

# The Signs of the Times.

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

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## The Signs of the Times.

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### GUIDE US TO-DAY.

Guide us to-day, O loving Care,  
Shielding our dangerous way  
The white mist binds the sky o'erhead,  
The gulf beside is deep and dread,  
Our course a maze, our path a thread.  
Guide us, Love's dearest care;  
Guide us this day.

Guide us to-day, sweet soul of Peace,  
Making men's hearts obey.  
Our naked breasts bleed at a wound,  
Oppression bows us to the ground,  
Our hearts faint at a cruel sound.  
Kind, calm, consoling Peace,  
Guide us this day.

Guide us to-day, O tender Grace,  
From zenith, shadows stray;  
A sad, deep murmur haunts the sea;  
The summer withers; and the free,  
Fresh wind has sighs of mystery.  
Guide us, O tender Grace;  
Guide us to-day.

Guide us, Love, Peace, and Grace!  
Guide us, divinest Light!  
Through all our work and care and woe,  
Through all the dizzy joys we know,  
Through that "Dark Valley" where we go,  
Guide us, Love's dearest light.  
To-day, to-night.

—Laura Sanford.

## General Articles.

### Luther Summoned to Augsburg.

BY MRS. E. G. WHITE.

LUTHER's pen was tracing words of truth that shook the very foundations of the papacy. "Whatever sermons and instructions do not exhibit and make known Jesus Christ, cannot be the daily bread and nourishment of souls. Therefore we must preach Christ alone." What words were these to come from a son of the Roman Church! Christ was exalted above the pope. Christ was lifted up before the people as the Lamb of God, who alone can take away the sin of the world. What marvel that Satan was enraged, and that all the power of the Roman hierarchy was excited against Luther?

The Reformer continues: "What is it to know Christ? and what good will come of it? I answer, To learn and know Christ is to understand what the apostle declares, namely, that Christ is made unto us, of God, wisdom, righteousness, sanctification, and redemption." "To believe is nothing else than feeding on this bread from Heaven."

Concerning the power of the church to remit sin, he writes: "The remission of sin is out of the power of pope, bishop, or priest, or any man living, and rests solely on the word of Christ and on their own faith. A pope or bishop has no more power to remit sins than the humblest priest."

To bring the truth more prominently before the people, Luther prepared theses setting forth the new doctrines, and engaged in public discussion of them with his opponents, at one of the leading universities of Germany. This discussion was listened to with deep interest. Educated young men marked with astonishment the

force of Luther's arguments from the Scriptures. They sought out the Reformer, and in private eagerly listened to his explanation of the word of God. They honestly desired to know the truth; therefore the entrance of God's word gave light to their understanding. The teacher's work was rewarded. When Luther was called to other fields, these young men, with the Bible in their hands, fearlessly proclaimed the words of life. Crowds came together to hear the truth, and many captives were released from the bondage of papal error. These young men became active and useful laborers in the church, and occupied responsible positions in the great work of the Reformation.

Luther saw that the cause of truth had little to hope for from those who had been educated in error, and he felt that its success must depend upon the rising generation. He says: "I have the glorious hope that as even Christ, when rejected of the Jews, turned toward the Gentiles, so we shall see the rising generation receive true theology, which these old men, wedded to their vain and most fantastical opinions, now obstinately reject."

These words of the Reformer contain a truth that should be heeded by those who are still pressing forward in the work of reform. Men are slow to renounce the cherished errors of a life-time. Many resolutely close their eyes, lest they see the light of truth. Oftentimes the clearest evidence from the word of God serves only to excite their hatred and opposition. Now, as in the time of Luther, the hopes of reform rest with the young, whose habits and opinions have not yet become stereotyped, and who therefore more readily yield to right influences. Converted to God, the youth of our time may, like the young men whom Luther instructed, fill an important place in the cause of truth.

The wide-spread interest excited by Luther's teachings aroused the fears of the papal authorities, and efforts were at once put forth to quench the dangerous heresy. A letter was written in the pope's name to the elector Frederic, urging him to withdraw his protection from Luther, and intimating suspicion of the elector's fidelity to the church. The Romanists had misjudged the character of the prince with whom they had to deal. Frederic of Saxony was a devoted servant of the church, but he was also a man of sterling integrity, and he would not sacrifice justice and truth, even to the demands of the pope. To the papal letter he replied, that Luther had uniformly expressed a willingness to defend his doctrines before proper judges, and to submit to their decision if they should be able by the Scriptures to convince him of error.

But the word of God was not the weapon most convenient for Rome to handle. It was the very thing that they did not want brought to light; for they well knew that the truths contained therein would not only condemn their unrighteous course, but would lay their lofty pretensions in the dust. The only weapons which they could safely use were prisons, torture, and death. Ere long Luther receives a summons to appear at Rome to answer at the papal tribunal to the charge of heresy. This command fills his friends with terror.

They know full well the danger that threatens him in that corrupt city, already drunk with the blood of the martyrs of Jesus. With indignation they ask among themselves, Shall every man who dares lift his voice against the sins of Rome be silenced by death? Shall we permit this great sacrifice?

Luther's teachings had attracted the attention of thoughtful minds throughout all Germany. From his sermons and writings issued beams of light which had awakened and illuminated thousands. A living faith was taking the place of the dead formalism in which the church had so long

been held. The people were daily losing confidence in the superstitions of Romanism. The barriers of prejudice were giving way. The word of God, by which Luther tested every doctrine and every claim, was like a two-edged sword, cutting its way to the hearts of the people. Everywhere there was awakening a desire for spiritual progress. Everywhere was such a hungering and thirsting after righteousness as had not been known for ages. The eyes of the people so long directed to human forms and human mediators, were now turning, in penitence and faith, to Christ and him crucified.

Luther and his friends knew that he could not hope for justice at Rome. They knew that there would be no safety for him on the journey to Rome, and no safety after his arrival. The Romanists had not been sparing in their denunciations of him, and once in their grasp no human power could release him. His friends were unanimous in the desire that he should receive his examination in Germany.

This arrangement was finally effected, and the pope's legate was appointed to hear the case. The instructions communicated by the pontiff to this official were as follows:—

"We charge you to compel Luther to appear before you in person; to prosecute and reduce him to submission without delay, as soon as you shall have received this our order, he having already been declared a heretic by our dear brother Jerome, Bishop of Asculan." "If he should return to a sense of his duty, and ask pardon for so great an offense, freely and of his own accord, we give you power to receive him into the unity of the holy mother church." "If he should persist in his stubbornness, and you fail to get possession of his person, we give you power to prescribe him in all places in Germany; to put away, curse, and excommunicate all those who are attached to him, and to enjoin all Christians to shun his society."

The pope goes still farther, and calls upon his legate, in order entirely to root out the pestilent heresy, to excommunicate all, of whatever dignity in church or State except the emperor, who shall "neglect to seize the said Martin Luther and his adherents, and send them to you under proper and safe authority."

Here is displayed the true spirit of Romanism. Not a trace of Christian principle, or even of common justice, is to be seen in the whole document. Luther is at a great distance from Rome; he has had no opportunity to explain or defend his position; yet before his case has been investigated, he is summarily pronounced a heretic, and in the same day, exhorted, accused, judged, and condemned; and all this by the self-styled holy father, the only supreme, infallible authority in church or State! The spirit of the dragon, "that old serpent, which is the devil and Satan," is seen in this transaction. Notwithstanding his cunning, he has in his rage forgotten to be wise.

Augsburg had been fixed upon as the place of Luther's trial, and thither the Reformer went. Serious fears were entertained in his behalf. Threats had been made openly that he would be waylaid and murdered on the way, and his friends begged him not to venture. Staupitz entreated Luther to come and take refuge with him until the storm should subside. "It seems to me," he wrote, "that the whole world is up in arms and combined against the truth. Even so was the crucified Jesus hated. I see not that you have anything else to expect than persecution. Your most prudent course is to leave Wittenberg for a time and come and reside with me. Then let us live and die together."

But Luther would not leave the position where God had placed him. He must continue faithfully to maintain the truth, notwithstanding the storms that were beating upon him. His language was, "I am like Jeremiah, a man of strife

and contention; but the more they increase their contentions, the more they multiply my joy. My wife and children are well provided for, my lands and houses and all my goods are safe. They have already torn to pieces my honor and my good name. All I have left is my wretched body; let them have it; they will then shorten my life by a few hours. But as to my soul, they shall not have that. He who resolves to bear the word of Christ to the world, must expect death at every hour."

### The Gospel Motive.

(Concluded.)

13. To suffer with Christ. "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." "For if we suffer, we shall also reign with him." "If so be that we suffer with him, that we may be also glorified together." 1 Pet. 4:13; 2 Tim. 2:12; Rom. 8:17.

14. To watch and pray. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." "Be like unto men that wait for their lord, when he will return from the wedding; . . . blessed are those servants, whom the Lord when he cometh shall find watching." But "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Luke 21:36; 12:36, 37; Rev. 3:3.

15. Moderation. "Let your moderation be known unto all men. The Lord is at hand." Phil. 4:5.

16. To induce us to fear the Lord, think upon his name, and speak often one to another. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:16, 17.

