justifies the sentence that "to be carnally minded is death." To the same intent, and of the same general application are the words of Paul in Gal. 5:19-21. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strifes, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." These are placed in opposition to the fruits of the Spirit; and as surely as the fruits or graces of the Spirit abound where the Spirit dwells, and the Spirit cannot dwell where these are not, so do those prevail in all flesh, where the flesh with its affections and lusts is not crucified, or subdued by the grace of God. Not that all have outwardly committed all these crimes, but they inhere in the carnal mind, and are very often more restrained by circumstances than by the will. That which is perfectly subject to the law of God is perfect in love, for "love is the fulfilling of the law." But that which is enmity against God, and not subject to his law, is complete in hatred to God, and a

transgressor of his holy law in every respect. That all are by nature the children of wrath, and have carnal minds, will not be denied; and therefore all who are not justified by faith and made at peace with God through Christ, are in the deplorable condition described by the apostle.

Perhaps none would claim exceptions to general declarations of this kind. Yet should they do so, we find Scripture declarations sufficiently particular to meet every objection. Having noticed the testimony respecting the world of mankind, we next hear it said of the classes, "We have before proved both Jews and Gentiles, that they are all under sin." Rom. 3:9. Then of the individuals it is written: "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace have they not known. There is no fear of God before their eyes." Rom. 3:10-18.

The following plain statements lead to our conclusions on this point:—

"The wages of sin is death." Rom. 6:23.

"All have sinned." Chap. 3:23.

Therefore all are under condemnation to death. Verse 19.

These truths need neither confirmation nor comment; if any would deny them we have only to say, "Who art thou that repliest against God?" But they might as well deny the statements at once as to deny the conclusions to which they unavoidably lead. As surely as these Scripture statements are true, so surely are they fatal to the position we call in question. They would be a sufficient vindication of the justice of God should he at this instant destroy them all from the face of the earth. And they must and will be so destroyed when the just judgments of God fall on a guilty world.

Having thus shown the universality of the law of God, and the extent of the condemnation resting upon man, we further urge the impossibility of probation in a future age on what is plainly revealed concerning

THE MEANS AND CONDITIONS OF THE GOSPEL.

The means by which we receive justification, remission of sins, and eternal life, are the death and mediation of Jesus Christ; and the conditions on which we receive them are "repentance toward God," whose law has been transgressed, and "faith toward our Lord Jesus Christ," who redeems us from the curse of the law. Acts 20:21. His death was necessary, because "without shedding of blood is no remission." Heb. 9:22; Lev. 17:11-14; his mediation is necessary to present that blood to his Father and make intercession for us. It has been abundantly proved by the Scriptures that the mediation of Christ is a unit work; that Christ himself is the only offering acceptable to God in the sinner's behalf; that his blood is offered but once; that his intercession is in but one place; that there is but one Mediator; and that he resigns his mediatorial office before his coming. The important question then arises, What is required of the sinner, in order that he may have an interest in the work of the Saviour, and be able to "stand in the battle in the day of the Lord," and escape those plagues which are coming on the earth when "the wrath of the Lamb" is manifested against the ungodly? A few quotations from the word will show this.

John 3:16. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish."

Luke 13:3. "Except ye repent, ye shall all likewise perish."

Heb. 12:14. "Follow peace with all men, and holiness, without which no man shall see the Lord."

Rom. 8:9. "Now if any man have not the Spirit of Christ, he is none of his."

1 Cor. 16:22. "If any man love not the Lord Jesus Christ, let him be an accursed creature."

Gal. 3:22. "The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

1 Pet. 4:18. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

The promise is only to those in whose characters are developed faith, repentance, holiness, spiritual mindedness, who are pure in heart and righteous, at the coming of Christ. Such will be redeemed and have the glorious boon of immortality or eternal life conferred on them "when Christ who is our life shall appear." What of those who are not holy? They must surely perish, for they are even now under condemnation according to the scriptures we have quoted. And there is no middle ground between them that are saved and them that perish. Said the Saviour, "He that is *not with me, is against me*; and he that *gathereth not with me, scattereth abroad*." Matt. 12:30. There is no neutral ground. It is either gathering or scattering; righteous or wicked; life or death. Not the bare absence of inveterate or openly avowed hatred, but active, perfect love is required. Not merely abstinence from great out-breaking sins, but holiness of heart, and walking in the Spirit.

I ask all, and entreat them to answer in the fear of God, and in humble reverence for his word, Is there any medium between those "under the law," and those "under grace"? There cannot be; for as "all have sinned," all are originally under the law; and none can be brought from under the law except by being placed under grace, or redeemed from the curse of the law by Christ. If they could, the cross of Christ would be of no effect. There can be no ground between condemnation and justification. All who are not justified necessarily remain condemned; and those who are not condemned are only freed therefrom by being justified. If there will be a class who will escape the judgments of God without availing themselves of the benefits of the gospel of Christ, then the gospel is local and limited in its application.

To those who yet claim that it is necessary for God to place the Jews and heathen on a new probation in order to vindicate his justice, I would ask, Has not the present generation of Jews and heathen as good opportunities to know God's will as the past generations have had? If so (and indeed it has better), has God been unjust to past generations? And if a new probation is necessary for these, would it not be equally necessary that those be raised from the dead and put on a new probation also? We should rather think that they who thus teach are charging God foolishly. Such vain reasonings and inferences will not settle so great a subject. Let them show by the Scriptures (1) that future probation is a Scripture truth; (2) the means and conditions on which it will be based; and (3) the class or classes who will then and there be placed on probation. There is not a particle of proof in the Bible in favor of their theory on any of these points.

EDITOR.

Strategic Weasel.

THE remarkable sagacity of the weasel was well illustrated the other day by an incident which actually occurred in the suburbs of Santa Barbara. A gentleman's barn was infested by rats and he was greatly annoyed by their depredations. They have been gradually disappearing, however, during the past few weeks. The gentleman finally discovered the cause of their probable disappearance in a very wide-awake weasel, which was engaged at the time in a vigorous combat with an unusually large-sized rat. The latter proved too much for his adversary and finally chased his weaselship out of the barn. A few mornings later the gentleman again found the same animals engaged in a similar battle. The weasel at last ran away as before, and the rat followed in hot pursuit. This time, however, the weasel ran into a hole it had burrowed through a pile of hardened compost.

This hole was quite large at the entrance, but the outlet was barely large enough to admit the passage of the weasel's body. The weasel darted into the hole, with the rat at its heels. A moment later the weasel emerged from the other side, ran quickly around the compost pile and entered the hole, this time in the enemy's rear. The gentleman, interested in the proceedings, watched the place some time, and found the weasel only came out. Digging into the compost, he found the rat quite dead and partly eaten. The weasel had arranged the trap so that the rat could enter, but becoming closely wedged in the narrow portion of the hole, could be attacked at a disadvantage, and easily killed.—*Santa Barbara Press*.

AT EASE IN ZION.

BY R. P. STUART.

Poor, careless souls, there soon will be
No hope, no help, no pardon free.
The harvest days will soon be past,
And summer suns with clouds o'ercast.
Oh, will you idly float along,
Allured by pleasure's syren song,
Until the sad lament will be,
I am not saved—Where shall I flee?

Awake, arouse; there is yet room
To find in Jesus rest and home;
There yet is time to wash your stains,
To heal your wounds and ease your pains.
The fountain opened up for sin
Invites you still to plunge wit' in,
And cleanse your garments white as snow
While wide the healing waters flow.

Israel's hope and Zion's star
Still holds the golden gate ajar;
For you, dear souls, he's waiting yet—
With pitying tears his cheeks are wet;
Though meeting oft but cold disdain,
His matchless love pleads yet again;
His bleeding hands hold wide the gate—
A King, yet condescends to wait.

Before the throne he pleads his blood.
Behold, he cries, the crimson flood!
Behold my hands, my feet, my brow,
And let these wounds plead for them now!
Spare, yet a little longer spare;
They yet may heed my dying prayer;
They yet may with my people rise
And shake this slumber from their eyes.

I've sought them in the wilderness,
And in the mountain fastnesses;
I've sought them many a long night through,
Till cold my locks hung wet with dew;
In woe and shame and agony
I bore their sins on Calvary.
My Father, stay the avenging rod,
Spare yet the purchase of my blood.

Poor, careless one, oh, can it be
His great love pleads in vain for thee?
His priestly work will soon be done;
The fiat passed, Let them alone;
I called them, but they would not hear;
The world held charms for them too dear.
Sweet angels wipe your pitying eyes,
For vengeance now is mine, he cries.

With drooping mein and saddened eye
Sweet mercy lays her garments by,
And as she leaves the close shut gate
Will you be left to cry, *Too late*,
Or will you now, while bright her beams
Shine over all with lingering gleams,
Arouse and toil and struggle on
Until the Master says, Well done.

O work and wait! O watch and pray!
Improve the fleeting hours of day;
Renew and keep your broken vows,
And victor crowns may deck your brows.
Then, when the heavenly feast is spread,
And golden streets the ransomed tread,
And joyful tongues hosannas raise,
You may help swell the songs of praise.

Forsake Your Sins, and Keep God's Commandments.

BY T. E. BROWN.

"But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live; he shall not die." Eze. 18:21.

This is a precious promise. God, through his infinite love and mercy, after man has fallen in sin, says, "If the wicked will turn from *all* his sins that he hath committed, . . . he shall surely live." But if they on the contrary reject his mercy, and live and die in their sins, they shall die. And the punishment will come upon them individually. The life and death here referred to, are eternal life and the second death.

Each person, in that day, will have to endure the punishment of his *own* evil deeds, for in the 20th verse we read: "The soul that sinneth, *it* shall die." The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son," but each shall receive the just reward of his doing, "whether it be good, or whether it be evil." God is no respecter of persons. Are not God's judgments just? Some people think not; they murmur because he suffers afflictions to come upon them. They think he does not care for them, whether they are saved or lost. But God's word teaches differently. It says, "Whom the Lord loveth, he chasteneth." And the Lord asks the question, "Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return

from his ways, and live?" Does it not appear by this, dear friends, that God designs *none* of us to perish?

Does this make it necessary that he convert and save the whole world, without regard to their lives? By no means. None of us could wish to be saved in our sins; and if we should, it is impossible; nor would it be desirable to be immortalized in a state of rebellion against God.

As we see that in our sins we cannot be saved, and that God wishes none to perish, what shall the sinner do? We have read the answer: "But if the wicked will turn," etc. It seems that they are not compelled to turn from their sins; but God in love *invites* them to turn away from them. This "*all*," dear friends, covers all, not a part; we cannot cherish our sins that seem dear to us. No; but God says *all*. "And keep *all* my statutes," or commandments, which means the same. This language is very broad. When God says "*all* sins" and "*all* his statutes," dear friends, this takes self entirely away. Nothing is left of us only to do the will of God. After this takes place, namely, overcome all our sins and keep all his commandments as far as we see them, then he requires something of us. In the 32d verse, he says: "Wherefore turn yourselves [or others, in the margin], and live ye." After we ourselves are turned from our wicked ways, then, and not till then, we are to help others to see their wicked ways. See Matt. 7:5. Are you, dear reader, keeping *all* of God's commandments? If so, are you imparting the light and help you should to others? This is an important mission. The commandments of God are exceeding broad, and need much of our careful study. May God help us to so improve the talents which he gives us, and do our work in helping others so well, that at his coming we may hear the joyous words, "*Well done, thou good and faithful servant; enter thou into the joy of thy Lord.*"

Randolph, N. Y.

Rejected Manuscript.

Not long since a man sent a communication to the *Lever*, with the request that it be returned if not desired for publication. The article was returned, whereupon the contributor became angry, and stopped his subscription. The *Rescue* makes the following just comments on this circumstance:—

"If all contributors to newspapers were to take that action, the papers would soon have hosts of enemies. Sometimes an intentionally offensive letter may be tossed into the fire without any regret, but it is safe to say that to reject or decline any communication, prose or poetry, offered in good faith for publication in a respectable journal, is one of the most unpleasant duties an editor has to encounter. Sometimes a good friend sends something which would do neither him or the paper any credit, and if it is declined, the editor has quite as good a right to get into a passion because it was offered, as the writer has to get mad because it was declined. But he doesn't.