17. Love to the brethren. "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. 3:12, 13.

18. Comfort under bereavement. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Besides this I affirm to you, by the command of the Lord, that we the living, who remain at the coming of the Lord, shall not anticipate them who are asleep. For the Lord himself shall descend from Heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Afterwards, we, the living who remain, shall at the same time with them, be caught up in clouds to join the Lord in the air: and so we shall be forever with the Lord. 1 Thess. 4:13-18. Paul would not have his brethren ignorant of the hope based upon the resurrection from the dead, for he would not have them sorrow under the bereavement of friends, as those who are without hope. For as certain as that Christ died and rose again from the dead, so certain is it, that them that sleep in Jesus will God bring with him from the grave, the place of the dead. He then assures them that, although they might be alive at the second coming of Christ, they should not go before, or anticipate (see McKnight's trans.), or outstrip (Whiting's) their brethren who are asleep in the grave; and gives as a reason, the fact that Christ himself will come from Heaven in person, and then he will change us who are alive, in a moment, in the twinkling of an eye, and we shall all go up together in the clouds to meet Jesus, and then we shall be no more separated from him—no, nor our friends—and Paul exhorts us to comfort one another in our bereavement, with this blessed hope. God will bring them up from the grave; though dead, they shall live again, when Christ comes.

From this array of Scripture, it is evident to all that the motive by which those who preach

the gospel are to enforce obedience to its claims, to its requirements, and duties to God and man, is Christ's second coming, or those events connected with or dependent upon his coming.

If this be so (and who, I ask in all candor, is prepared to dispute it), then, I ask, if we present other motives than those found in the gospel, are we not assuming the prerogatives of Christ? Are we not taking the seat of the Man of Sin? Are we not the false teachers of these last days, spoken of by the prophets, by Christ, and the apostles? Are we not, in the strictest sense, Antichrist? In fine, are we not preaching another gospel than Christ's?

And what shall we say to such? What saith the Scriptures to such? for we would stand aside and let God speak.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

And Paul says: "Though we, or an angel from Heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If ANY MAN preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1:8, 9.

God help us, my brethren, to avoid this curse. Oh, let us examine into this matter, and see whether we are preaching another gospel, or enforcing the claims of the gospel of Christ by other motives than those chosen by Christ. And if so, God help us to repent and submit to Christ; and, as he commanded Jonah, go and preach to the people the preaching that he bids us. Jonah 3:2. Let us forsake all, leave all, turn from our own ways and the traditions of men, and follow Christ. And do you ask, What is following Christ in this respect? Let Christ himself answer.

"And he saith unto another, Follow me. But he said, Lord suffer me first to go and bury my father. Jesus said unto him, Let the dead bury the dead, but go thou and preach."—Preach what? That men should prepare for death? No; but preach—"The kingdom of God." Luke 9:59, 60.

Then "Jesus came into Galilee, preaching the gospel (good tidings) of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the good tidings." Mark 1:14, 15.

Paul "went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers [many] were hardened, and believed not, but spake evil of that way before the multitude"—What way? Why, disputing and persuading the things concerning the kingdom of God. That is, because he would preach the coming and kingdom of Christ, as the motive to induce men to repent and believe on Christ, &c., the church was displeased with it. Well, what did Paul do? Read on. He went out of the church and took all the disciples with him, and went over and hired a school-room where one Tyrannus taught school. And God blessed him richly, and wrought special miracles by his hands. Acts 19:8-12.

Thus did Paul, rather than to cease preaching Adventism—the coming and kingdom of Christ—as the great motive to induce men to yield and to accept the claims of the gospel. And so, my brethren, let us go and preach the preaching Christ has bid us—"The kingdom of God." Go into the churches and preach it; and when they become hardened, and believe not, but speak evil of this doctrine before the multitude, come out from them, leave the church, and take the disciples with you, and go and hire a school-house, hall, or barn, or go into the street; anywhere, rather than yield the motive of the gospel—than preach "another gospel" than Christ's coming and kingdom.

God commands you by this example of Paul to come out (and remember his will made known by example is as binding as though made known by precept) and have no fellowship with the unfruitful works of darkness; obey him, and he will bless you abundantly, as he did Paul, and bring you safely through, justify and crown you, and give you the kingdom.

And now, my brethren, I exhort you to be faithful—"preach the word"—"go, preach the kingdom of God." Fear not; God will protect you in the path of duty. And what your hands find to do, do with your might—do quickly—for Jesus our Lord is coming, and coming quickly, to give reward to his faithful servants.

Sinner! awake! awake!! repent. The Lord is coming, with all his mighty angels, to take vengeance on the wicked. Oh, sinner, flee to Christ—believe in him—lay hold on eternal life—quickly, quickly! or soon it will be too late.

The last sands of time are falling. The last wee comes quickly. Soon, soon the opening heavens will reveal Him. God help us all to be ready when he comes, to share with him in the glories of his everlasting kingdom. Amen.—*Advent Tract, No. 2.*

### Did Ezra Deceive Christ?

THAT is the real point of controversy in the debate now going on within the evangelical church. Let not the multitudinous clouds of scholastic discussion about "the Elohist," and "the Jehovist," and the "second Jehovist," and "the redactor," hide the main question. Nor should the unlearned suppose that the vital issue involved is one on which only those who can talk Hebrew are able to form a correct judgment. If it were so it would be cruelty in the Hebraists to bring the subject before the people at all; indeed, it would be cruelty in God to put the evidences of inspiration so high that only a few can see them. The real question at issue, Did Ezra deceive Christ? that is, did a good man deceive the God-man? is not so much a question of learning as of logic. It is not to be decided by uncommon learning, by uncommon sense.

It is admitted by Robertson Smith and the advocates of the new criticism generally that Moses is mentioned hundreds of times in the Pentateuch as doing, saying, and writing certain things, but they say that except in a few chapters (Ex. 20-23). Moses did not do, or say, or write those things, but that a good man named Ezra inserted Moses' name as a "legal fiction" into his own codification of laws to make them more impressive. The reason for believing that Moses did not write all the laws he is said to have written, is that some of them were not obeyed until the days of Ezra. Admit that to be so it is a question not of learning but of logic whether the non-enforcement of a law proves its non-existence, and whether Ezra could be a straight saint and a crooked, forging Chatterton at the same time.

But it is further claimed by the new criticism that not only the Jews, but Jesus also was deceived by the "legal fiction" of Ezra into believing that Moses really wrote the Pentateuch. We are reminded that Christ, when his deity was veiled in flesh, declared there was one subject on which he could not speak, because he did not know about it. From that it is argued that he might not have known some things which he *did* say—an inference much too strong for the text. To say that Christ, when incarnate, did not know some of the things of which he did *not* speak, is vastly less than the claim of the new criticism that he did not know some of the things which he professed to know, and of which he often spoke; for instance, that he was mistaken when he indorsed the general belief in the Mosaic authorship of the Pentateuch. I am aware that some of the critics, by that sort of "forced interpretations" which Dr. Ellis assigns to the Unitarians, reason away the evident meaning of Christ's words; but it is admitted by Robertson Smith and his followers generally that Christ did often speak of the Pentateuch as written by Moses, which statements they declared are proved to be erroneous.

The whole question at issue may then be put into four words, *Did Ezra deceive Christ?* That again is a question of logic rather than learning—turning on the nature of Christ rather than Hebrew words. God had revealed himself to man first in the Oldest Testament of nature and conscience, then more clearly in the Old Testament. Then he sent men a living Word to explain the written word. It matters little whether in the limitations of his humanity Christ understood all we do of astronomy or geology, which have no close connection with redemption, and of which he said nothing, but what shall we say of the King's Son if he makes misstatements about the very law book he came to explain? If he had no more knowledge of its authorship than the people about him, why should we suppose he had any more knowledge of the laws themselves? It is the old foe with a new face. Could Christ have been either deceived or a deceiver? Can one who is perfectly good and great be base enough to deceive, or weak enough to be deceived? The

question is one of reasoning more than of research. Surely he that believeth will not make haste to accept the claim that Jesus made misstatements on the authority of a nebulous criticism, whose results are so uncertain that its experts of equal standing differ a thousand years as to the age of the book of Job, and six hundred years as to Obadiah. While welcoming all the valuable results of critical Bible study, we hardly need to reshape our theology to it until its nebulous hypotheses are cooled into scientific certainties.

This is what Delitzsch says of the words of the new criticism:—

“Many of the former results of the critical school are now out of fashion. Its present results contradict each other. In reality we know little and imagine that we know much.”

On the other hand this is what Jesus said of all his words:—

“He that rejecteth me, and receiveth not my sayings, hath one that judgeth him; the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal; the things therefore which I speak, even as the Father hath said unto me, so I speak.” John 12. 48-50.—*Rev. W. F. Crafts.*

### A Plea for Legalized Christianity.

BY ELD. WM. COVERT.

[We think the reader will readily see the force of the following presentation of the position of those who are endeavoring to Christianize this nation by an Act of Congress, and will pardon the irony used by the writer.—*Ed. SIGNS.*]

It is thought that Christianity in this country would be greatly advanced if we would assert in the national constitution that “This is a Christian Nation.”

If this can be done without doing violence to the ninth commandment, and we can get such large returns in Christianity with so small an investment in effort, we are not wise if we neglect the opportunity. If we have attained to such a mark of distinction there should be some action taken that will call the attention of other nations to our superior virtues. I suggest that an international council be called, and that we apply for a diploma of Christian character. Could we have such a degree of honor conferred upon us, we could then with our national modesty and Christian virtues mightily help other nations, and perhaps we could soon induce them to imitate us in legalizing the Christian religion.

Perhaps it would be best to proceed in this manner; for if we should declare ourselves to be a Christian nation it would have an appearance of egotism, and there would be danger of jealousy and fault-finding from abroad. But if we can induce other people to give us the honor due us, we will not be under the necessity of uttering our own praise, and then we would not be afraid of Prov. 24 : 24.

As Christianity is not merely a local institution, but was designed to bless all nations, it would be contrary to the spirit of it for us to endeavor to monopolize it in this country. Therefore it is absolutely necessary, from the nature of the case, for other nations to also declare that they are Christian nations, that we may be one brotherhood, and the world become one Christian community. Some departure of this nature is a necessity of the times, because the world is losing confidence in our revival efforts, and we must do something to retain our hold upon the people. And why should it be thought a thing improper for us to seek to legalize Christianity? Did not Mother Rome do in effect what we are proposing to do? And did not kings call her blessed for such a service? Let us also remember that very many who profess conversion in the modern revivals are not benefited more than were the pagans when Constantine imposed the Christian religion upon the people in his day. Wherefore it is clearly our province and our duty to proceed at once in this matter. Many can be influenced to connect themselves with us that at present are keeping aloof from us. If we could but get the nations to declare themselves Christians, certainly we could then say the world is converted, and the millennium has come.

Then again, it seems clear that we would be enabled, in a short time, to control the finances so that all would be compelled to contribute to our support. Certainly if Christianity is to be placed on a legal basis it will be entitled to a legal support. There could be nothing wrong in this. Rev. 17 : 4. In short, we think the time has come when we should assert our rights and make ourselves to be appreciated! Should we lay aside our veil of modesty and settle the Mormon question, and prevent Chinese immigration to this country, and in Europe dispose of Mohammedanism the world will then recognize our skill and ability, and court our favor. I think we have been too timid in the past. When the Constitution of the United States was being formed, we were asleep and let them bind us with thongs; but we must break their bands asunder, for our numbers will give us the victory. Instead of being regarded as a widow and entirely divorced from the world, we should sit as a queen. Rev. 18 : 7; Isa. 47 : 7-9. It is high time that we should pour the oil of gladness upon the nations and their rulers, that we may share in their good favor. Isa. 57 : 7-15. It is necessary to have the good opinion and the friendship of the world if we expect to help them. Jas. 4 : 4. Doubtless a few fanatics may consider themselves persecuted if we should make a practical application of our legalized rights, but these few should realize that we have a great mission, and to accomplish it we will be under the necessity of giving life to our measures; and the few should be willing to suffer many inconveniences that they may have the privilege of living in such a country as we will have when we get the law in our hands. Let no one say that we do not contemplate sufficiently practical ends. What we want is law to regulate our Christian differences, that all may share in our superior clemency, which will show fractious ones what their end shall be when our legislation shall conform to the spirit of Christianity, and all shall learn that we are not of this world, and that our kingdom is not from hence.

### An Interesting Calculation.

[The following is an extract from an article furnished by an English gentleman to a Boston paper, published in 1843. Of course we cannot vouch for its accuracy, though there is reason to believe that it is quite or nearly correct. This disparity of income and wages is now growing up in the United States. “Millionaires” are now very common, but they are very modern in America. There is every reason to fear that American laborers will not look upon this contrast with that complacency that has marked the poorer classes in England, as there they were raised with an aristocracy that owned the country. The Lord has warned the “rich men” who “heap together treasures for the last days,” Jas. 5, but they have no idea of heeding the warning. But there is another injunction of the apostle, in that chapter, which we hope will be well heeded: “Be patient, therefore, brethren, unto the coming of the Lord.”—*Ed. SIGNS.*]

ABOUT seventy years ago, England received a terrible blow by the commencement of the American struggle for independence. In 1783 that work was consummated. Soon after, a revolution more destructive to the interests of the workingmen of England took place than any that had preceded it. I allude to steam. The power-loom and spinning-jenny were set in motion by steam power, and hundreds of thousands of honest, industrious workingmen were ruined by its application. The great perfecter of the spinning frame, Sir Richard Arkwright, has died lately, worth \$35,000,000. In the year 1797, there were manufactured 23,000,000 lbs of cotton; in the year 1841, there were manufactured 528,000,000 lbs. The wages paid to the spinner in 1797 were 7s. 6d. British money, or nearly \$2 per day; but in 1841, it was only 1s. 5d., or nearly 33 cents American money. Thus, whilst the trade of the country had increased 23 fold, wages had decreased upwards of four-fifths.

The English people complain of the law of primogeniture. By its unnatural and unjust tendency, it has retained 77,000,000 acres of land in

the hands of about 30,000 oligarchical families. The eldest son of a peer invariably inherits the estate; the next son is sent into the army, the next into the navy, and the simpleton of the family often into the church. They complain that there is an Antichristian *law church*, supported by the bayonet, drawing sixty millions of dollars per annum from the poor. They draw comparisons between the scanty pittance earned by themselves and the income of bishops and landlords, who draw such immense salaries from the people. A workingman's wages average about 8s. or \$2 per week. Archbishop Canterbury draws £20,000, or about \$100,000 per annum. Contrast thus:—

Archbishop's salary	\$100,000
Workingman \$2 per week, divided by the work- ingman's wages,	\$100,000 / (1,000)

Thus, it would take a workingman a thousand years to earn the salary of the Archbishop of Canterbury; or, in other words, the Archbishop has, for the support of his family, as much as *one thousand* of his neighbors have for their families. The Duke of Buccleuch has \$1,250,000 per annum. It would take a workingman 12,500 years to earn his salary. The Marquis of Salisbury has \$1,750,000 per annum. It would take a workingman 17,500 years to earn his salary. The Marquis of Westminster has £520,000 per annum, or \$2,600,000. It would take a workingman 26,000 years to earn his salary.

These are only a few of the many who draw such immense sums from the people. By the recent statistics on the income tax, it is very clearly ascertained that the landlords draw about one thousand millions of dollars per annum, as rent; and the *State church* about \$60,000,000. They also complain that the rich are well fed, well clad, and well housed, whilst a poor-law bill was passed that compelled an able-bodied man to exist on 15 pence per week, in a poor-law bastille, and outraged nature and nature's God, by separating husband from wife, and children from parents. They complain that a centralized system of police, numbering 26,000, are in full operation to crush the spirit of the people. They complain that there is an army of about 120,000 men, to shoot and dragoon the people, should they complain of the injustice practiced toward them. They complain that \$150,000 were expended on dog kennels for the Queen, when they themselves were starving. They complain that thousands of industrious artisans are compelled to live in damp, dark, dirty, ill-ventilated cellars, where the lives of their families are often shortened by such privations.

### Its Own Best Witness.

*The Teachings of Christianity are the best vindication of their own divinity.* The impartial biographies of the Old Testament, and the faithful pictures of the imperfections and failures of a Job, an Abraham, and a David, are simply superhuman. The ten commandments contain a code of righteousness so comprehensive and divine, and so unapproachable by any human ethics that even scepticism has been compelled to ask, “Where did Moses get that law?” The life of Jesus is a greater miracle than any of his works; and even Rousseau had to admit that to have invented it would involve a greater miracle than to have lived it. Where is the clever author? Why has he hidden his name from a world that would have immortalized him above Homer, Shakespeare, or Milton? The plan of redemption, its deep wisdom, inevitable righteousness and unfathomable love; its wonderful unfolding in ancient type and prophecy; its marvelous adaptation to man's guilt and sin, misery and helplessness; its power to heal the conscience, cleanse the soul, transform the life, and satisfy the aspirations of man; this is the wonder of angels, the glory of Christians, the self-evidencing witness of the gospel. The heart that truly receives it knows that it is true. The principles of the gospel need no other vindication than their blessed fruit, heavenly characters, holy lives and beneficent influences. Let any one read the Bible itself, with a candid spirit, and he will be constrained, like many a former inquirer, to acknowledge, in the face of its holy effulgence, that this is the true light of men.—*Word, Work, and World.*

WHEN there is much pretension much has been borrowed; nature never pretends.

### Responsibility for Belief.

It was a saying of Demosthenes that every speech should begin with an incontrovertible proposition. This was the reason, possibly, why Robert G. Ingersoll, a few Sabbaths ago, in Chicago, opened his address with what he assumed to be an indisputable proposition. As reported in the *Times*, his first words were, "Nothing can be more certain than that no human being can, by any possibility, control his thought. We are in this world; we see, we hear, we taste. Everything in nature makes an impression on the brain, and that wonderful something *weaves* what we call thought. And the brain can no more help thinking than the heart can help beating. This being true, no human being can be held responsible for his thought." This is axiomatic according to the champion of infidelity. But if this is so plain that "a wayfaring man, though a fool, need not err," it seems a little strange that the orator should draw this sharp contrast at the close of his address. "Without love," he says, "we are less than beasts, but with it we are gods." Now, on the supposition that man cannot control his thought, it is very difficult to determine whether, on the whole, it would be better to be a beast or a god. Certainly, the god deserves no credit for being a god, neither does the beast deserve any blame for being a beast. Since men, as beasts or gods, are not responsible for their thought, why should one be set above the other, and called by a different name, as though either could help being what he is. How much value is such a distinction if man has not power to control his thought? This theory, without doubt, has been a great comfort to Col. Ingersoll during the last few months, in his connection with the Star Route thieves. He could not control his thought, and that is why he was found defending official depravity. The poor man's brain got to weaving thought, and it *happened* to turn out a fabric that was admirably adapted to clothe his clients with immunity from the penalty of the law. It seems almost paradoxical that the shuttle of his brain did not change its movement during the long trial, and for a moment, at least, employ itself in weaving a little thought that respected honesty as well as fraud.