"It is much more likely that an editor will strain a point to publish an article which his judgment does not quite approve, rather than offend a contributor whose friendship is a little doubtful, than that he will reject one from a feeling of prejudice against the writer. No two men would always exactly agree as to what is the best to publish, but every two men will agree that the average editor has sense enough not to run any unnecessary chances of making enemies of his friends.

"And it occurs frequently that articles which are quite acceptable get crowded out or overlooked or belated by accident or by the printer's carelessness or mistake, and without any intention. So, after all, when one feels a disposition to get grouchy on this subject it would be more consistent and manly to consider that if there is one chance that there may be cause, there are ten chances against it. And it would be a weak and puny journalist who would make his personal friendships at all influence his judgment as to the quality of matter offered for publication."

He who is false to the present duty breaks a thread in the loom, and will see the effect when the weaving of a life-time is unraveled.

The kindness which is bestowed on others is never lost.

The Sunday, the Sabbath, and the Change.

BY ELD. W. H. LITTLEJOHN.

It is almost universally agreed, that, practically speaking, the Sabbath has been changed from the seventh to the first day of the week. What is remarkable, however, is the fact that the only Sabbath law found in the Bible is specific in its requirement of the observance of the seventh day. Strange as it may appear, also, the binding obligation of that law, as originally embodied in the ten commandments, is admitted by nearly all orthodox Christians. Again it is universally conceded that from Sinai to the cross, the uniform practice of the Hebrew people was such as to show that they distinctly understood that it was the will and purpose of God, as expressed in the fourth commandment, that the seventh and last day of the week should be separated from the others of the hebdomadal cycle as the "rest of the holy Sabbath unto the Lord." With these facts before us it is not a little startling to find the friends of the Sunday sabbath admitting, as they are compelled to, first, that God has once sanctified the seventh day of the week as the Sabbath. Secondly, that he has never expressly declared that he has removed that sanctification. Thirdly, that he has nowhere said that the first day of the week is to take the place of the seventh, or, in fact, that it differed in any way from any other day of the week. Such concessions must, it would seem, lead to the inevitable conclusion, that the supposition of the change of day must be altogether unfounded. When we consider that God never omits to do anything on account of oversight; when we remember that the Sabbath commandment reads to-day the same as it did when given on Mount Sinai, and therefore, must, if binding, enforce the same day which it then enforced, it would be insulting to the wisdom of Jehovah to conclude that he would hold his creatures responsible for not observing a day which he had never commanded, and exonerate them from keeping a day which he still enforced by a statute which is clear in statement, and one whose import was rendered certain by the practice of Christ, as well as that of the good and great before him for 1500 years.

Do you inquire then, What authority is offered for the observance of the first day by the masses who are now united in its commemoration? I answer that, while frankly admitting that they have no "Thus saith the Lord" for the change of the Sabbath, they nevertheless claim that such a change is shadowed forth in the New Testament record. Do you again inquire whether there is really any force in the argument adduced? We reply frankly that to our mind there is none. In the first place, their conclusions are far-fetched and are not warranted by the facts. In the second place, it is not God's method to enforce positive duty by doubtful example. In the third place, the examples cited not only fail to prove what is desired, but they most emphatically disprove the same. To the thoughtful mind this will become apparent at a first glance. It will be admitted that when duty is to be inculcated by example in the absence of positive precept, the example must be clear and invariable. God, who knows the end from the beginning, had he designed that the authority for the first-day Sabbath should be drawn from the practice of the early church, would have at least made that practice uniform and unmistakable. Were this not the case, how could he ever punish men with any degree of propriety for failure to observe the day? What, then, we inquire, does the record say? Does it represent the early Christians as uniformly hallowing the first day of the week, during the period covered by the books of the New Testament? Let us see.

The Gospels and the book of Acts cover the first sixty-three years of this dispensation. Now it is not claimed that the first day of the week became hallowed time till Christ's resurrection. That day, say our friends, was rendered holy by that event, and has continued so ever since. Now let it be remembered that it is not urged that there is any positive declaration for the correctness of this theory, but simply that it is taught by the uniform practice of the early church. Well, let us consider this proposition for a moment. Did Christ and the apostles hallow the day on which Christ arose? The answer must be in the negative. In the early morning two of them started on

foot for Emmaus, distant from Jerusalem seven and a half miles. On their way thither Christ united himself to them in the garb of a wayfaring man. At Emmaus he made himself known to them, having previously made, however, as though he would have gone farther. Luke 24:13-29. Immediately upon this revelation they returned post haste to Jerusalem.

Thus it is made to appear that they traveled fifteen miles on the first Christian Sabbath so-called, and that Christ, instead of upbraiding them therefor, virtually acquiesced in what they did by journeying with them himself. A strange method this, of laying the foundation, in example, for the new Sabbath or rest day.

That which is true of Christ and the two disciples mentioned, is substantially true of the twelve. With them the first Christian Sabbath, so styled, was anything but a day of rest. From morning till night it was characterized by the most feverish excitement, and the most constant activity. Reports were everywhere flying concerning the alleged resurrection of Christ, and from day-dawn till late at night there was hurrying to and fro, and confusion reigned everywhere. All that is said in regard to a religious assembly at the close of the day, in honor of the resurrection, is the merest twaddle. By a comparison of texts it is rendered certain that the gathering was not only not one of a religious character, but that it was merely a coming together to partake of the ordinary evening meal, in an upper chamber which was the common dwelling-place of the apostles. See John 20:10; Acts 1:12, 13; Mark 16:14; Luke 24:36-43. There they met, behind closed doors for fear of the Jews, not even believing, as yet, that Christ had arisen. Mark 16:9-13. Thus much for the first so-called Sabbath of the new dispensation. So far as the example of Christ and his associates is concerned, it would lead us, were it to be followed implicitly, to devote the day to an activity so intense as to render its increase practically impossible; since with head, and heart, and limb, they passed its wheeling hours in a manner which would suggest anything but faith in its sanctification.

Leaving the region of the Cross, and descending the stream of time until we reach the next first day, which is specifically mentioned in the historic narrative of the doings of the early church, we find them assembled in an upper room lighted by burning lamps, and located in the city of Troas. Acts 20:7-14. Paul is preaching to them and breaking bread. With the dawn of the morning he starts on a journey of seven hundred miles to Jerusalem. Between sun and sun on that day he travels on foot nineteen and one-half miles, from Troas to Assos. Remembering now that the Jewish day commenced at sunset, and ended at sunset, we readily perceive that the only portion of it in which lamps could be employed would be that portion which lay next to its commencement; *i. e.*, between the going down of the sun on Saturday night and the rising of the same on Sunday morning. But such a conclusion would render it certain that Paul spent the Sunday there mentioned in performing the journey of nineteen and one-half miles spoken of above. A strange method, we suggest again, of laying the foundation for the Christian Sabbath. He, the great apostle to the Gentiles, surely would not have desecrated the Sunday by common travel had it been his special work to enforce it, by his own example, upon the Gentiles and Jews alike, as a day sacred to rest and holy meditation. Furthermore, how manifest it now becomes that the record was not designed to teach a custom at all. Twenty-eight years intervened between the resurrection of Christ and the next well authenticated religious service on the first day of the week, brought to view in the book of Acts. That is (granting our friends all they ask), they are able to point to but two first-days, out of 1456, on which it is clearly stated that the disciples were actually assembled together for any purpose whatever. In other words, were we to admit that the day of Christ's resurrection and the day on which the disciples assembled for the breaking of bread at Troas were unquestionably devoted to the purposes of religious worship, still our friends would only come as near to the establishment of a custom in this matter as the number two approximates in value to the whole number 1456. That is, their inability to show positively that more than two Sundays were observed out of the 1456 which intervened between the resurrection and the meeting at Troas renders it certain that the history

which is left us of that period fails to establish the custom, if such an one did really exist. But such a finding would utterly demolish the theory of our friends, as they will hardly be reckless enough to substitute the first-day Sabbath in the place of the seventh day on the ground of apostolic custom, and then go outside of the Bible to establish that custom.

Should it be suggested that in 1 Cor. 16:1, 2 there is a direct reference to first day gatherings for the purpose of worship, on the part of the Galatian and Corinthian churches, we reply that the proof must first be put into the text before it can be drawn therefrom. In the logic employed by our friends in this connection it is manifest that "the wish was father to the thought." There was a case to be made out, and, taking certain things for granted, it was seen that that text would make out the case in question. The things taken for granted were, first, that laying by in store was equivalent to depositing in the contribution box, in the church or place of meeting. Secondly, that such a deposit regularly on the first day of the week, presumed the regular convocation of the people on that day for worship. Now the naked fact is, that there is not only an entire lack of any reference in the passage under consideration to the contribution box and convocations of any nature whatever, but also that the phraseology employed is such as to forbid the notion that the contribution box was employed at all, or that the church was the place where the laying by in store was accomplished.

Through the learned labors of J. W. Morton upon this subject, it has been demonstrated beyond controversy that the expression, "lay by him in store," as used in the original, was equivalent to "laying by him in store at home;" *i. e.*, that the idiom of the Greek was such as to indicate that the work in question was to be done by each individual at his own house. In support of this theory, Mr. M. has introduced eight versions, all of which recognize the fact that such is the case. (See "Vindication of the True Sabbath," by J. W. Morton.) Admitting, therefore, only that which the facts compel us to admit, our friends will be compelled to yield up 1 Cor. 16:1, 2, as insufficient to prove the custom they desire to make out. Unfortunately for their cause, however, this text cannot be disposed of so easily on their part. It is true, that if the work under consideration was to be done at home, it would not be done at the church, and if not done at the church, that it does not prove the practice of assembling regularly on the first day of the week for worship; nevertheless, it is also true that the laying by in store was actually accomplished each first day at home, in obedience to the apostolic injunction. Such a concession, however, is very damaging to the theory under discussion, since the labor in question involved the performance of work hardly compatible with the idea that the day on which it was performed was holy time. The collection to which the apostle here refers, could not have been that which was to be taken up on passing the contribution box through the congregation, as that would not have been objectionable from the moral standpoint of our friends, provided the money had been previously gathered. Neither could it have been objected to on the ground of delay, since it would have only required a few moments of time. The natural conclusion, therefore, is, that he meant to instruct them that upon each first day they should gather in, from various sources, and deposit in a safe place at home, an amount commensurate with their ability, to be given to him for the poor saints at Jerusalem, when he should arrive. Such a gathering in, however, could not have been accomplished without the transaction of secular business, since it would have involved an examination of financial matters, and the collection of outstanding dues in some cases. But the transaction of secular business on the first day of the week could not be reconciled with the idea of its sacredness. The text, therefore, instead of making for the sanctity of the day, renders it quite certain that the apostle did not regard it as in any way holy, else he would not have made it a day of collections. The force of this argument is increased, provided we endorse the position taken by some commentators, which is that the contributions were not to consist merely of money, but also of such articles of food and clothing as the apostle could readily transport to Jerusalem.

(To be Continued.)

“Smooth Things.”

To SPEAK “smooth things,” is not necessarily to preach error. A man may preach truth all his days, and dress it up in such a way as to destroy its power. He may hand out the truth in homeopathic quantities, when larger portions should be given; or he may attempt to do with the penknife what can only be accomplished with the scalpel, or the “old Jerusalem blade” which cuts right and left. The man who keeps everything that is disagreeable from his hearers is guilty of speaking “smooth things.” Under his ministrations the covetous is not reproved, the formalist is not excited to action, the pleasure seeker not arrested in his course. The want of reproof causes them to feel and believe that all is well, whereas the truth should thunder in their ears continually.

We may be guilty of preaching smooth things by generalizing the truth, addressing ourselves to persons outside of the congregation, instead of to our auditors. Hence, though you handle a sword that is bright, it is without an edge—a hammer that falls so lightly or gradually that no effect is produced. If by a faithful discharge of duty we fail to convince, then the responsibility is not ours. We may be misrepresented, but all will come out right in the end. There is nothing that will justify unfaithfulness in us as to declaring the truth. The charge to one of the prophets is as applicable at this time as when spoken, and for this reason, human nature has not changed. It is as follows: “And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and though thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they are most rebellious.”

An approving conscience is something that none can rob us of. The approving smile of Heaven is, and will continue to be, a source of comfort and satisfaction to all who declare the truth faithfully and refuse to speak smooth things.—*Sel.*

Silenced.