Looking, then, at this statement, that man cannot control his thought, we find that it is tantamount to saying that he has not the power of attention. Hamilton, in his work on metaphysics, says, that the difference between an ordinary and an extraordinary man is this: the one is capable of the application of a more continuous attention than another; both have the power of controlling thought, but one to a greater degree than the other. Sir Isaac Newton, with his usual modesty when complimented on his genius, replied that if he had made any discoveries it was owing more to patient attention than any other talent. Bacon claimed that men differed from one another only in the power of attention. Paul, in his second letter to the Corinthians, speaks of "bringing into captivity every *thought* to the obedience of Christ."

The most commonplace fact in experience is, that men can and do control their thought. Every parent who sends his child to school indicates thereby that he believes that thought can be directed and controlled. If a child cannot control his thought, why command him to study arithmetic and grammar, and give him the birch if he turns away from his tasks? Since, then, we can control thought, we are responsible for it—not responsible for having thought, but for the *kind* of thought we have. In connection with responsibility for thought, comes responsibility of belief. For what is belief? It is the practical conclusion of our thought. No one has a belief concerning any subject about which he has had no thought. We are responsible for *what* we think; so we are responsible for the *results* of our thinking, which are beliefs.

But right here we meet with the current proverb that "it makes no difference what a man believes." "One belief is as good as another." But this is like saying, It is a good time to plant, but it makes no difference what the crop is. Belief is the harvest of our thought, and if there is any part of our life that needs to be correct, it is our belief. There is a farmer who declares that it makes no difference what a man believes. As he has no wheat to sow in his fields he decides to put in sawdust. "I believe in sawdust," he says. How much does that belief help him when the

snow comes and his children are crying for bread? He discovers at last that in order to be saved from starvation he must believe in wheat, not in sawdust. We fall in with a man who is about to engage in navigation. He affirms, with an air of confidence, that it makes no difference what a man believes. "I have my own ideas about sailing a vessel. I do not believe what the books say about it; I take no stock in charts and compasses; one belief is as good as another about navigation." What does that man find out at last? That the difference between one belief and another is the difference between shipwreck and safety. "I believe," says the merchant, "that goods made of dust and scrapings are just as well for my shelves as goods made of wool or cotton. I do not tie myself up to orthodox notions of trade. I take liberal views of commercial affairs." What is his conclusion finally? If a merchant believes right he prospers in business; if he believes wrong he fails.

But it is urged in respect to physical truths, men must believe right to gain any desirable end, but this is not necessary in the realm of morals and religion. Suppose, then, some parent has inculcated in his family the doctrine that it makes no difference as to what a man believes in the sphere of morality. He returns to his home some evening after work, and finds his boy telling falsehoods. He proceeds to reprove him, but the boy turns to him and says, "Father it makes no difference what a man believes about morality. I believe in lying; it is a convenient way of avoiding a difficulty sometimes." Ah! does it make no difference what a boy believes about lying? That father would rather cut off his right hand, or lose his right eye, than to have his child grow up confirmed in falsehood. What he wants his boy to believe is this, that falsehood is hateful, abominable, wicked. Let a school-master begin to teach that it makes no difference what a pupil believes about the right and wrong of conduct, honor and dishonor, purity and impurity, and no citizen of respectability would allow his child to remain under such teaching for a single day. Now, this saying that it makes no difference what a man believes, is so utterly false in all its lower applications, that the natural inference is forced upon us that it is unsound in any application that can be made of it. Down here where results can be counted and measured, we say of this doctrine that it is lame, impotent, and foolish. All the enlightenment that connects itself with the civilization of our day comes forth to condemn the dogma. For what purpose do men study political economy? That they may have a right belief about the government and traffic of nations. For what purpose do they pursue the study of geology? That they may have a right belief concerning the formation and structure of the earth. Why astronomy? That they might have a right belief about the sun, moon, and stars. But why are they so eager to have right beliefs concerning these things? Because they assume that it makes a difference what a man believes about them. In respect, then, to a theory that cannot live on earth, the question arises, Can it live any better above and beyond it? Can nonsense in one realm be wisdom in another? It makes a difference what people believe concerning religion. A wrong belief here is just as dangerous and disastrous as anywhere else. Why is it? Because, "as a man thinketh so is he." The connection between belief and conduct is one of cause and effect. Conduct, generally speaking, will never rise any higher than belief. Hence a right belief is the only way to insure right conduct. Does it make no difference what a man believes concerning the future? Some one declares his creed by saying, "Death ends all; there is nothing beyond the grave." Is that person what he would be if he believed that he would live as long as God Almighty lives, forever and forever? Has he the aspirations and heroisms of the one who looks forward to a glorious immortality? Certainly not. Does it make no difference what men believe about God? Yes; the same difference that it makes with a man whether he regards the judge on the bench as one who winks at crime, or one who is ready to rebuke and punish it. Every human being then is responsible for his belief—he is responsible; for what he believes determines his character, and what his character is, determines his relation to God and to eternity.—*G. H. Ide, D. D., in Advance.*

A MAN without God is without everything.

### Vile Literature.

In some of the ancient heathen civilizations it was a very serious crime to corrupt the morals of the youth. Socrates, the great philosopher, was condemned to death on charges of not worshipping the gods of the city, of introducing new divinities and corrupting the young. But for the last charge, it is not likely his enemies would have clamored for his death. It was well known that he instructed the young in his philosophy, and if that was erroneous he was clearly guilty of the latter charge, and for it he suffered death.

If it were not for the danger of an unjust decision as to what is really corruptive of moral, it might be well to have at this day a death penalty for the awful crime of corrupting youth—teaching boys and young men to be intemperate, dishonest and brutal, and luring young girls to shame and ruin.

If we had such a law the authors and sellers of such books as "Jesse James" would be liable to trial for their lives, and as there is no necessity for the publication of such vile literature, the existence of a stringent penalty would put a stop to their production.

The biographies of such men as Washington, Franklin, Lincoln, John Wesley, Wm. E. Dodge, Peter Cooper, create in the minds of the young who read them an admiration and veneration for patriotism, true heroism, industry, economy, energy, honesty, Christianity, philanthropy; they inspire them with an ambition to emulate the virtues and noble qualities of the heroes who are set before them as models and studies.

On the contrary, when the unformed youthful imagination is presented with a picture of heroism engaged in robbing a bank safe—of courage in assailing with rifle and pistol a passenger train, rifling the express and postal cars, and picking the pockets of unarmed travelers—the boy is apt to be just as much encouraged to long for the heroism of a criminal desperado as he would have been to follow the example of a worthy patriotic hero.

It would be well for teachers and parents to use their kindly persuasive powers to counsel the young folks who look to them for advice to avoid all such noxious garbage as the trashy literature which makes heroes of unworthy characters. Moral poisons are quite as dangerous and contagious as those found in the drug stores, and they should be as carefully labeled and guarded against.—*Rescue.*

### Faith Illustrated.

"How is it that ye have no faith?" Mark 4: 10.

One of the simplest and best illustrations of "faith" which I remember to have seen is a story told by M. Theodore Monod. A Sabbath-school teacher, when teaching his class on one occasion, left his seat and went around among his scholars with his watch in his hand. Holding it out to the first child he said:

"I give you that watch."

The boy stared at it and stood still. He then went to the next and repeated:

"I give you that watch."

The boy blushed, but that was all. One by one the teacher repeated the words and action to each. Some stared, some blushed, some smiled incredulously but none took the watch. But when he came nearly to the bottom of the class a small boy put out his hand and took the watch which the teacher handed to him. As the latter returned to his seat the little fellow said gently:

"Then, if you please, sir, the watch is mine?"

"Yes, it is yours."

The elder boys were fairly roused by this time. "Do you mean to say, sir, that he may keep the watch?"

"Certainly, I gave it to any boy who would have it."

"Oh, if I had known that," exclaimed one of them, "I would have taken it."

"Did I not tell you I gave it to you?"

"Oh, yes; but I did not believe you were in earnest."

"So much the worse for you; he believed me, and he has the watch."

Saving faith is as simple as this. It just takes God at his word and trusts him. Though it sounds too good to be true, yet Christ is the gift of God, freely and fully offered (John 3: 19), "his unspeakable gift."—*Rev. James Neill.*

## The Sabbath-School.

Lesson for Pacific Coast—July 7.

Acts 9:22-35; Gal. 1:15-18.

### Notes on the Lesson.

THERE is no one thing that shows the brevity of the Scripture narrative more clearly than the account of the period immediately following Saul's conversion, as given in the Acts. We read in Acts 9:22, 23, "But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him." Then follows his escape from Damascus, and his arrival at Jerusalem. Now in reading this account, the casual reader would suppose that Saul spent those "many days" in Damascus, teaching in the synagogues. It is only by an incidental remark in Paul's epistle to the Galatians, that we learn that the "many days" were three years, and that a part of this time (how much we do not know) was spent in Arabia. There is not the slightest discrepancy between Luke's history and the statement of Paul. Luke merely passes by this event, as he does many others, because it is not absolutely necessary to the object for which he wrote. He was not writing a minute history of Paul's life, any more than the evangelists professed to write a minute account of Christ's earthly ministry.