A DANCING professor felt it his duty to try to win one of his many associates to Christ. “Oh, —,” he said, “I long to see you a Christian. Do come to Jesus, won’t you?” “For what?” was the blunt rejoinder. “Why, for salvation. Don’t you want to be saved?” “Yes, I do, but what particular sins do you want me to be saved from?” “Why, we are all sinners, you know.” “Yes, I know, but I do not cheat, steal, lie, swear, nor use tobacco. What lack I yet?” “Do you pray?” “No; do you?” “Yes,” said the “Name-to-live,” “I pray for you.” “For me! when, I’d like to know? Monday night you were at the dance; Tuesday night I met you at the ball, and we didn’t get home, you know, until four o’clock in the morning; Wednesday night I saw you at the sociable, and like the rest of us, you ‘carried on like sixty;’ Thursday night I don’t know where you were; but if cards could testify, they would tell what you and I were up to until two o’clock Friday night, and now it is Saturday, and for the life of me I can’t tell what time you’ve had for prayer this week, or when you could have felt like it. Oh, I forget. Your church holds a prayer-meeting every Thursday evening, does it not?” “Yes.” “And was that where you were last Thursday night?” “Yes, certainly.” “Did you pray for me there?” “I tried to,” was the faint response. “Well, I don’t want to hurt your feelings; but for conscience’s sake don’t do that again. If you pray for anybody, pray for yourself. You claimed when you were converted to have had more happiness in one hour than you had had in your whole life before, and if that had been true, I should have been a Christian long before now; but as far as I can see, you seek your happiness just where I do—in the world; and if it is right for you, it can’t be wrong for me.” So saying he departed, leaving his friend to ponder upon his ways, and wonder how effectual and fervent the prayers of one could be who was trying faithfully to serve God and mammon, or how much such prayers would avail in the salvation of lost souls.—*Christian Secretary.*

THE fool is busy in everybody’s business but his own.

The Sabbath-School.

Sabbath-School Review.

Now that we have a review lesson for October 14, it may not be uninteresting to call to mind the results of the passover week, up to the point to which we have come. Six days before the passover we find that Jesus came to Bethany, where a feast was made for him. It was at this time that Mary anointed Jesus. It has been supposed by some, from Matt. 26:2-13, and Mark 14:1-9, that this feast was only two days before the passover; but if we carefully follow the narrative, we shall see that several days intervened before the passover. Thus, on the next day after the feast, Jesus rode into Jerusalem. John 12:12. After entering the temple and looking around, he returned to Bethany. Mark 11:11. On the next day he again entered Jerusalem, and cleansed the temple, having cursed the barren fig-tree on the way. Mark 11:12-17. Following this he taught till evening, when he again left the city. Mark 11:19. The next morning he returned once more, and the disciples called his attention to the fig-tree, which had withered. Here we have the record of three full days after the feast, and we know what events occupied Thursday, the day of the feast, leaving us only one day unaccounted for, which Jesus probably spent in retirement. It is probable that Matthew and Mark give the account of the feast in the place that they do, after speaking of Christ’s betrayal, in order to show under what circumstances Satan took possession of Judas.

The last week was filled full of instruction for the disciples. But it is of the passover night especially, that our review has to do. Peter and John had made all the necessary preparations during the day, and at the proper hour Jesus came with the twelve. As they were sitting down, a strife arose among the disciples. They still had in mind a temporal kingdom, and were each anxious to have the highest rank. According to the ordinary standard, their rank in the kingdom would depend on the position they occupied in the preparation for that kingdom; hence each wished the highest seat at the table. Jesus then arose from the table and gently rebuked this unseemly strife, by telling them that in his kingdom he who would be greatest must be willing to occupy the lowest place, appealing to his own life as an example. Although he was their Lord, he had been among them as a servant. At the same time he proceeded to wash their feet, giving them a most impressive lesson of humility. Having finished this solemn ordinance, Christ resumed his place at the table; the disciples were seated with him, and the meal was eaten.

A few brief thoughts in regard to the feet-washing ceremony. It is very evident that this was something extraordinary, something out of the usual order of events. Feet-washing as an act of hospitality was always performed when the guest first entered, and was not done by the host, he simply furnishing the water and utensils. See Luke 7:44. But in this case they were sitting down to supper, and besides, they had already bathed. See John 13:10. Verse 7 also shows conclusively that they did not understand Christ’s motive in washing their feet at that time; but they were perfectly acquainted with feet-washing as an act of ordinary hospitality. It was not till Jesus had taken his garments again, and resumed his place at the table, that he explained the full meaning of his act.

It is very evident, also, that, although the strife among the disciples furnished the immediate occasion for washing their feet, it was not solely on that account that Christ performed that ceremony. It was designed as an example for them to follow just the same as the Lord’s Supper. Thus he says, “If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.” John 13:14, 15. He did not mean that they should do it as often as they got into strife, for if they followed him they would never give place to strife; but he gave them the ordinance to prevent strife, to help them to keep in mind their Lord, and to be humble as he was.

We can rest assured that there was no more strife after this lesson; but there was still among them a source of disunion, and this was the pres-

ence of Judas. Christ could not have full and free communion with his loyal disciples while this traitor was present. So, as they were eating, he told his disciples that one present should betray him, and by giving Judas the sop showed him that his treachery was known. Having received the sop, Judas went immediately out. John 13:18-30.

As the meal was drawing to a close, Jesus took of the unleavened bread on the table, and after giving thanks, broke it and gave it to his disciples as an emblem of his broken body. Then he took the cup, pure, unfermented grape juice, “the fruit of the vine,” and gave it to them, telling them all to drink of it, for it was an emblem of his blood. Thus the Lord’s Supper was instituted.

While they were still at the table, Christ foretold his crucifixion, and their desertion of him, and Peter boasted of his firmness. The conversation and instruction recorded in the fourteenth chapter of John also took place before they left the room. After this talk, “when they had sung an hymn, they went out.” Matt. 26:30; John 14:31.

It is not definitely known where the discourse and prayer recorded in John 15, 16, 17, were delivered, whether in the city or outside; nor is it material. In these chapters we have lessons that might be profitably studied for weeks and months. Some of the principal points have been touched upon in previous articles, and we will not consider them further. The aim has not been to be exhaustive, but simply indicate points for study. If any person has gained a new idea or has received a new impetus in Bible study, the object of the lesson notes has been gained.

E. J. W.

Object of the Teachers’ Meeting.

THE following from the *S. S. Times* we can most heartily endorse. If each teacher would come to the meeting with the determination to contribute as well as to receive, there would be marked improvement. In mental and spiritual matters, at least, it is true that the more we give the more we gain.

“The object of a teachers’ meeting is misunderstood by too many. It is not to study the lesson, though that, in spite of all assertions to the contrary, seems to be the prevailing conception. Its proper object is to pile together the nuggets that all have dug out of the lesson, thus enriching all without impoverishing any. That which makes the majority of teachers’ meetings without attractive power, is the fact that the teachers come without having searched beforehand for the hidden treasures of the lesson. They have nothing to contribute of any value. The empty baskets are shaken for a while, but as nothing comes out of them worth the having, the teachers go away with the idea that teachers’ meeting is time wasted. A single session where each one brings in a gem of thought of his own finding, would dissipate that notion forever. There are teachers’ meetings of this sort whose members would prefer to lose any other weekly gathering than to miss a single session of the one that prepares them to teach the next lesson.

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OAKLAND, CAL., FIFTH-DAY, OCTOBER 5, 1882.

Scriptural Meaning of the Word Soul.

TO THE list of texts given in our last paper in which the Hebrew *neh-phesh*, soul, denotes personality or selfhood, must be added all those texts in which the term is applied to God.

Lev. 26:11. And I will set my tabernacle among you; and *my soul* shall not abhor you.

Verse 30. And *my soul* shall abhor you.

Judges 10:16. And they . . . served the Lord; and *his soul* was grieved for the misery of Israel.

Prov. 6:16. These six things doth the Lord hate; yea, seven are an abomination unto *him*.

Isa. 1:14. Your appointed feasts *my soul* hateth.

Jer. 5:9. Shall not *my soul* be avenged on such a nation as this?

Verse 29. The same words.

Jer. 6:8. Be thou instructed, O Jerusalem, lest *my soul* depart from thee.

Jer. 9:9. Shall not *my soul* be avenged on such a nation as this?

Jer. 12:7. I have given the dearly beloved of *my soul* into the hand of her enemies.

Jer. 14:9. Hath *thy soul* loathed Zion?

Jer. 15:1. Yet *my mind* (*naph-shee*, my soul) could not be toward this people.

Jer. 32:41. I will plant them in this land assuredly with my whole heart and with *my whole soul*.

Jer. 51:14. The Lord of hosts hath sworn by *himself*, etc.

Eze. 23:8. Then *my mind* was alienated from *her*.

Amos 6:8. The Lord God hath sworn by *himself*.

Zech. 11:8. And *my soul* loathed them, and their soul also abhorred me.

In the following texts it is used of Christ in like manner:—

Ps. 16:10. Thou wilt not leave *my soul* in hell, nor suffer thine holy one to see corruption.

Isa. 53:10. When thou shalt make *his soul* an offering for sin.

Verse 11. He shall see of the travail of *his soul*, and be satisfied.

Verse 12. Because he hath poured out *his soul* unto death.

Of the meaning of the term in these texts there can be no question; they express in full the personality of the Being to whom they are applied. And the usage or method of use as applied to God, is precisely that applied to man, thus: "*My soul* loathed them, and *their soul* abhorred me." That is, "*I* loathed them, and *they* abhorred me."

There is a somewhat remarkable usage in the Scriptures by which *neh-phesh*, soul, is applied to a dead person. This evidently because a man does not lose his personality in dying. Otherwise, no man could be identified after death. As the primary meaning of soul (*neh-phesh*) is person or creature, it is strictly correct to apply it to the dead, as a dead person, or dead creature.

Lev. 19:28. Ye shall not make any cuttings in your flesh for *the dead*.

Chap. 21:1. There shall none be defiled for *the dead* among his people.

Verse 11. Neither shall he go in to any *dead body*.

Chap. 22:4. Whoso toucheth anything that is unclean by *the dead*.

Num. 5:2. Whosoever is defiled by *the dead*.

Chap. 6:6. All the days that he separated himself unto the Lord, he shall come at no *dead body*.

Verse 11. And the priest shall . . . make atonement for him, for that he sinned by *the dead*.

Chap. 9:6. And there were certain men who were defiled by *the dead body* of a man.

Verse 7. And those men said unto him, We are defiled by *the dead body* of a man.

Verse 10. If any man of you or of your posterity shall be unclean by reason of a *dead body*.

Chap. 19:13. Whoso toucheth *the dead body* of any man, that is dead.

Hag. 2:13. If one that is unclean by a *dead body* touch any of these, shall it be unclean?

Three of the above texts are peculiar in form, but they doubtless fully express the idea of all, the others appearing to be elliptical. Lev. 21:11 says: "Unto all *souls of the dead* he shall not come, for his father or for his mother he shall not be defiled." This seems to be the exact opposite of Gen. 1:30, and others. "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein is a *soul of life*, I have given every green herb for meat." This translation is literally correct, but in the margin it is given, *living soul*, and also the same original in Gen. 2:7 is rendered *living soul*, speaking of man. And this is the usual form of expressing it.

As Adam became a *soul of life*, or living soul, by having the breath of life imparted to his frame, so when the breath departs the man is very reasonably called a *soul of death*, or a dead soul. The expression in Lev. 21:11, is strong and clear. The high priest was not permitted to defile himself by contact with, or approaching unto, the souls of the dead. The idea conveyed in our version is unquestionably correct: "Neither shall he go in to any *dead body*," or *dead person*; the word soul being used to express the person, whether living or dead. In justice to the reader of the English the translators should have given a marginal reading here which would have indicated the original, as they did in Gen. 1:30.

Num. 6:6, is precisely the same except that *neh-phesh* is in the singular.

Num. 19:13, has a peculiarity of its own, in additional words to emphasize the condition of the man, or soul of the man, as dead. "Whosoever toucheth the *dead soul of the man that is dead*." Some authors maintain that in the other texts here quoted, *math*, to die, or death, is understood. The word *neh-phesh*, soul, is alone expressed, but the subject indicates that a *soul of death*, and not a *soul of life*, is meant.