PROF. WM. H. GREEN, of Princeton, in writing on the book of Joshua, and noticing how very brief the history is, and what a small portion of Joshua's life is recorded, makes the following general statement, which applies to all Bible history:—

"The sacred history is never a mere annalistic record. It traces the development of God's earthly kingdom, and the progress of his scheme of grace. Events, which have no bearing upon this theme, however interesting they might be from other points of view, do not come within the scope of the Bible narrative. The long residence of Israel in Egypt, and thirty-eight out of the forty years' wandering in the desert, contributed nothing to the purpose for which the history was written. The silence of the historian respecting them creates no gap or unaccountable break in the narrative. It merely shows the steadfastness with which the plan adopted was adhered to."

It is necessary to bear this fact in mind in reading the Scriptures. If all did so, it would save much confusion. For instance, in the first and second chapters of Genesis we have the record of the creation, and the setting apart of the seventh day as the Sabbath. But the Sabbath is not mentioned again till we come to the sixteenth chapter of Exodus, in connection with events that occurred twenty-five hundred years after the creation. Now we are not to conclude from this that the Sabbath was unknown during all that period. Such a conclusion would be the farthest from the truth. The sacred historian has this one object in view: To trace briefly the history of God's people, and show the course that God took to preserve a knowledge of himself in the earth. It must be remembered that these events were not jotted down as memoranda at the time of their occurrence; they were all written by one man, and although they cover so long a period of time, they are condensed into the smallest space; the entire history was doubtless written in a short space of time. The historian records the command, in Gen. 2:2, 3, to keep the Sabbath. When God gives a command, there is no other supposition but that it is to be, and will be, obeyed; so the writer hastens on, and again refers to the Sabbath when he reaches the point where it is again made the subject of legislation. The entire account may have been written, for aught we know, in a few days, or even a few hours. It may not be out of place to state that, having recorded the command of God in regard to the Sabbath, the silence of the sacred narrative on this subject, for so long a period, is *prima facie* evidence that it was observed during all that period. So strong is this evidence that he who disputes it is bound to give a reason for his denial; but no reason can be given.

BUT to return to the immediate subject of the lesson. For what purpose did Saul go into Arabia? There are two opinions in regard to this question. Some think that he went to carry the gospel to the heathen in that region. The other is that he went there for a season of quiet meditation and communion with God, before he entered upon his life-work; that it was at this time that he received some, at least, of those wonderful revelations of which he speaks. We regard the latter opinion as the only tenable one, for the following reasons:—

1. It was not till after Saul's return to Jerusalem that he was set apart for the ministry to the Gentiles. The disciples did not yet fully comprehend the fact that the gospel was to be preached to the Gentiles as well as to the Jews. It required a special vision from the Lord to overcome Peter's scruples against associating with the Gentiles, and it was only when he related the vision in full, and told how that, without the ordinary ceremony of laying on of hands, the Holy Ghost had been bestowed on them, that the Jewish Christians at Jerusalem were reconciled to his course. Now when we consider the feeling against Paul, on account of his work among the Gentiles, even after he had been ordained for that especial purpose, we cannot suppose that he would have been received if he had engaged in it before receiving his ordination.

2. The connection in which Paul mentions his visit into Arabia, throws much light on the object of that visit. He begins his letter to the Galatians, thus: "Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)," etc. Again, in verses 11, 12, he says: "For I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." And then he says: "But when it pleased God . . . to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James, the Lord's brother." And he still farther states that when he went into Syria and Cilicia, he was "unknown by face unto the churches of Judea."

Now what is the object of all these statements? Simply that he may establish his authority as a true apostle of Jesus Christ. The apostles were all men who had accompanied Jesus from the beginning of his ministry, and were familiar with his teachings and practice. See Acts 1:21, 22. It was therefore necessary that Paul, to be equal with the other apostles, should be sent forth by the Lord himself, and not receive his knowledge of Christ at second hand. To show that this was the case, is the object of Paul in this first chapter of Galatians; and as positive proof, he states that after he was converted, instead of conferring with (*i. e.* receiving instruction from) flesh and blood, he went into Arabia. Surely the object of his visit could not be more clearly stated.

THIS fact is of interest, not merely as an item of history, but as showing the source of apostolic authority, and the value of apostolic practice. None of the apostles claimed to have any power or authority of themselves. Paul especially repeats, again and again, that his teaching was not of himself, or of man, but of Christ. "For this we say unto you by the word of the Lord," is his declaration to the Thessalonians. The apostles were simply Christ's representatives, carrying on the work as they had seen him do it. If they deviated from this in the least, they were culpable. Thus Paul says: "But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." As an evidence that the apostles were not infallible, we learn that Peter was guilty of dissimulation, Gal. 2:11-14, and that Paul himself engaged in sharp contention with a fellow apostle, Acts 15:37-40. As Dr. Lyman Abbott says, "It is not the practice of the apostles, but their teaching, that we are to follow;" and we might add, as Paul himself did, that their teaching is of authority only because it agrees with that of Christ.

WHAT then, we ask, becomes of the argument for Sunday observance, based upon a change which it is pretended was made by the apostles? No one has yet had the boldness to claim that Christ ever kept Sunday, or ever taught its observance. It was his custom to worship on the Sabbath day. See Luke 4:16. Neither did he teach disregard for the Sabbath, but only for the senseless restrictions imposed by the Pharisees. On the contrary he taught his disciples to obey his commandments even as he obeyed his Father's commandments, John 15:10; and his and the Father's commandments were identical, John 12:49. Christ, then, taught, both by precept and practice, the observance of the seventh-day Sabbath. Taking all these things into consideration, we find that apostolic license for Sunday-keeping resolves itself into this: Even if the apostles had commanded it, or practiced it themselves (which they did not do), such precept or practice would have had no authority whatever, since it would have been contrary to the teaching and practice of Christ. E. J. W.

### Saints.

AS PETER traversed the church he came to the *saints* at Lydda. "The saints" is an early and favorite title in the New Testament for the disciples of Christ, and doubtless was adopted and used as full of instruction and exhortation. It has no restricted or official application, but belongs equally to all believers, and is a designation from which no disciple should shrink. Every converted sinner is a saint, and the title should be cherished, not so much as implying honor—which indeed it does—as responsibility, without the consciousness and discharge of which the name has no meaning.

Contrary to general misapprehension, that meaning is not subjective, but objective. Its primary and always its principal sense is, *one set apart as sacred*. Believers are called *saints*, not because they are of eminent sanctity, but because they are set apart as sacred to God. So the Sabbath is set apart from other days as sacred to God. All believers are devoted to God in baptism and by confession of Jesus Christ, and by profession of a life consecrated to him.

This primary meaning does not exclude, but implies, the secondary, subjective sense of moral holiness. Thus the saint is justified, is regenerated, and pursues after personal holiness as becomes one set apart for God.—*Rev. Geo. C. Hickman, D. D.*

### Premiums and Rewards.

IN answer to a question on the subject of prizes, the *Sunday-school Times* makes the following remarks:—

"Rewards are allowable and proper, where prizes or premiums are to be condemned. A reward is a return for something rendered. A premium is an award for success in competition with others. A reward may be received without the discomfiture of another. A premium cannot be taken except at a competitor's cost or loss. A proffered reward is sure to be won, when a certain work is performed or a certain attainment is reached. The winning of a premium depends not so much on one's own well-doing, as upon the poorer doing of others. A wise system of rewards opens the possibility of success to all who will strive under its rules; and it forbids the claim of success to those who have not come up to a well-defined mark. The best devised plan of premiums may exclude from the award those who have done well, and who have done their very best; while it may give the first place to one who has neither done well, nor done his best, but who wins only through the lack of others. Prizes are always out of place in a Sunday-school. Rewards may be employed there within due bounds, and in the exercise of a sound discretion. It is not right to distinguish the scholar who does most. It may be well to give a particular recognition to every scholar who does well. Yet material rewards should never be a prominent element in the working methods of a Sunday-school. The reward of a gratified look and of a kindly word of approval from a loving teacher may be such a stimulus to a scholar's well-doing—in attendance and in Bible study—as no reward of books or pictures could become. After all, the truest power in the Sunday-school is spiritual power."

# The Signs of the Times.

"Can ye not discern the signs of the times?"

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OAKLAND, CAL., FIFTH-DAY, JUNE 28, 1883.

## Blakeslee in "the Pacific" on the Sabbath.

THERE is no subject in the church or in the State—in religion or in politics—which is exciting more interest at the present time than that of the Sabbath and Sunday. The message of Rev. 14:9-12 is now being given by the Seventh-day Adventists to the whole world. This message contains "the commandments of God AND the faith of Jesus." The commandments of God in distinction from the gospel, or the faith of Jesus, are those which God himself declared from Mount Sinai. These have always been considered pre-eminently "the Law of God." Alexander Campbell, in his debate with Bishop Purcell, styled them "a synopsis of all religion and morality." Dr. Webster says the ten commandments are a summary of moral law. In them are briefly given our complete duties to God and to our neighbor. Not a principle of moral obligation in regard to the worship of God, or to the rights of our neighbor is omitted. It is a most remarkable document bearing the impress of the divinity which framed it, and spoke it, and wrote it on tables of stone. The examination of this law alone has led men of ability and legal culture to confess the inspiration of the Bible. To vindicate the claims of this law is the special work of Seventh-day Adventists. Indeed we would have no need to exist as a denomination, were it not that "the message" must be given, and "the Sabbath of the Lord thy God" must be rescued from its down-trodden position, where human tradition and the carnal mind have placed it under the feet of men. This must be accomplished before the Son of man comes to reap the harvest of the earth. Rev. 14:9-14; Isa. 58:13, 14; Rom. 8:7.