We have known people to be wonderfully shocked when the idea of a *dead soul* was presented to them. But the idea is not, by any means, unknown to the Scriptures. It is only because all their ideas of the subject are wrong, that they are shocked with expressions given by a literal rendering of the revelation of God to man.

What Will You Do about It?

WE clip the following from an Oakland paper:—

"COMMON SENSE.—The San Francisco *Occident*, the organ of the Presbyterians of the Pacific Coast, points out to the people that the civil law cannot make Sunday holy. It says, and says truly, that the Sunday Law is one thing, Sabbath observance quite another. The State may give us a Sunday; but if Christian people do not make that Sunday a Sabbath, the day of rest will become a positive injury—a day of more riot, more revelry, and more opportunities for crime than any day in the week. When a great party proposes to make the Christian Sabbath a day of "rest and recreation," it means to grant a license to those who desecrate it. Such is not the Sunday Law that Christian people can sanction. It is asking them to approve what the wicked and profane desire—what is diametrically opposed to a decent respect for, and just observance of, the Sabbath of the church."

There is in the above some common sense, and some that appears to be extra common. Note its expressions:—

"The civil law cannot make Sunday holy."

So we say; no power but that of God can make a day holy. God made the seventh day holy; and men are vainly trying by civil law to make Sunday holy. Civil law can make Sunday a legal holiday, but no more.

"The Sunday Law is one thing, Sabbath observance quite another."

Right again. But the churches are demanding that the Sunday Law shall also make Sabbath observance. It cannot do it.

"The State may give us a Sunday; but if Christian people do not make that Sunday a Sabbath, the day of rest will become a positive injury—a day of more riot, more revelry, and more opportunities for crime than any day in the week."

Rather mixed. The State may give a Sunday rest, it is true. But Christian people must make it a Sabbath; which is true so far as such a thing is possible. But the error of the Christian people is that they now demand that the State shall make it a Sabbath, and enforce it as a holy day, which is beyond the power of the State, as it before said. There is danger that it will become a day of unusual evil; yes, it always has been. And you can only remedy this by making it a matter

of conscience, and not of civil law. But, unfortunately, the ministry is now instructing the people that no man has any right to set up his conscience against civil law. For an instance, see the sermon of "Rev. A. J. Nelson," lately published in the San Francisco *Post*. An appeal to conscience can only be made on such authority as conscience can recognize. When the law of God is ignored, then the conscience is left without just restraint. The grand difficulty in this Sunday muddle is that Sunday has no higher authority for its enforcement than the civil law.

"When a great party proposes to make the Sabbath a day of rest and recreation, it means to grant a license to those who desecrate it."

Doubtful. We think the party intended to grant the demand of the church just as far as it is possible for civil power to go. They recognized the truth stated by the *Occident*, that "civil law cannot make Sunday holy." Why complain of the Republican party for not doing that which you say it cannot do?

"Such is not the Sunday Law that Christian people can sanction."

No; they demand a holy day where there is none, and where they acknowledge there is no power to make one. They will find no relief until they return to the Bible, which they have left, and cease to exalt civil law above a conscience which is enlightened by the word of God.

"It is asking them to approve what the wicked and profane desire."

Not so. The churches are entirely to blame for their present dilemma. They have rejected the law of God and the Sabbath which it enjoins, and now complain of the State because it has not the power to remedy their errors.

"What is diametrically opposed to a decent respect for, and just observance of, the Sabbath of the church?"

What would you call a "just observance of the Sabbath of the church," on the part of an infidel? Please explain. Can an atheist render that "just observance of the Sabbath of the church?" Would it not be well for the church to observe *its own Sabbath*, and make greater efforts to convert infidels to the whole truth of the Bible, and cease to ask the State to do what civil law never can accomplish? The State makes Sunday a legal holiday, thus giving the churches an opportunity to throw their influence over the people on their chosen day of worship. What more can they ask? Do they want the State to compel the people to go to their churches on Sunday? If not, what shall the civil law do more to help them?

Alas for their fall! Rev. 14:8. They have turned so far from the truth of God that their power is gone, and they are now beseeching the State to *compel the people to act as Christians*, if they will not be Christians. And that they call making this a Christian nation! Such was the course of "the church" ten centuries ago. We are fast drifting, in this country, toward the same state of things.

State Prohibition Convention.

THE Prohibitionists met in Convention in San Francisco, Sept. 28. One of the earliest movements was that of a Methodist minister, who commenced making a speech in favor of the Republican party. He was ruled out of order. From this time on, during the whole day, the hall was a scene of wild confusion. Resolutions, amendments, substitutes, motions, counter-motions, with *et ceteras* to any extent, were poured in so fast that the chairman seemed to lose all power to control the discordant elements. Some were obstinately persistent in constantly presenting motions, and continuously talking about them and about everything else. It was claimed that enemies of the cause had come in to run the Convention in the interests of the political parties, or to break it up. This seemed to offer the most reasonable solution to the tumultuous scene.

In the evening, a better state of things prevailed. A discussion was raised on the question of the advisability of putting a separate ticket in the field. This brought out some excellent speeches, and it was soon apparent that the strength of the Convention was on the side of a nomination. As this became a settled fact, the party obstructionists changed their tactics, and began to threaten to withdraw from the Convention if a ticket were nominated. About 10 P. M., it was voted to put up a ticket.

Next morning, a Mr. Nelson, a preacher, read a pro-

test against the action of the Convention, and withdrew. He spoke for himself and a number of others. Judge Thompson charged him, in emphatic terms and manner, of stating that which was not true.

The platform committee then reported. The platform was numbered to eleven points, really embracing nine subjects. And this was enough to insure more division. Prohibition will best be accomplished by making it the specialty of a prohibition party. Whenever that party develops strength enough to make it an object for one of the great political parties to adopt it, then the success of prohibition is assured. And a party will adopt it just as soon as it is shown to be necessary to success. But cumbered with too many side issues, it will not receive the same favor.

The woman's suffrage plank was received with full as much enthusiasm as any other. The following brief resolution is one of the best in the list:—

"6th. We emphatically protest against all State subsidies, or other countenances to encourage the business of making intoxicating drinks from grapes, and against appropriating public funds for horse-racing at our State and District fairs."

The "Railroad Plank," as in the Republican Convention, raised the warmest controversy. The Sunday resolution was, of course, favorably received. Mr. Boren, of whom we wish to learn more, moved an amendment in favor of those who conscientiously keep the seventh day. He enforced it with a brief but very candid statement of their rights, and of the wrong of trying to bind their consciences and to restrain their religious convictions. His words evidently made considerable impression, and for a short time we thought it possible that the Convention would bring us in to work with the Prohibitionists of this State. But he was followed by a Mr. Swan, who made one of the most remarkable little speeches we ever heard. It consisted of three points, the first two of which were simple declarations, the third he argued somewhat. The points of his speech are as follows:—

1. He did not believe that Sunday is a divine day.
2. He would not permit any man or any Convention to bind his conscience.
3. That everybody ought to be compelled to keep Sunday!

For force of logical consecution, for high regard for religious principles and the rights of conscience, we think this speech stands unequalled! When the vote was taken on Mr. Boren's amendment, it received one lonesome Aye, with a very emphatic No.

Dr. R. H. McDonald was nominated for Governor. We see it stated in an Oakland paper that he has always been a rabid Democrat. But this is a mistake. He has been a Republican only. A full ticket was nominated. We are not strong in faith that the ticket will receive a large vote.

"We Choose to Believe."

THE great trouble in the theological world, the great cause of such a lamentable diversity of teaching and opinion, seems to be the fact that so many choose to believe what accords with their own fancy, or corresponds with early instruction, or nurses their prejudices, instead of rigidly fashioning their belief according to the plain declaration of the Scriptures.

A case directly in point has just come under our observation. One of our exchanges, noticing the death of a young and very estimable young lady, says, "We choose to believe that she did not die, but 'was not for God took her.'" Of only one individual have we the record in all the Bible, that he "was not for God took him," and that is the faithful and holy Enoch, who walked with God three hundred years. But of him it is plainly recorded that he "was translated that he should not see death." "Heb. 11:5.

Apparently bearing in mind the fact that Enoch was said to have been translated, and that it would be manifestly very inappropriate to apply the language used in Enoch's case to anything that was not a translation, this writer has even the temerity to call this death "the translation of this fair young girl."

But hold! the Bible speaks of many others besides Enoch whose life on this earth has ended. But it says of them that they lived a certain number of years, "and died." Now does any man, who is governed in the least particular by common sense, doubt that the death of this young lady corresponded exactly to these last named, and that she experienced the same change which they experienced when it is said of them that they

"died"? No one. But there was a difference between the cases of these men and the case of Enoch. They died; but he "was not, for God took him;" which Paul explains by saying that he "was translated that he should not see death." But now a person dies, as all the antediluvians, with the exception of Enoch, died, and people "choose to believe," in the face of all Scripture and reason, that such person has not died, but was translated as Enoch was! What hope is there for a sound and uniform religious faith among men while they will take such liberties with the only source of knowledge on these subjects? Of what use is the Bible, if men are to be allowed to pervert its plainest testimony, and make their own choice the standard of what they shall believe?

But this is only one point on which, by this means, huge errors have been enabled to spread over the world. Men "choose to believe" that there is in every person a separate being, an independent entity, called the soul or spirit, capable of surviving the dissolution of the body, and living, in this disembodied condition, an uninterrupted and superior life. This has given rise to all the vagaries afloat concerning the intermediate state, purgatory, masses for the dead, saint worship, Mariolatry, spiritualism, etc. But the Bible recognizes no such entity, and always treats man as a unit, having only this state of existence and one in the future, beyond the resurrection.

So men choose to believe that they are by nature immortal, whereas the Bible plainly assures them that there is no immortality to be secured except through Christ. They choose to believe that the first day of the week is the Sabbath, whereas the Bible recognizes only the seventh day, and teaches the perpetuity of that, not only through this dispensation, but even while the new earth itself shall endure. Isa. 66:22, 23.

They choose to believe that the world is yet in its infancy, and that a temporal millennium is at hand, instead of recognizing the facts that it has "waxed old as a garment," and everywhere gives tokens of its coming dissolution; and that the wheat and tares must grow together till the harvest, which is the end of the world; and that the monster system of iniquity, the papal apostasy, will continue to dominate a great portion of Christendom till consumed by the spirit of Christ's mouth and destroyed by the brightness of his coming. 2 Thess. 2:8.

They choose to believe that all things continue as they were, and that there is no sign of Christ's coming, instead of listening to the many voices, in the earth beneath and in the heavens above, which herald with one accord, that his coming is at the door. And so it will be found at last that they have chosen delusion and a snare, and that the great day of the Lord, when, alas! it is too late to escape, has come upon them like a thief in the night.

Let us "choose to believe" what the Bible teaches, and act according to its instructions, and all will be well. U. S.

Third Angel's Message of Rev. XIV.

(Concluded.)

THE third angel makes his proclamation in the period of the patience of the saints. As the three messages immediately precede the second coming of Christ, this period of patience here brought to view must be the same as that which in many portions of Scripture is located just before the second advent. A few texts must suffice:—

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:35-39.

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door. Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction and of patience." James 5:7-10.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly; hold that fast which thou hast, that no man take thy crown." Rev. 3:10, 11.

"And it shall be said in that day, Lo, this is our God; we have waited for him and he will save us; this is the Lord; we have waited for him; we will be glad and rejoice in his salvation." Isa. 25:9.

The period of the patience of the saints is distinguished by the fact that they are keeping the commandments of God. As these are distinguished from the faith of Jesus which it is said that they also keep, we are certain that the commandments of the Father are intended. Thus the New Testament brings to view God's commandments:—

"And he said unto him, Why callest thou me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder; Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, thou shalt love thy neighbor as thyself." Matt. 19:17-19.

"And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56.

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matt. 5:17-19.

"Honor thy father and mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Eph. 6:2, 3.

"But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother; and, he that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." Matt. 15:3-6.

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore, the law is holy; and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual; but I am carnal, sold under sin." Rom. 7:7-14.