We have no doubt that our presenting the claims of the seventh day, which the Bible says "is the Sabbath of the Lord thy God," has done very much to arouse the prejudices of the lovers of "the venerable day of the sun" into activity in its behalf. This agitation we do not regret. It is the order of the Lord: "Cry aloud, spare not; show my people their transgressions, and the house of Jacob their sins." As long as God's people are transgressing the commandment of God, so long it is our duty to warn without sparing, "whether they will hear, or whether they will forbear."

An article appeared in the *Pacific* of San Francisco several weeks ago which we have been requested to notice. It is signed by "S. V. Blakeslee," and dated Selma, Cal. Of all the weak efforts to bolster up the failing cause of Sunday, few can equal this in bold assertions and misstatements. The spirit of the article, or of the man, is shown by the expressions which he used. Once he accuses us of "sophistical falsehood," twice of "intellectual falsehood," and eight times of simple "falsehood!" Thus much in one column. We will not retort; we cannot accuse him of "intellectual falsehood." He does not excuse us on the ground of ignorance! and he need not. We never make any statements ignorantly about the Sabbath or Sunday. We know what we say, and we know the reason for saying it. But any writer who flings epithets as promiscuously as Mr. Blakeslee does, ought to be very accurate in his statements. We shall see.

Carefully examining his list of assertions we find that he has not given a particle of evidence to sustain them, or any one of them. We will now notice them as briefly as possible.

1. Of our claim that the Catholics changed "the Sabbath into Sunday," as the Catechism expresses it, he says:—

"This is a positive historical falsehood, for there was no Roman Catholic Church till nearly six hundred years after this change was made, and not till nearly three hundred years after Constantine, who, not a Roman Catholic, made a law for Sunday observance."

This is mere random talk. The pontificate or primacy of the Roman Bishops commenced under Constantine. It was he who united the civil with the

ecclesiastical power in their hands, by constituting them the highest judges in his realm. We give the proof. Sozomen, an early historian, says:—

"Constantine likewise enacted a law in favor of the clergy, permitting judgment to be passed by the bishops, when litigants preferred appealing to them rather than to the secular court; he enacted that their decree should be valid, and as far superior to that of other judges as if pronounced by the emperor himself; that the governor and subordinate military officers should see to the execution of these decrees; and that sentence, when passed by them, should be irreversible."—*Sozomen. Eccl. Hist., page 11.*

Stanley, of Oxford (Scribner & Co., from 2d London edition, page 305), says:—

"According to the fable of Sylvester, Constantine retired to Greece in order to leave Italy for the Pope; 'Per cedere al Pastor si fece Greco.' So said the legend, and it was undoubtedly the case, that by retiring to the East he left the field clear for the bishops of Rome. In the absence of the emperors from Rome, the chief Christian magistrate rose to new importance. When the barbarians broke upon Italy the Pope thus became the representative of the ancient Republic. It is one of the many senses in which the saying of Hobbs is true, that the papacy is but the ghost of the deceased Roman empire, sitting crowned upon the grave thereof."

Thus much for the origin of the civil authority of the pope of Rome. We all know that his church primacy dates from the council of Nice, A. D. 325. In 451 the council of Chalcedon elevated the bishop of Constantinople to be next in rank to the bishop of Rome. But the Roman Church, jealous of her supremacy, protested against this action, and appealed to the decision of the council of Nice in favor of the Roman primacy. Imperial commissioners were appointed to hear the case, who thus decided:—

"From what has been brought forward on either side, we acknowledge that the primacy over all and the most eminent rank are to continue with the archbishop of old Rome."—*Schaff, ch. Hist., vol. 2, page 281.*

This is sufficient, though more might be given. We accuse Mr. Blakeslee of neither ignorance nor falsehood, but leave it to the reader whether his accusation against us is just. It is true that on the invasion of the Ostrogoths, the bishop of Rome had to depend upon the aid and decree of Justinian to fix him in his Roman throne; but the primacy, the pontificate, the papacy, originated under Constantine.

2. Of Constantine he says:—

"He had been a heathen, and on becoming Christian, took Christianity just as he found it then, including the general observance of Sunday."

We invite the careful attention of the reader to the article which follows this, entitled, "Constantine and his Sunday Law." We could not bring out all the facts in this article; but they ought to be understood. Consider the object and tenor and extent of that first law for the observance of Sunday. Now Mosheim confesses that by reason of this law of Constantine the Sunday was better observed than it had been before. The truth is that there never existed before that decree any public authority, either in church or State, for cessation of labor on that day. If Mr. Blakeslee disputes this and will furnish the authority, the decree or order, by either Christ, the apostles, any bishop or ruler, either civil or ecclesiastical, we will publish it and give it a very wide circulation. It is easy to mutter "falsehood," but he will not find it so easy to furnish evidence to sustain his assertions and accusations.

3. "Justin Martyr, who was born about sixty years after Christ's crucifixion, speaks of Sunday by name as the day all Christians observed."

Yes, he called it by name, and so did Constantine: the day of the sun, or Sunday. But Justin did not call it the Sabbath, nor give it any ecclesiastical or religious title; nor did he ascribe to it any religious character. These are his words:—

"And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles, or the writings of the prophets, are read as long as time permits."

There are two facts stated in history which robs this of all point as far as Sunday observance or Sunday sacredness is concerned. (1) Friday was also observed as a day of religious exercises in honor of the crucifixion; but neither Friday nor Sunday was regarded as a Sabbath. (2) Justin's words, "as long as time permits," refer to their practice of holding these services for a certain time, after which they returned to their labor or recreation. Thus Dr. Heylyn, in his History of the Sabbath, said:—

"Tertullian tells us that they did devote the Sunday partly unto mirth and recreation, not to devotion altogether; when in a hundred years after Tertullian's time

there was no law or constitution to restrain men from labor on this day in the Christian church."

And to this agree the words of Morer in his "Dialogues":—

"Being taken up and made a day of meeting for religious exercises, yet for three hundred years there was no law to bind them to it, and for want of such a law the day was not wholly kept in abstaining from common business; nor did they any longer rest from their ordinary affairs (such was the necessity of those times) than during the divine service."

Were Mr. Blakeslee's inference from Justin's words true, it would prove nothing as to the Sabbath character of Sunday. They might even have regarded it as the Sabbath, and called it so, but that would have proved nothing in its favor in the absence of divine institution and commandment. But it is not true. Justin does not say what he claims.

As we take considerable space in which to bring out the facts concerning Constantine and his Sunday Law—facts which are generally ignored by those who wish to Christianize "the venerable day of the sun"—we are obliged to defer till next week a notice of what Mr. Blakeslee says concerning the seventh day and the first day.

## Constantine and His Sunday Law.

IN the year 321, March 7, Constantine issued the following:—

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven."

This is a matter of great historical interest, and the place which it has been made to occupy in theology makes it the most interesting event in the life of Constantine. History points with unmistakable directness to this decree as the first law for resting from labor on Sunday. And because of the position given to Sunday for a few centuries past, it is important to understand the real motive which actuated the emperor in giving this decree. From a careful observation of the subject, we are constrained to believe that the effort to make Constantine appear as a "Christian emperor" has been made in inference to this Sunday law, to give it the character of a Christian institution. It is indeed true that if Constantine had been an earnest or sincere Christian at the time of his issuing this decree it would not prove it to be a Christian institution. To prove that, we should require something back of his authority, as it cannot be disputed that an emperor in the fourth century, however sincere in his belief in Christianity, could not bring into existence a Christian institution. For such an institution we must have the direct evidence of Scripture.

First, then, we must notice the fact that this was the first public authority for Sunday keeping. Dr. Heylyn, of England, who wrote extensively on this question, said:—

"Tertullian tells us that they did devote the Sunday partly unto mirth and recreation, not to devotion altogether; when in a hundred years after Tertullian's time there was no law nor Constitution to restrain men from laboring on this day in the Christian church." *Hist. of the Sabbath, part 2, chap. 8, §13.*

Tertullian died 216; a hundred years brings us to 316, only five years before Constantine's law. Thus does Heylyn point to that as the first law to restrain men from laboring on Sunday.

Alexander Campbell, speaking before a graduating class in Bethany College in 1848, said:—

"Was the first day set apart by public authority in the apostolic age? No. By whom was it set apart, and when? By Constantine, who lived about the beginning of the fourth century."—*Copied from Proclamation and Reformer, Cincinnati.*

Morer wrote thus of the first day:—

"And being taken up and made a day for religious exercises, yet for three hundred years there was no law to bind them to it, and for want of such a law, the day was not wholly kept in abstaining from common business; nor did they any longer rest from their ordinary affairs (such was the necessity of those times) than during the divine service."—*Dialogues on the Lord's Day, page 233.*

Here, again, three hundred years pass away before there was any law for resting on Sunday. Although the churches were accustomed to hold divine service on that day, they were accustomed to do the same on the sixth day; on the one, in honor of the crucifixion; on

the other, in honor of the resurrection. They did not, however, claim any Scriptural authority for such customs, nor did they abstain from secular labor on either day.