The faith of Jesus must signify the precepts and doctrines of our Lord as recorded in the New Testament. Thus "the faith of the gospel" (Phil. 1:27) must refer to the precepts and doctrines of the gospel. "The faith" to which a multitude of the priests were obedient (Acts 6:7), which was resisted by Elymas the sorcerer (Acts 3:8), which was committed to the apostles for the obedience of all nations (Rom. 1:5), which Paul testifies that he had kept (2 Tim. 4:7), and which is to be earnestly maintained, as once delivered to the saints (Jude 3), must refer, we think, to the precepts and doctrine of the everlasting gospel. That the faith of Jesus is used in this sense in Rev. 2:13, we think cannot be denied. "Thou holdest fast my name," says Jesus, "and hast not denied my faith." That this is the sense in which it is used in Rev. 14:12, is further evident from the fact that it is spoken of as kept in the same manner that the commandments of God are kept.

Finally we see the unclean spirits preparing for th

great conflict. We see in America the preparation for a universal Sunday Law. We see the papal power aroused to assert that the pope is infallible, and to claim universal dominion over the kingdoms of the world. We hear the warning voice of the third angel, and we see many thousand commandment-keepers arising to obey. These are signs of the times. May the reader regard the solemn warning. We occupy the most solemn and interesting period in the history of the church. The end of all things is at hand; God has given us warning concerning the things which are coming upon our earth. The conflict with the beast and his image hastens. In this conflict the people of God will be proved as were the three Hebrew worthies when Nebuchadnezzar commanded them to worship the image of gold. Read carefully Dan. 3. God saved them by direct intervention, but not till after they had been brought to a terrible extremity. He has promised to interpose for his people, but this will not be till the time of trouble, such as never was, shall have come upon the earth.

The conflict with the beast and his image is inevitable, but the issue of this conflict is not a matter of doubt. God will deliver his people, but it will not be till they are brought to such extremity as to cry day and night to him for deliverance. Luke 18:7, 8.

"And I saw, as it were a sea of glass, mingled with fire; and them that have gotten the victory over the beast and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints." Rev. 15:2, 3. God has given this message of warning in mercy to mankind. May he give to each of us grace to heed the solemn warning.

Is It a Sin?

A FEW days ago one of our brethren distributed some copies of the "Special Edition" on the local train in Oakland. Pretty soon a gentleman who had been reading a copy came and sat down beside the brother, and said, "Don't you think you would be doing a good deal more good if you wrote and preached against sin, instead of saying so much about the Sabbath?"

The idea expressed by this man is one that obtains quite generally. To be sure there are many who teach that Sabbath-breaking is a sin; but the Sabbath whose observance they would enjoin is a counterfeit Sabbath, and not the true Sabbath of the Bible. But it is true that even among those who believe that Sunday is the Sabbath, there is a great deal of indifference as to the manner in which it is observed.

In order to ascertain whether Sabbath-breaking is a sin or not, we must first determine definitely what sin is. There are certain things which very few would hesitate to call sin, but we want a general rule that will cover all cases; a standard that will enable us to tell at once if a certain action is wrong, so that we may not be left to conjecture. Fortunately we have just such a rule—one that is given by the pen of inspiration. We find it in 1 John 3:4: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." Paul makes the same statement in another form: "For where no law is, there is no transgression." Rom. 4:15; and "Sin is not imputed when there is no law." Rom. 5:13. And this fact is universally recognized. You cannot convince any man that he is doing wrong, unless you first show him a law that he is violating. And whenever a man does anything, knowing, that that act has been forbidden by some power having the right to enact law, he stands self-condemned.

Solomon tells us that to fear God and keep his commandments is the whole duty of man. Then it must necessarily follow that the law to which John and Paul refer, the transgression of which is sin, is none other than the law of God—the ten commandments. A few texts will suffice to show the importance of observing that law. As above quoted, it comprises man's whole duty. Eccl. 12:13. It is "perfect, converting the soul." Ps. 19:7. The keeping of the law is the test of our love to God. 1 John 5:3. It is only by keeping it, in connection with faith in Christ, that we are to inherit eternal life in the kingdom of God. Matt. 19:17; Rev. 22:14. On the other hand we are told that "he that turneth away his ear from hearing the law, even his prayer shall be abomination," Prov. 28:9. Surely

no worse fate could befall any man than that God should turn with loathing from his entreaty. And we learn that a partial obedience to the law will not suffice to bring the promised reward, or avert the penalty, for partial obedience is disobedience. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. It could not be otherwise; for since God is the author of the whole law, we dishonor him if we do not render obedience to the whole law. If we willfully refuse to keep one of the commandments, we show that we do not keep the other nine out of any special regard to the Lawgiver, but because it is convenient or for our self-interest to do so. We do, therefore, really dishonor God by violating one of his commandments as truly as though we violated them all.

Turning to consider this law, upon the observance of which our eternal destiny depends, we find that the Sabbath commandment is the most honored of them all. The fourth commandment is the one chosen to make known to men who the maker of the law is. It is true that three other commandments contain the word "God," but there is nothing in them to designate who is referred to. "There be gods many and lords many, but to us there is but one God, the Father, of whom are all things." 1 Cor. 8:5, 6. The fourth commandment expressly declares that this only true God, the Creator of heaven and earth, is its author.

This law is almost universally recognized as the embodiment of all morality, the summary of all law; and the open violation of nearly all of them, especially the first three, and the sixth, seventh, eighth and ninth, is considered a flagrant sin. The violation of the fifth and tenth is also theoretically considered a sin, although practically those two commandments are little regarded. But whether men regard the commandments in their lives, or not, in theory they are generally ready to admit that they are all binding, with the exception of the fourth. The only reason of which we can think why men should thus lightly regard the fourth commandment, is that its violation is so common. Indeed, the custom of the people is often urged with all seriousness as a sufficient reason for not keeping the Sabbath. The Sabbath commandment is the only one concerning which men argue thus. They do not argue that God will not punish the thief because there are so many who steal; or that false swearing is now pleasing to God because it is so common. But in regard to the fourth commandment they seem to imagine that they can overawe God with numbers, and convert him to their way of thinking. But sin is sin, whether practiced by few or many. Men become accustomed to sin, so that its heinousness is lessened in their estimation; but it is not so with God. The multiplication of sin only serves to make it more offensive to him. In this age of the world, human life is held very cheap, and murders are so frequent that we read of the worst crimes with scarcely a second thought; but we are not to suppose that God is less moved by a murder now than when Cain killed his brother. The fact that a multitude join together to commit any sin, does not recommend it to him. He says, "Thou shalt not follow a multitude to do evil;" and he has expressly declared that "though hand join in hand, the wicked shall not be unpunished."

Who can tell which commandment God regards as the most sacred? It is beyond the power of man. When Christ was asked, "Which is the great commandment in the law?" he did not specify any one, but quoted the two great principles which cover the whole law. We have no assurance that God regards Sabbath-breaking as any less a sin than theft or murder. From the place which he has given the fourth commandment in his law, as the one to show the badge of his authority, his creative power, it would seem that if any distinction were made, Sabbath-breaking would be considered as the greatest of sins. But even if we were able to discriminate between the commandments, and say that one is greater than another, it would not release us from keeping the least commandment, for Christ says, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least [i. e., of no account] in the kingdom of heaven." Matt. 5:19. Following the verse in which James says that to offend in one point makes a man guilty of all, we read: "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:11. The fourth commandment may be supplied in place of the sixth, and we would then read, "For he that said, Do not commit adultery, said also,

Remember the Sabbath day to keep it holy. Now if thou commit no adultery, yet if thou break the Sabbath, thou art become a transgressor of the law. The same may be said of any other precept of the decalogue.

Sabbath-breaking, then, is a sin, and those who would be preachers of righteousness must give the Sabbath its proper place in the law of God. We do not teach Sabbath observance to the exclusion of the other commandments, but we exhort men to obey all the law, for that is the standard by which "God shall bring every work into judgment." "And it shall be our righteousness, if we observe to do all these commandments before God, as he hath commanded us." Deut. 6:25. E. J. W.

What They Want.

THE East Oakland *Vidette* is one of the best of the secular papers that come to our table. Its make-up is good, and it is not given to the scandalous personalities so common to political papers of both parties. It aims to be the exponent of the moral sentiment of the community, and therefore its utterances on the Sunday question are significant. The following paragraph shows that we have not been wild in our statement that what the people want, and are bound to have, is a Sunday Law that will be rigid and uncompromising, and will make no exceptions in favor of anybody. Further comment is unnecessary; the article speaks for itself:—

"It may be the result of education, or, perhaps, of hereditary faith, but we do not like to work on Sunday. We therefore want a Sunday Law which will be so plainly worded that evasion of it will be impossible. A law which will make violators of it punishable with such heavy fine and imprisonment that no one will dare to do otherwise than observe it. We want a law which will insure to the laborer his needed one day's rest in seven; a law which will give one day to the poor and dependent, of the enjoyment of which no capital or power can deprive them; a law which will recognize the civilizing and Christianizing influences of the American Sunday, either as a day of recreation or religious worship; a law which will compel every saloon, and other business house, to close its doors and do no business one day out of seven. In short, we want a Sunday Law; not one like the present, but one which can and will be enforced—and the more stringent it is, the better we shall be suited."

The Missionary.

A Slander Refuted.

SOME time since a correspondent of the *Missouri Republican* sent to that paper a slanderous account of the work and teachings of the Seventh-day Adventists in Denton, Texas. This was copied in many other papers throughout the country. A citizen of California, not a Seventh-day Adventist, wrote to Denton to ascertain the facts in the case. The following is the article, and the reply, which we publish with our thanks to the friend who furnished it:—

"The Second Adventists have been holding monster tent-meetings at Denton for several weeks, and are wonderfully worked up on their peculiar doctrine. They are engaged in their devotions night and day, and claim the second coming of Christ is near at hand. A special bed, with everything new about its furnishings, has been reserved for the Saviour's occupancy, when he arrives, ever since the meetings opened. Conservative Christian people are mortified, and have become wearied of these fanatical performances, and talk of having them stopped."—*Mo. Rep.*

DENTON, TEXAS, July 6, 1882.

JOHN TOPE, ANTIOCH, CAL.—*Dear Sir:* Yours respecting the Adventists who are holding meetings, is received. I have attended almost every meeting, and am well acquainted with Elds. Kilgore and Whitney, who are conducting the meetings. This is the first opportunity I have ever had of hearing their views presented. I am not an Adventist, but am a member of the M. E. Church. But I can say that all that has been said or published against them is false, and without any foundation whatever. I send you inclosed a copy of a reply sent to the *Missouri Republican*, by the leading citizens of Denton; and also a copy of a tract which I have obtained to send you, which will give you in short what

their views are. And as to the means of propagating their views, I have seen nothing but an earnest and solicitous appeal to the consciences and judgments of their congregations, which are made up of our best citizens. And their appeals are all from a *Thus saith the Lord*, and nothing else that I am able to discover.

JOHN B. NICHOLAS, *Postmaster*.
DENTON, TEXAS, June 19, 1882.

EDITOR REPUBLICAN: We take pleasure in stating that the above, clipped from the *Missouri Republican* of June 15, having reference to the Seventh-day Adventists now holding tent-meetings in our town, respecting the "special bed," "fanatical performances," etc., is a base and infamous falsehood, manufactured from whole cloth, and utterly devoid of even the semblance of truth.

We further wish to state that it is the boast of our citizens that in this place the religious and political opinions of every individual are held sacred; and we stigmatize the attempt that has been so ignominiously made to misrepresent us.

- C. L. HERBERT, Mayor.
- H. H. DAWSON, Hardware merchant.
- JOHN B. NICHOLAS, Postmaster.
- A. GRIFFITH, Hardware merchant.
- RUDELL & FERGUSON, Attorneys.
- CLEAVELAND BROS., Grocers.
- G. B. COLLINS, Ass't Postmaster.
- LOUIS E. MOUSSIER.
- I. D. FERGUSON, County Attorney.
- L. L. ZUMALTA, District Clerk, D. C.
- ELIJAH BIGGERSTAFF, County Surveyor.
- BEN. A. KEY, Stoves and hardware.
- E. H. EGAN, Book-keeper.
- DR. CHAS. EVERETT, Attendant and Spiritualist.
- J. B. SCHMITZ, Merchant.
- JOS. SCHWORZ, Merchant.
- O SCHEOVENELL, Watch-maker and jeweler.
- J. L. TOMPKINS.
- S. T. CARROLL.
- R. HARTMAN, Superintendent W. I. Range Co.
- SAMUEL THOMAS, Boot and shoe-maker.
- WILLIAMS & GREENLEE, Dry goods merchants.
- H. J. HOWELL, Jeweler.
- E. C. FAIN, Book-keeper of F. P. and S.
- D. A. ROBINSON, Real estate agent.
- A. GREEN & Co., Grocers.
- W. H. STAPLES, Auctioneer.