Sir Wm. Domville, who closely and critically examined this subject, wrote as follows:—

"Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the sabbatical edict of Constantine in A. D. 321."—*Exam. of the Six Texts*, p. 291.

J. W. Morton, formerly missionary of the Reformed Presbyterian Church, in his address to the synod said:—

"The first day of the week was not observed by any of the children of men, as a Sabbath, for three hundred years after the birth of Christ. Do you ask for proof? I refer you to Theodore de Beza, who plainly says so. If you are not satisfied with the witness, will you have the goodness to prove the affirmative of the proposition."—*Vindication of True Sabbath*, p. 34.

Two things will be noticed in respect to this law, namely, it was issued before he made any profession of Christian faith, and it was the day of the sun which was to be observed by resting from secular labor. And history furnishes abundant evidence that the sun was the especial object of adoration by the emperor, and Apollo, the sun-god, was his "tutelary deity." If this be so, then the heathen origin of the edict must be beyond question. Milman thus testifies:—

"Up to this period, all that we know of Constantine's religion would imply that he was outwardly and even zealously pagan. In a public oration his panegyrist extols the magnificence of his offerings to the gods. His victorious presence was not merely expected to restore more than their former splendor to the Gaulish cities, ruined by barbaric incursions, but sumptuous temples were to arise at his bidding, to propitiate the deities, particularly Apollo, his tutelary god. The medals struck for these victories are covered with the symbols of paganism. Eusebius himself admits that Constantine was at this time in doubt which religion he should embrace; and after his vision, required to be instructed in the doctrines of Christianity."—*Hist. of Christianity*, p. 287.

And again, of the Sunday law, he says:—

"It is the day of the sun which is to be observed by the general veneration; the courts were to be closed, and the noise and tumult of public business and legal litigation were no longer to violate the repose of the sacred day. But the believer in the new paganism, of which the solar worship was the characteristic, might acquiesce without scruple, in the sanctity of the first day of the week."—*Milman*, book 3, chap. 1.

Gibbon furnishes the following decisive evidence on the subject:—

"The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. . . . The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelary deity. . . . The sun was universally celebrated as the invincible guide and protector of Constantine."—*Gibbon*, chap. 20, vol. 2, p. 251.

And again:—

"The panegyric of Eumenius, which was pronounced a few months before the Italian war, abounds with the most unexceptionable evidence of the pagan superstition of Constantine, and of his particular veneration for Apollo, or the sun."—*Note*, p. 251.

Reference has been made to the fact that after Constantine professed his preference for Christianity he continued to hold the office and title of Pontifex Maximus, or high priest of the heathen rites; and he held it to the year of his death in 337, and, indeed, there is no evidence existing, that we have been able to find, that he ever renounced it. His religion was not Christianity, but Polytheism, and when he professed to embrace Christianity it was in union with his former paganism, and not by any means to the exclusion of it. Thus Keightley says:—

"Constantine, however, was still a polytheist, and his principal object of worship was the sun-god, Apollo. At the same time, with the compliant spirit of polytheism, he held the God of the Christians and the author of their faith in respect and reverence."—*Hist. of Rome*, p. 313.

And Dr. Schaff testifies to the same thing:—

"At first, Constantine, like his father, in the spirit of the Neo-Platonic syncretism of dying heathendom, revered all the gods as mysterious powers; especially Apollo, the god of the sun, to whom, in the year 308, he presented munificent gifts. Nay, so late as the year 321 he enjoined regular consultation of the soothsayers in public misfortunes, according to ancient heathen usage; even later, he placed his new residence, Byzantium, under the protection of the God of the martyrs

and the heathen goddess of Fortune; and down to the end of his life he retained the title and dignity of a Pontifex Maximus, or high priest of the heathen hierarchy. His coins bore on the one side the letters of the name of Christ, on the other the figure of the sun-god, and the inscription, *Sol invictus*."—*Church Hist.*, vol. 2, pp. 14, 15.

The edict above referred to in which "he enjoined regular consultation of the soothsayers in public misfortunes, according to ancient heathen usage," was given on the 8th day of March, 321, the next day after the Sunday decree was given! Dr. Schaff also says:—

"He enjoined the observance, or, rather, forbade the public desecration of Sunday, not under the name of Sabbath or dies Domini, but under its own astrological or heathen title, dies solis, familiar to all his subjects, so that the law was as applicable to the worshippers of Hercules, Apollo, and Mithras, as to the Christian."

But Dr. Schaff has gone further, as he well knew that Constantine had no regard for Christianity at the time when he issued this Sunday decree, and this he declares in the following words:—

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

And Milman again says:—

"The rescript commanding the celebration of the Christian Sabbath bears no allusion to its peculiar sanctity as a Christian institution; it is the day of the sun which is to be observed by the general veneration."—*Page 289*.

Mosheim, while avowing his belief that the conversion of Constantine (such as it was) took place in 323, says that Zosimus placed it after the death of Crispus, 326; and he adds that it is difficult to determine the truth in the matter. The words of Mosheim on this point are as follows:—

"Zosimus, as is well known, reports that Constantine did not publicly profess Christianity, and show himself hostile to the Romish sacred rites, until after the slaughter of his son Crispus, and his wife Fausta; which truly detestable crimes were perpetrated in the year 326."—*Hist. Com.*, p. 469.

They who would gladly avail themselves of Constantine's influence in behalf of some customs introduced in his day, are anxious to save his reputation as far as possible. If his conversion could be placed after the most horrid of his crimes were committed, it would be some relief to his character as a Christian. But that is attended with difficulties, for it would place his Sunday edict farther from his professed reception of Christianity, and also present him as presiding over the first great Christian council and leading the minds of the bishops in their consultations on matters of faith before he professed regard for the Christian religion! Look at it in whatever light we will, his patronage of the church was a curse to it, and his Christianity, mixed as it was with paganism, was unworthy of the name.

### The Honor That Comes from God.

THIS alone is worthy of being sought by us. It is never bestowed upon those who are unworthy to receive it. It is never gained by false pretenses. Intrigue will not secure it. Selfishness will not accomplish anything in the effort to wrest it from its rightful possessor. It is given only to those that God approves. He judges of men's conduct by the motive which prompts that conduct. He confers honor when the motives are pure, and the acts are right. But he is very careful to know that his honor is our highest aim. That this may be manifested beyond all dispute, he takes care to test his servants by placing them in such spheres of action as shall show that they labor not to please themselves, nor even to gain the applause of their brethren, but solely to honor him whose servants they profess to be.

When he finds those who seek his honor only, how greatly pleased is he with them! "Them that honor me," says God, "I will honor, and they that despise me shall be lightly esteemed." 1 Sam. 2:30. And Jesus says, "If any man serve me, him will my father honor." John 12:26. There is one direct road to this honor. It is to seek only to please God. Humiliation, and not advancement, will come first. The singleness of our purpose, the purity of our motives, and the unselfishness of our character, is to be made evident by the course we pursue. Indeed, he may withhold everything but humiliations and crosses. If so, let us say, "Even so, Father, for so it seems good in thy sight." Let us accept these things with cheerfulness. They are tokens of the loving-kindness of God to us. The course we pur-

sue in these very things is to determine whether we are worthy of honor from God or not. If we are found ready to bear the cross of Christ, even where we cannot always have the approval of the people of God for the time being, our singleness of purpose is thereby plainly revealed. Let us remember to honor God, and he will IN DUE TIME honor us. Let us wait the Lord's time, and fill up the interval by patient continuance in well-doing.

J. N. A.

### The Upper Columbia Camp-Meeting.

WE left San Francisco for Oregon, June 2, in company with Brethren White and Smith, and Sisters Scott and Edith Donaldson. We arrived at Walla Walla, W. T., Wednesday, June 6. Here we were obliged to remain over night and therefore did not reach the ground at Milton, until after the meeting had commenced. The meeting was held on the farm of Bro Nichols, at the same place where it was held three years ago. Bro. Boyd accompanied us from Portland. This camp-meeting was not a large one, less than one hundred and fifty were present, yet in many respects we trust that the meeting was a profitable one. The Spirit of the Lord met with us and encouraged many hearts. The brethren appreciated the words spoken; and although there was not that demonstration of feeling manifested that we have seen at some camp-meetings, our friends seemed determined to take such steps as would carry the cause into new fields the coming year.

The business meetings passed off harmoniously, and all indicated a determination to see something more accomplished the coming year than has been in any one year in the past. At the time that Eld. Colcord came to this section of the country, but little had been accomplished in the tract and missionary work. At that time our brethren felt somewhat discouraged as to the cause in some respects, but Sister Colcord, who has acted as secretary, has proved efficient, so that there was not only a good feeling among the friends of the cause in the missionary work, but their financial standing was very good. A Reserve Fund of about \$700 had been raised and about \$200 more was pledged, including what was paid in upon the camp-ground.