San Juan, California.

We closed our meetings in the tent last night, as the tent was wanted for the camp-meeting. We will hold a few meetings in a hall before leaving. The interest is as good as it has been at any time during our stay here. Twenty have taken their stand to keep the Sabbath. Others are interested, and confess that we have the truth, and will, we think, take their stand with us. They wish us to return after camp-meeting, and have a church organized here.

We partly organized a Sabbath-school. Last Sabbath, there were thirty-five present. We have held a children's meeting every Sunday afternoon. At the first meeting, there were thirty children present. Our tent was near the school-house, and we made friends of the children by distributing Sabbath-school cards among them when they came to see us pitch the tent. We hope to see many of these children saved in the kingdom of God.

We have had but little opposition. One minister challenged us for a public discussion. We consented, providing the majority of our regular congregation would sign a paper endorsing him as their representative; and there was nothing more said about a discussion. He preached against us in a hall, and we reviewed him at the tent, with good effect.

When we took an expression upon the Sabbath question, most of the congregation voted that the seventh day was the Sabbath. Only three voted that Sunday was the Sabbath. One of these was a minister; and on being asked to give the chapter and verse in the Bible that said Sunday was the Sabbath, he replied, in the presence of the congregation, that he had none to give.

We have sold some books, and have received several subscribers for the SIGNS. Our contribution box has received \$14.65.

It seems as though the work here is just begun. The people need to be established in the truth.

ISAAC MORRISON,
FRANK T. LAMB.

Sept. 28, 1882.

Ten Thousand Per Cent.

MR. JOHNSON dropped into the office of his friend Mr. Brown, in a mood decidedly blue, occasioned by a business investment which had proved a failure. It was a little after business hours, but Mr. Brown was still in his office and alone. He laid down his pen and greeted his friend with a familiar nod and a cheerful "How are you, Johnson?" "Sour as an east wind," was the response, as he looked at the beaming countenance of his friend, whom he had known for many a year, and whose counsel he had sought many a time and scarcely ever had been disappointed.

There appeared to be a little more than the usual brightness in Mr. Brown's face as he wheeled his chair around and bade his friend be seated in another. Mr. Johnson noticed it, and said:—

"What are you up to, Brown? Had a streak of luck, eh?"

"Oh no, Johnson," he replied, "nothing unusual or new in particular. I was only thinking of a little investment I am just about making."

"I thought so," said Johnson, "and a good one I'll be bound."

"I think so," was the reply. "What would you say to ten thousand per cent.?"

"Ten thousand per cent.! You are raving."

"Not a bit of it," said Brown. "And the very best of security—a regular royal pledge."

"Now I know you are crazy. Who ever heard of such a thing?"

"Crazy? Not a bit of it," said Mr. Brown, and he added: "This," wheeling around and laying his hand upon a paper on his desk, "is a check which I have just signed, and intend for a poor Western missionary whom I know, and have just heard is sick and in much need. The Scriptures say that 'He that giveth to the poor lendeth to the Lord,' but I was never awakened to the fact of what interest he pays until yesterday, when our preacher startled me by saying he had promised *ten thousand per cent.* I pricked up my ears at the statement, and waited curiously to hear the proof; and there it was sure enough in Matt. 19: 29: "And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands for my name's sake, shall receive a *hundred fold* and inherit eternal life."

"I was struck at the sound of *ten thousand per cent.*, but I figured it out, and found it correct. The preacher was very much in earnest, as he declared the Lord's dividend. He was as enthusiastic as a stock-broker, only in an infinitely more noble cause. I was very much impressed at the time with the thought, and, in fact, have been ever since. It was in my mind when you came in. Not that I can lay claim for a moment to the spirit of self-sacrifice which the text quoted indicates, but my gift to the poor is a loan to the Lord, and I am not afraid but that I shall reap a good dividend."

"You take a worldly-wise view of the matter; don't you?" inquired Mr. Johnson.

"Perhaps I do; but it will bear it, although it is only one view of—" Here the office door opened, and the conversation was at an end; but Mr. Johnson went on his way comparing his own unlucky investment with the small one of Mr. Brown's, which had yielded so large a return in solid pleasure, and who could tell what per cent, was laid up for him in the Lord's treasury.—*Sel.*

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HAND-SHAKING is a power. The politician employs it with effect to win votes. The Devil's recruiting officers make free and constant use of it. The church only is chary in its employment. In the heartiness of their greetings, the saloons try to make it appear that the churches are cold, and have no cordial welcome for those who drop into their meetings. The result is that the saloons have gained, and the churches lost, many a promising, warm-hearted, socially inclined young man. A warm grasp of the hand might have retained them. The cordial feeling is in the churches. There is more real warmth in them than in the saloons, but the members have not been trained to show it. Let it be manifested. Organize a hand-shaking brigade, if necessary, of every member of the church. Stop after the prayer-meeting a little, for practice. Don't shoot for the door as if you were glad to get out of such a place. But don't shake hands as a mere formality—put your heart into it.—*S. S. Times.*

The two principal things are wisdom and health.

Temperance.

Doing Penance.

BY ELD. G. D. BALLOU.

A GENTLEMAN who is a strong anti-liquor man said to me the other day, "I don't like your temperance principles as set forth in the SIGNS OF THE TIMES." "What is the matter with our temperance principles?" I inquired. "Oh, you are too radical; you would have a man do penance all his life." By further conversation I found that he was a user of tobacco, and that tea and coffee were his favorite beverages. He was very much out of health, in a general way, beside being afflicted with a painful affection of the eyes. This little incident set me to wondering who it is that are doing penance, those who conquer their depraved appetites, or those who let their appetites run riot after vile narcotics and stimulants, and then suffer with vertigo, dimness of vision, sick headache, nervousness, loss of appetite, palpitation of the heart, and many other ills that are directly traceable in thousands of cases to the use of these substances.

I am sure that if the use of tobacco were enforced as a penalty in our reform schools and houses of correction, there would go up such a cry against it as was never before heard in the land, and the old veterans of the tobacco-using fraternity would shout most lustily against it. And why? Because they know by experience what a loathsome, health-destroying thing tobacco is, and they feel sorry to see the youth ruined by such a habit.

And now old, but hitherto vanquished veterans, let me ask you to do one of three things. (1) Come out and avow to the youth that tobacco-using is right and a blessing to the race, and invent some manly way of defending it, and thus still the voice of conscience that continually warns you of your influence in leading the youth astray. Or, (2) Do your smoking, chewing, snuffing, and dipping, on the sly, so that no one ever will know it. Or, (3) Quit the use of the noxious drug entirely. We recommend the last. Then your words of caution will have weight with the young, and you may be the means of saving some from a life of slavery and suffering. It will not kill you to quit. After a day or two you may think you are going to die, but you will not. Just lay your business by, stand firm to your resolutions, take a few hot baths to draw out the poison, seek help from above, and you will come out clean after a few days, or weeks, at most. Don't just stop for a week, to see how you will feel, but quit for eternity. If you have been using a great amount, or if what you have used has had a marked effect on your health, moderate the quantity one-half for a few days, and then drop it entirely. Be consistent and determined, and success will crown your effort.

And let no one be guilty of discouraging any person who wants to leave the use of tobacco. After all, what a wretched way of doing penance, to squander money for the gratification of a useless appetite, and thus bring misery and suffering upon the race.

If you want a man to do a mean thing ply him with liquor. If he has been gently reared and is sensitive and fastidious, give him a good dinner, let his drink be of the finest wines, and gradually you will overcome his sensitiveness and bring him to look upon woman's virtue as a myth, upon the property of another as wrongfully retained from him, and upon the life of a man as of little consequence when barring his progress to the gratification of his passions.—*Anvil.*

THE manufacture and sale of intoxicating liquors as a beverage, is either right or it is wrong; there is no neutral ground that any one can occupy touching this matter. If right, it should be placed upon an equal footing with every other legitimate business; if wrong, no amount of license money can ever make it right.

Is it any wonder our boys become easy victims to the rum demon, when we make bar-rooms our lounging place; when we invite the liquor-seller and liquor-drinker to our homes, introduce them to our boys, make them our boon companions? Don't wonder, father, at your boy's ruin. You opened the door and pointed the way.—*Rechabite.*

The Home Circle.

NOW THAT THE DAY IS DONE.

THE sun goes down in his regal glory,
The sun goes down, for the day is done;
With darkness ends forever the story
Which first in the rosy morn was begun.
What if this day were the final one?
For good or for evil 'tis written forever—
One page in the book of Time, which never
Can altered be by human endeavor,
Now that the day is done!

In the deepening twilight I sit and ponder
On all that this vanished day may have brought;
Has it filled the promise of morn, I wonder?
Have its hours with pleasure or pain been fraught?
Shall we ever regret that its course is run?
How many who bravely went forth in the morning,
All fear of possible danger scorned,
Lie stark and cold—oh, pitiful warning—
Now that the day is done!

How many thousands, in anguish and sorrow,
Are watching the shadows of night descend,
For this dying day was once that to-morrow
On which they counted as on a friend.
But alas for the friend they leaned upon!
He has proved the traitor to mock and bereave them—
His sunshine has been but a cheat to deceive them,
And naught but the dregs in the cup does he leave them—
Now that the day is done!

But in many a home that was filled with gladness
When the morning broke, there stalks to-night
A phantom that turns all joy into sadness,
That casts on all coming time its blight
(Alas, that the day was ever begun!),
And little it comforts those hearts in sorrow
To know that the sun will rise on the morrow—
His rays can never their old charm borrow,
Now that the day is done!

But just one day is the old world older,
But just one day are we nearer the end.
Have hearts grown warmer, or have they grown colder?
Have we raised up the weak or assisted a friend?
What if this day were the final one?
From the flush of the morn to the sun's last setting
The world has been toiling and striving and fretting,
And what has been gained that was worth the getting,
Now that the day is done?

—Vandyke Brown.

Johnnie's Temptation.

"Oh dear! I can't get this example," and down went book and slate in a very impatient way.

"If you will let me, I think I can help you," said a voice near.

Johnnie looked up in surprise, for he thought he was alone, and was more astonished still when he saw before him his mother's washer-woman's son. They both attended the same school in N—village, and it had been Johnnie's delight to tease Willie about his clothes and encourage others to do the same. Only that morning Johnnie had hid his hat at play-time, and put a stick in his dinner-basket.

"Did you get it?"

"Yes."

"Are you willing to help me after hiding your hat?" Johnnie thought of the stick and determined to take it out as soon as possible.

"I found it very easy. What is it you don't understand?" and the despised washer-woman's son sat down on the grass by the merchant's son, and together they soon had the knotty problem solved. Without stopping to thank him, Johnnie took his book and slate and went into the school-house to remove the stick from Willie's basket. Willie looked up in surprise at his sudden departure, but seeing some boys coming, thought Johnnie was ashamed to be seen with him. With a flushed face he wandered off alone till the bell rang. It was near the end of the term. The teacher had offered a prize for the best number of marks during the term in arithmetic. Johnnie, among others, was trying very hard for it. His father had promised him a velocipede if he obtained the prize. As the time drew near, the boys knew the prize was between Johnnie and Willie, but it was hard to tell which would get it. Two weeks before the time the teacher gave out an example. The boys were to work it out and bring it in on paper, and at the close of school the one who got it right was to explain before the company. Two days after, as Willie was going with clothes to Mrs. Brown's house, he stopped to see Johnnie rowing his little sister in a small boat, which was on a lake near the house. As he stood watching, a little black and tan dog came running down to the water. As soon as he saw his little master in the boat, he made a spring and landed

on the edge, upsetting it and throwing them in the water. Willie knew Johnnie could not swim, so he jumped into the water. He caught Lillie and brought her to the shore and laid her down to go for Johnnie. Their cries had brought Mrs. Brown and the servants to the spot, who cared for Lillie. Willie found it more than he could do to keep Johnnie up in the water, for he held on to him so he could not swim, and being as large as Willie, they both went down together. Mrs. Brown's gardener brought a rope, and when they saw them come up threw it to them. Johnnie caught it, but Willie's strength was gone, and he sank again. The gardener gave the rope to Mrs. Brown and the servants, who attended to Johnnie, while he swam out for Willie. He brought him to the shore, but it was some time before he became conscious. He was placed in Johnnie's bed and the doctor and his mother sent for. The doctor thought it best not to move Willie for a day or two, until he was stronger. The day after, Johnnie sat by Willie's bed, waiting for him to wake. Willie finally opened his eyes.

"Oh, I am so glad you're awake. I want to talk to you."

"Do you? About the example?"

"No; you know we were not to ask anyone about it."

"Yes, I forgot. It seems a week since yesterday."

"You know the day you showed me how to do the example?"

Yes, Willie did remember it.

"Do you know I was mean enough to put a stick in your dinner that day?"

"I didn't find any."

"No; I went in and took it out. What made you so patient when all us boys tried our best to torment you?"

"Because I am trying to be a Christian."

"Well, you are a strange boy. Do you know you almost died trying to save me?"

"The Lord died to save us all."

"But wasn't you afraid when you thought you was going to die?"

"Oh no; I am not afraid to die."

Just then Johnnie's mother came in and told them Willie must not talk any more then. The next day Willie went home. It was only a week now before school closed; the example was in everyone's mind. The boys were to give in their papers the day before, so the teacher could see who were right. Each boy passed up and laid his paper on the desk and took his seat again. The teacher laid them in his desk and closed it. At noon the scholars had an hour for dinner. Most of them went home. After they had gone two boys entered and looked around.

"The coast is clear."

"What do you want to take it for? You won't get it."

"I don't want it. I only want him to be wrong. Every one made such a fuss when he saved Johnnie Brown, if he gets the prize he will be too proud to come here to school; he'll have to go to a private school when his mother gets rich washing."

They went up to the desk, and looking over the papers, took out the one with Willie Dean on it, and put in another in its place. After fixing things as they were, they went out, taking the paper with them. As the door closed, a little black head peeped from behind a bench, and Sally Jones looked as if she meant to do something. Taking her basket, she went to the window and climbed out, seated herself under a tree, where the boys saw her quietly eating her dinner. She watched them tear up the paper and hide the pieces in a hole in a tree.

"Go, get us a match, Sally, will you? We want to burn out a hornet's nest that is in here."

"I can't reach the matches, but here is some more paper for you."

"All right. You go Jim."

"No, I won't; you come with me."

Jim felt guilty, and was afraid. So putting the paper Sally gave them on top, they went after the matches. As soon as they were gone, Sally pulled out the paper, as she knew there were no hornets there, and taking out the white papers and hiding them in her basket, she put the other back and went off. She ran as fast as she could to Johnnie Brown's house and asked to see him. Mrs. Brown called Johnnie, but Sally stood looking at both with red cheeks and flashing eyes. They both looked at her in wonder.

"What do you want of me, Sally?"

"I want to whisper. I'm afraid some one will hear."

"Don't you want me to hear?" asked Mrs. Brown.

"No ma'am; if you won't be angry."

"No;" said Mrs. Brown, smiling, as she walked away.

Sally took Johnnie's hand and went out under a tree, where she sat down and told Johnnie to. Johnnie obeyed, wondering what would happen next. Sally emptied the contents of her basket in her lap.

"There, do you see them, Johnnie Brown?"

"Yes; what are they?"

"Well, they are Willie Dean's example. The boys went and stole it and tore it up, and was going to burn these, only I stole them, too, I did."

"Who did, Sally, and how did you know it?"

So Sally told him all about it.

"Never mind, Sally; I'll paste them together and put them back."

"You won't tell, will you? because Jim and Louis might hurt me if they knew I told."

"No, I won't tell. I'll fix it all right."

After making him promise again, Sally went away. Johnnie sat in a very thoughtful mood. Here was a great temptation; if he did not put them back, he would likely get the prize, for there was another with Willie's name, Sally said, and Mr. Forbes would never know. He thought for a long time about all Willie had done for him in saving his life, and he got up, determined to ask his mother's advice, which he did, not forgetting to tell her how he had been tempted. His mother thought it best to tell Mr. Forbes, who looked at the paper, and finding it right, told Johnnie he would arrange it, but not to say anything about it. The next day the room was crowded with the friends of the children. After the exercises were over, Mr. Forbes arose to tell who had received the prize. He cleared his throat, and looking around, said, "Willie Dean is the only one who is right; he may step forward and explain it on the board."

Willie stepped forward, and after explaining it satisfactorily received a handsome book. Mr. Forbes then said: "I have now another prize to give, which I did not offer, but I think all will agree with me that it is well deserved. There were two boys whom you all know, who have kept very close in their marks all the term; this example was to decide which deserved it. Two boys in this school, for reasons which I do not know, saw fit to try to take the prize from Willie. During my absence they took his paper from my desk and placed another in its stead. I will not say how Johnnie Brown got it, but he did. If he had destroyed it, he would likely receive the prize. He worked hard for it, and when it was almost in his grasp, he manfully came to me and told of the deception. I know the boys who did it, and if I return next term, it is according to their behavior whether they return or not. John Brown may now come forward and receive a prize for proving himself a boy that will do right in the face of temptation."

There was loud applause as Johnnie received his prize, and one father and mother felt proud of their son. He received the promised velocipede, and Willie enjoyed a great many rides on it, for Johnnie found it was better to be poor and honest, than to be rich and dishonest.—Mrs. M. E. Kidder, in *Christian at Work*.

Seed Among Thorns.

A WOMAN of the world went to church. After dinner her husband asked her, "What was the text, wife?"

"Oh, something, somewhere in Generations; I've forgotten the chapter and verse. Mrs. High sat right before me with a Mother Hubbard bonnet on. How could I hear anything when I could not even see the minister? I wouldn't have worn such a looking thing to church if I'd had to go bare-headed."

"How did you like the new minister?"

"Oh, he is splendid! And Kate Darlin was there in a Spanish lace cape that never cost a cent less than \$50; and they can't pay their butcher's bill, and I'd wear cotton lace or go without any, first."

"Did he say anything about the new mission fund?"

"No. And the Jones girls were all rigged out in their yellow silks made over; you would have

died laughing to have seen them. Such taste as those girls have! And the minister gave out that the Dorcas Society will meet next week for work at Sister Jones's residence—that old pokey place."

"It seems you didn't hear much of the sermon?"

"Well, I'm sure it's better to go to church, if you don't hear the sermon, than to stay at home and read the papers. And oh, Harry! the new minister has a lovely voice; it nearly put me to sleep. And did I tell you that the Riches are home from Europe, and Mrs. Rich had a real camel-hair shawl on, and it didn't look like anything on her."

A long silence, during which Harry thought of several things, and his wife was busy contemplating the sky-view, when she suddenly exclaimed: "There! I knew I'd forget to tell you something. Would you believe it, Harry, the fringe on Mrs. Jones's parasol is an inch deeper than mine, and twice as heavy. Oh, dear! What a world of trouble this is!"—*Sel.*

Religious Notes.

—There are sixty Methodist churches in New York City.

—In the United States there is one regularly ordained minister to every 700 inhabitants, while in India, China, Japan, and Africa, there is only one missionary to every 2,000,000 people.

—The *Christian Union* thinks that Moody's career as a special itinerating evangelist is fast drawing to a close, and that in a few years his name and work will be a pleasant memory, and nothing more.

—At the Franklin Baptist Association held at McLeansboro recently, strong resolutions were adopted on the Sunday question, asking for not only a strict discipline in the churches, but for an enforcement of State laws.

—The California correspondent of the *Christian Statesman*, in a recent communication to that paper, made the following statement: "Politics and the political and secular press do much to mould the sentiment of the pulpit."

—A "captain" in the Salvation Army, in England, accepted a gold watch as a testimonial of respect from the people of the district where he had been laboring, and was discharged from the army in consequence. Two "lieutenants," who had accepted similar gifts, were also discharged, but were restored to their position on returning the presents.

—The *S. S. Times*, says: "The New Testament Revision took off the head of at least 10,000 sermons, more or less. And 10,000 more sermons—and not less—would have their heads taken off if the Bible facts or Bible figures on which they are based were examined more critically. The Bible text is inspired; but sermons from Bible texts are commonly not inspired."

—The Young Men's Christian Association of Chicago has sent invitations to the ministers of the northwest for a Convention to be held in that city on the 11th, 12th, and 13th inst., to consider the question of revival work during the coming winter. Over 450 ministers have signified their intention to be present. Several eminent clergymen from Europe and America will deliver addresses.

—The parishioners of a clergyman in Scotland, in expressing to him their aversion to the use of manuscript sermons, asked: "What gars ye take up your bit papers to the pulpit?" He replied that it was best, for, really, he could not remember a sermon, and must have his paper. "Weel, weel, minister," they retaliated, "if ye canna remember the sermon, then dinna expect that we can."

—The *Iroquois County Times*, published at Watseka, Ill., gives an account of the S. D. Adventists' camp-meeting recently held there, and speaks very highly of the order on the ground, and of the principles taught and practiced by our people. It says, in closing: "We should be glad to welcome back the Seventh-day Adventists another year, and in this we but echo the unanimous sentiment of the people of Watseka."

—We hardly know how to characterize the action of the Methodist Conference in adopting a "telegram of brotherly sympathy to S. A. Redding, who lingers just on this side the river, and ever expects to pass over into the good land beyond." There seems to be just a little doubt as to the goodness of the land to which he is immediately going, or else their action was a farce. The Conference meant well, but it is hard for the best of men to reconcile a false doctrine with common sense.

—There is said to be a young preacher in Richmond, Va., who uses in his sermons such language as this: "Uncomprehensible eternities," "redemption-conditional creation," "internal self-determination impaled upon the sharp retribution of an overmastering omnipotence," "the ethical activity of inert masses," "the interior divinity flashing forth in transfiguring splendor and revealing the separateness of the Son of God," etc. All of the preceding was taken from one of his published sermons. That man could study the sermon on the mount with great profit.

—The following was adopted at the closing meeting of the Methodist Conference recently in session in Oakland: "*Resolved*, That we believe the American Sabbath, the day of rest incorporated in the organic structure of the nation, is a recognition of the doctrine of the decalogue and the authority of God; that any attempt to abolish or change the day is an attempt to destroy the national life; that the civil Sabbath in the Republican States depends upon the ballots of the citizens; that it is the duty of the Christian citizen to cast his vote where it will best promote the highest interests of the Christian Sabbath."

—The National German Catholic Central Society, in session last week in Milwaukee, adopted a resolution in regard to prohibition, from which the following are extracts: "We believe in being temperate in all things, drinking included, and practice and recommend the same course; that we consider erroneous and unwise the condemnation and prohibition of the gifts which Providence has bestowed, such as wine and other beverages secured from fruits and grain; that we consider the present prohibition agitation as a mental epidemic, lacking logical and moral educational principles; that we especially protest against a prohibitory declaration that the poor-houses and jails throughout the country are filled through the effects of the license system." "We are of the opinion that the attacks of Prohibitionists upon personal liberty endanger the stability of our American institutions. Whoever wishes to support the latter should oppose prohibition." In this connection we also note that the California Methodists in their recent Conference, protested against any special prohibition agitation, believing that the country is not ready for it. They don't want a prohibitory law until all men are prohibitionists.

News and Notes.

—News from Pensacola, Florida, state that the yellow fever is still on the increase.

—The coinage at the San Francisco Mint for the month of September was \$4,000,000.

—The reduction of the national debt during the month of September was about \$16,000,000.

—The Emperor of Austria has contributed 100,000 florins for the relief of the sufferers by the floods in the Tyrol.

—The immense sugar refinery of Harrison, Havemeyer & Co. at Philadelphia, was burned on the 25th ult. Loss, \$1,000,000.

—Judge Folger, Secretary of the Treasury, has been nominated by the Republicans of New York, for Governor of that State.

—Small-pox is raging at Cape Town, South Africa. There have been over 2,000 cases, mostly natives. Of these, 600 have proved fatal.

—There is evidence of cholera in the State of Chiapas, Mexico. In Axtla, with a population of 5,000, there were twenty-eight deaths in one day.

—Miss Frances E. Willard, President of the National W. C. T. U. has promised to come to California next spring, to labor in the temperance cause.

—The New Orleans *Times-Democrat* estimates that the flood of 1882 costs the South-west over \$26,000,000, of which \$15,000,000 fell to Louisiana's share.

—It is estimated that the corn crop of Texas will reach 170,000,000 bushels. The value of the State's agricultural products is placed at \$100,000,000.

—Dr. R. H. McDonald, President of the Pacific Bank, San Francisco, was nominated for Governor of California, by the newly-organized Prohibition Home Protection Party.

—Earthquakes have continued in Panama since the 7th ult. The losses at Panama amount to \$250,000; at Aspinwall they amount to \$1,000,000. There have been four deaths.

—The boys of the Somerville Glass Works, Boston, struck for higher wages; but the Chief of Police threatened to make them go to school, and they at once resumed work.

—A law just passed in Denmark provides that all drunken persons shall be taken home in carriages at the expense of the landlord who sold them the last glass. Now, that is civilization.

—Eight of the principle lecturers of the Women's Suffrage Association are to lecture in Nebraska until the election. At that time a vote is to be taken on the Woman's Suffrage Amendment.

—One of the severest storms ever known in that place occurred at Red Bluff, Cal., October 1. Both the hail-storm and the heavy rain which followed, were accompanied by heavy thunder and lightning.

—In an interview between Said Pasha, the Turkish Prime Minister, and the Greek Minister, at Constantinople, the latter declared that Greece would not renounce an inch of territory ceded to her by the Porte.

—The Pennsylvania Railway Company is placing upon the engine of each of its trains a tin box containing bandages, lint, liniments, etc., which will be accessible to conductors and other train hands in case of accident.

—Dr. Norman Kerr, the medical temperance worker, estimates the annual morality of the intemperate in Great Britain at 40,500, and the indirect mortality resulting from intemperance at double that number.

—Governor Hawkins, of Tennessee, says that the prospects of the South as a manufacturing section are very flattering. About \$2,000,000 are now invested in Tennessee in cotton factories, which are paying large profits.

—The Khedive will shortly issue a decree granting amnesty to all officers, from captains downward, engaged in the rebellion, except those who participated in the riots or joined the army since the beginning of the campaign.

—The Republicans of the Second Congressional District, Louisiana, succeeded in making their nominations only after a free fight, in which many were knocked down, pistols were drawn and fired, and the Sergeant-at-arms was fatally stabbed.

—Judge Jere Black has espoused the cause of the Mormons, and will present to the Secretary of the Interior an argument in favor of the removal of Governor Murray, of Utah, and also to prove that the Utah Commission is unconstitutional.

—A party of horsemen belonging to the French topographical expedition, was recently attacked by brigands near Tunis. The French commander was killed, and seven of his men disabled. The brigands lost thirty killed and fifty wounded.

—Two men in Virginia recently settled a long-standing feud under peculiar circumstances. While service was quietly progressing in the Baptist church, the people were startled by the sound of fire-arms. A panic ensued, in which many persons were injured. Both the men were killed.

—The Porte has addressed a note to the British Ambassador, demanding to know what steps are contemplated by his Government in regard to the withdrawal of the British troops from Egypt, as they are no longer needed in that country. It will doubtless be some time before the Porte receives an entirely satisfactory answer.

—The saloon-keepers of Union Grove, Wis., were greatly incensed against a minister because he stated in a prohibition convention that the business men of the place favored license. They claimed that such a statement gave their town a bad name. It is a good sign when rum-sellers begin to feel that their business is a disgrace.

—The Railroad Commissioners of California, at a recent meeting, passed a resolution fixing the maximum rate for transportation of passengers on all roads in this State at four cents per mile, and that in fixing the rate of fare for passengers, the distance shall be estimated at the nearest whole number of miles, and the charges shall be estimated at the nearest multiple of five cents.

—The system of selling goods on installments, with the proviso that the seller may seize the articles whenever a single payment has been neglected, and that without refunding anything, has received a blow in an English County Court. The Judge described the agreement in common use as most infamous, and ordered a nonsuit, declining to hear the plaintiff's solicitor or to grant a case of appeal.

—One of the speakers in the economical section of the British Association, which recently met at Southampton, England, claimed that the stature of the various populations in the British Islands had been sensibly diminished by the use of tobacco. In the same section a warm discussion took place on the question of liquor licensing, and Professor Bourne claimed that an increase of the duty on spirituous liquors was necessary, seeing that the greater part of the revenue derived from this source was expended directly in preventing, punishing, and repairing the evils which result from the liquor traffic.

—*S. S. Times*.
—The *Monitor* (Catholic), on the "End of the Egyptian Struggle," says: "Gladstone's oft-repeated promises, if they are fulfilled, will not satisfy the people of England, who have no desire to be taxed to carry on a fracas against a section of the Egyptian people for the mere glory of marching up the hill and down again. In the meantime, Russia is rapidly getting her munitions of war in handy places for ready use; France and Italy are burnishing up their armor, and, if the 'signs of the times' point to anything, they designate a determination among the European powers to prepare for a terrible conflict at no distant day, a war that will change the boundaries of some European countries, and make England sorry that she ever entered upon the Egyptian imbroglio."

—An interesting case is under advisement by a San Francisco Court. The law makes it a crime to admit or permit a child under sixteen to enter or remain in a saloon or any place of entertainment where liquors are sold, exchanged, or given away. Three girls, from eight to twelve years of age, were sent to a saloon by their parents for beer, and were admitted and the beer sold to them. The defense is that the law does not apply to children sent by their parents on an errand. How the defendant manages to squeeze such an idea from the cold and dry letter of the law, or its evident spirit and purpose, either, is more than ordinary mortals can divine. It is difficult to see how parents can give permission for the violation of the law. It is a law for po regulation in society, and not for parents merely, who may or refuse to consent to its avoidance.—*Record-Union*.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 5, 1882.

To R. F. E.—We have no copy of it.

SOMEBODY sends an order for the Special Edition of the SIGNS, but gives no name or address. The envelope bears the postmark of Dublin, Neb. Who is it?

No paper Next week.

THE date of this paper is the time of the commencement of the camp-meeting at Healdsburg. Next week, Oct. 12, there will be no paper published, as we wish all the hands to have the opportunity of attending the meeting.

Prospects for Camp-Meeting.

ELDER ISRAEL sends us (Oct. 2.) very cheering news from Healdsburg. Preparations for the meeting were well under way. The rain had laid the dust nicely and the weather comes off warm and pleasant, as it always does in California after a rain. Everybody is looking for a good meeting, and we believe they will not be disappointed.

Early Rains in California.

THE rainfall Sept. 16 was quite heavy in some places, and the area covered by the rain was quite large. Early on the morning of the 30th it commenced to rain again, and during that day and Oct. 1 the fall was considerable, especially for this season of the year. This is the first time within our knowledge of California that it rained twice in September. Of course this is no proof that we shall not have a pleasant fall. We had two weeks of splendid weather since the other rain.

The papers state that the Indians in Butte County are predicting a wet winter, and are already making preparations to guard against the heavy floods. We never knew Californians to frown at the idea of a wet winter.

Guide to Correct Language.

WE have before noticed this work, by Prof. G. H. Bell, late of Battle Creek College. The author has the publication and sale of the book in his own hands now. His address is South Lancaster, Mass. We are sending for a quantity for the benefit of our apprentices and others in this office. No printing-office should be without it.

The Bliss of Ignorance.

WHEN Bishop Ames was once holding Conference in Illinois, a preacher, who looked with disdain upon educated ministers, made a speech against such, and thanked God that he had never been to college. "Do I understand," said the Bishop, "that the brother is thankful for his ignorance?" "You might consider it in that light," he replied. "Then," added the Bishop, "I think he has much for which to be thankful."

It is not alone in the Methodist Church, nor in "the rural districts," that we find professed teachers who feel complacent in their ignorance; who boast that they do not understand the words which the Holy Spirit has given to us for light and instruction (See 2 Peter 1: 19-21, and 2 Tim. 3: 15-17), and look with disdain upon those who will not rest content with the same degree of ignorance which they so justly claim. And yet, in the words of Solomon, they are wiser in their own conceits than seven men who can render a reason. *From all such, we pray, Deliver us.*

Quackery in Hebrew Exposed.

SOME time since, there was sent to us an article first published in the *Popular Science Monthly*, in which the writer attempted to prove that our translation of Genesis, in which is given the age of the patriarchs, is incorrect; that the true reading of the Hebrew makes Adam's age 139 years instead of 930. We were well aware that it was incorrect, and laid it aside for examination, but before we found time to attend to it, the editor of the *Review and Herald* had referred it to

Dr. Harper, who is undisputed authority on such questions, and received the following answer:—

ELDER URIAH SMITH:

Dear Brother,—

The article referred to has already been called to my attention several times. I can only say in reference to it; 1. That subsequent numbers of the *Popular Science Monthly* contained replies to this article, and that it would only be fair if those papers which published the article would also publish the reply. 2. That no more false conception of Hebrew syntax could be penned than that which lies at the foundation of the article. The writer shows himself to be lamentably ignorant of the most common principles of the language. A more brazen, unreliable, unscholarly statement could not well be imagined. It is so absurd as to be unworthy of a reply.

Yours truly,

W. R. HARPER,
Baptist Union Theological Seminary, Chicago, Ill.

Newspaper Change.

MR. J. B. IRISH, late of Iowa, has purchased a half interest in the *Oakland Times*, and taken editorial control of the paper. Mr. Irish comes to this city with a well-established reputation as a journalist and a politician. In his hands the *Times* becomes a Democratic paper. Each party has now a representative paper in Oakland.

Sunday in California.

MANY of the secular papers and politicians fail to see why we should take so much interest in the political campaign in this State, seeing that our paper has been kept entirely aloof from politics heretofore. They look at the matter with the eyes of politicians, and yet they know that we are conscientious observers of the seventh day of the week, which is the Sabbath of the Lord, and that political editors and speakers are demanding a Sunday Law so rigorous, enforced by penalties so heavy, that *no one* will dare to transact any business on Sunday. This is a direct infringement on our rights as citizens and Christians. These editors and speakers largely admit that it is not a matter of conscience with them, and ministers, as A. J. Nelson for instance, openly declare that conscience must be subordinated to civil law! Others advocate the Sunday Law professedly on "sanitary" grounds alone, and preach stirring sermons on "police regulations." We do not object to their taking such a questionable course, if they see fit to act so inconsistently with the true position of ministers and Christians; we recognize their "free agency," and let them take their own course. But we do object to their efforts to subordinate *our consciences* to matters of worldly policy. We do object to any party, for the sake of gaining votes, announcing its intention to restrain us in the exercise of our constitutional rights in matters of religion. Ministers, acting as politicians, may subordinate their consciences as much as they please. We will give them the credit of knowing how little their consciences are worth, but will not admit that ours are equally valueless. We shall make known our principles and our rights as far as we possibly can.

Another important point they entirely overlook. This religio-political campaign is in the direct interest of a *counterfeit Sabbath*, an illegitimate substitute for the Sabbath—the rest day—of the Creator of the heavens and the earth. We love the Bible, and its Author, and its institutions. God has never acted without a reason. His institutions are not the result of chance or caprice. He gave his Sabbath as a memorial of creation, that people might know that he is God, the Creator of all. Eze. 20: 11, 12, 19, 20; Acts 17: 22-29; Rev. 14: 6, 7, and others. This memorial is set aside without a particle of Scripture proof or warrant, and a relic of superstition exalted in its place, and a great party in California stands pledged to make all men bow to the act of usurpation. And then politicians, whose vision has no wider range than to take in votes, rise up in wonder that we should take any interest in the matter! Of all people we should be most deeply interested. Who was more deeply interested in the law of Persia than Daniel, seeing that the law struck directly against his worship of the true God?

We have an important truth for these last days. See Rev. 14: 9-14. But we have not received it for ourselves alone. We owe a duty to God and to the world. The commandments of God, fourth commandment included, and the faith of Jesus, are the "present truth," and must be proclaimed to the world. Great events are near to come, and all nations and people must re-

ceive the warning. And shall we see the commandment of God assailed, despised, subordinated to human policy and to party politics, and sit still and say nothing? God forbid. Our prayer is that we may be yet more faithful, and give the warning with yet greater zeal for the honor of God and his truth.

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