The resolutions passed at the Conference showed that the brethren are determined to keep up an interest among themselves so that the ministers could go into new fields to labor: and Bro. Russell was recommended to visit the brethren at their homes and labor with them in reference to the various enterprises connected with the cause of God. He thought that during the coming year he could visit every family of Seventh-day Adventists in this Conference. He will see how they are prospering at their homes, in their families; whether they have family prayer morning and evening; whether they have our periodicals—our principal books; he will hold Bible classes, or Bible readings with them, and investigate such points as may not be clear to them, as well as labor in the interests of the Sabbath-school, and the church. It is evident that this kind of work should be done to a greater extent than it has been done in the past; and there are experienced brethren who can do this as well as the minister who may be adapted to enter new fields.

Our people must become established in the truth and thus be prepared to give a reason of their hope, for the hour of temptation "which will come upon all the world, and try them that dwell upon the earth." If the Lord is soon coming, then it is high time that we should make special preparation for that event. The Testimonies and the different volumes of "Spirit of Prophecy" should be in the hands of every family of Seventh-day Adventists, and all should take time to read their Bibles, and to investigate the truth. It is time that we ripen off for the kingdom of God. Eld. Russell is a man of some experience, and we trust that God will bless his labors and make him useful in this branch of the work. Bro. Goodwin is also a man of influence and he feels that it would be a privilege for him to devote his time to this kind of work and to canvassing. Young men were encouraged to go into the field with some experienced laborer, so that the prospect now is that instead of two laborers, Eld. Jones and Eld. Colcord, there will be in connection with them not less than four or six more. There were sufficient funds in the treasury to pay their ministers about as they would have received in the East, and yet leave a small amount to commence operations with. As there will be an increased number of laborers the coming year,

there must necessarily be an increased amount of tithes sufficient to carry forward the work as the providence of God may open the way in this Conference.

On the Sabbath-day some eighteen or twenty came forward for prayers, about fifteen for the first time. Eight were baptized on Monday. The meetings closed Tuesday morning. Those who preached upon the ground were Eld. Boyd, Eld. Jones, Eld. Colcord, and the writer. The forenoons were occupied in Bible readings, while in the afternoons and evenings there were regular discourses given. Much instruction was given to our leading brethren in reference to the nature of our work, and plans were laid, which if carried out (and we believe they will be) will tell much for the advancement of the truth the coming season. Our brethren need to be educated as to what is to be done, and how they can take hold of the work. Some definite plan should be presented before those who think of entering the work, that they can take hold of it understandingly and move forward in the fear of God. The SIGNS canvass as it is being adopted in the Eastern Conferences presents an opening for many who wish practical experience in pastoral labor.

Our friends became convinced that instead of carrying forward a school, as they have had in contemplation, it would be better to select some good teachers, or some who have teaching in view, and encourage them to attend the Healdsburg College, to fit them for the different features of this work. Young men who feel it their duty to enter this work, were also advised to attend the College. We think that in a short time there will be some who will attend the Healdsburg College from this Conference. There is no reason why that College should be considered simply a Californian institution. It rightly belongs to the friends of the cause on the Pacific Coast. We invite them to send their young men and women to the same, that they may receive the benefit to be derived from it. We also invite them to help sustain it with their prayers, their sympathy, and their means.

Our brethren returned to their homes apparently much encouraged, and with faith to believe that next year they will have a larger camp-meeting than ever in the past.

Notwithstanding the numbers were few and there were no great demonstrations of interest manifested in a general way, the sales amounted in the aggregate to about \$200. This will illustrate the results of the meetings in other respects. We shall look forward with interest to the future of this Conference. May the Lord grant his special blessing to rest on the efforts of the friends of the cause in the Upper Columbia Conference.

S. N. HASKELL.

### The Pennsylvania Camp-Meeting.

WE arrived at the place of meeting on Wednesday, May 30, and found a goodly number of our brethren already in camp. Although the weather was cold and disagreeably damp, all seemed cheerful, and determined to do all in their power to make the meeting successful. On account of some rain and wind, the services did not commence till Thursday morning. The weather was quite pleasant after Thursday till the close.

It was estimated that about three hundred of our brethren were encamped on the ground. The circle of family tents numbered thirty-five. These with two forty-foot tents, the book tent and pavilion formed the entire encampment. The preaching was done by Elders Butler, Whitney (B. L.), Fero and the writer.

On Sunday two discourses setting forth the fundamental principles of Seventh-day Adventists were delivered to fair congregations from the city (Olean) and surrounding country. With this exception the preaching was of a hortatory nature, designed to point out the dangers and duties of the present time, and to encourage all to active service in the cause of truth. Judging from what we heard and saw, the effort was not unsuccessful. Many wept over their past lukewarmness, and pledged themselves to greater diligence and faithfulness in the future.

The Sabbath was an especially good day to all. An excellent Sabbath-school was held in the morning under the direction of Brother Oviatt. The lessons were well learned, and the cheerful promptness with which each one responded to his or her name at the time of general questions showed that the schools in the entire Conference had given much thought to the subject under consideration.

In the afternoon nearly the entire camp sought the blessing of God, that each felt had been lost through lack of energy and devotion. Some who had wholly left the path of truth returned, and renewed their covenant with God, while some for the first time came seeking a preparation to stand in the day of the Lord.

When the wants of various missions were set before the people a noble response was made, netting pledges to the amount of \$1,800. This sum was nearly evenly divided among the European and English missions and the International Tract and Missionary Society. One good brother had just previously pledged \$1,000 for the European mission, which, added to the above, aggregates \$2,800.

The farewell meeting Tuesday morning will not soon be forgotten by those present. One hundred testimonies were borne in quick succession, and nearly every one was with trembling voice and moistened eye. Near the close of the meeting Bro. Whitney spoke a few words of farewell admonition to those with and for whom he had labored so long, as it was the last meeting he would have with the brethren before departing for Europe. Some wept aloud at the thought of final separation, and many vows of consecration were made which we hope will be ever daily remembered and acted upon by those who made them. They will then be enabled to join in that final reunion of the saints from which there will be no painful separations.

J. O. CORLISS.

Clifton, Va. June 12, 1883.

### Iowa Camp-Meeting.

THIS meeting was held in Des Moines, June 7-13. Cloudy and rainy weather hindered the progress of the meeting and the outside attendance, yet the number on the ground exceeded that of last year.

There was a marked promptness shown by nearly all in coming early to the meeting. The first meeting was held Tuesday evening, the 5th, more than twenty-four hours in advance of the appointment, with over one hundred present. When the appointed time came, a large majority of the brethren and sisters were on the ground and ready for meeting. Remaining to the close was equally as marked as was the beginning. This was as it should be, and our meeting was all the better for it.

Bro. Butler arrived on the ground Friday morning, and his presence and influence gave new life and interest to the meeting. The business of the Conference and other branches of the cause was delayed some, but was done with the usual unity and good feeling.

The preaching was mostly practical, and forcible, and calculated to arouse our people to a sense of the shortness of time, the little moment, as it were, that is left us to get ready to meet our Lord in peace and joy, and the necessity of an entire consecration to God and his work. Special and earnest appeals were made for all our people to arise to duty and make efforts, through every branch and channel of the cause, to spread the light of truth everywhere. These appeals were responded to nobly by all our brethren and sisters as will be seen in the sequel to this report.

The devotional exercises both in the large pavilion, and in the several divisions of the camp, were marked with deep feeling and with many seeking the Lord. On Sabbath afternoon, after a stirring discourse by Bro. Butler, a call was made for those far away from God, both backsliders and sinners, who wanted to seek the Lord, to come forward. About one hundred responded. It was a solemn and impressive scene. It melted the hearts of both ministers and people. The Spirit of the Lord was present in rich measure at our season of prayer, after which all repaired to their several divisions and the work was carried on there. Many were made to rejoice in a Saviour's love. On Sunday morning and Monday this work was continued, and in the afternoon of Monday, after a discourse on Baptism, fifty-seven came forward to obey the claims of the gospel in this ordinance. The season at the water was solemn and impressive.

The Scandinavian portion of our camp-meeting held services by themselves every day which was marked with their usual devotion and earnestness. Several of those baptized were from this people.

The President of the General Conference set before our people the wants of the cause in its different branches,—more especially the need of means, to carry on the work in our foreign missions. The brethren and sisters became interested to that degree that in a very short time pledges were taken to the amount of

nearly \$4,000, which was about equally divided between the International Tract Society, the European Mission, the Danish Mission, and the English Mission. Beside this, about \$200 was raised on the Tent and Camp-meeting fund. Iowa has done nobly in thus responding to these worthy objects. May she share largely in the rich blessing of God, and may many souls be made to rejoice in the kingdom, as the fruit of her benevolence.

The canvassing work was an interesting feature in our meeting. Bro. George King was present, and gave a report of the canvass for "Thoughts on Daniel and Revelation." The report was full of courage and hope. Bro. Cudney, President of the Nebraska Conference, was with us and gave us a very encouraging report of the SIGNS canvass in his Conference. He was full of zeal in this branch of the work, and Iowa caught some of his spirit, for steps were taken to push the same work in this State.

On the whole we had a good camp-meeting, and all went to their homes feeling that the cause demanded much of their time, talent, and means. All were strengthened in their souls to meet the conflict before us bravely and nobly.

I. D. VAN HORN.

Portage, Wis., June 14.

## The Missionary.

### Some of the Features of the Philippian Church.

BY ELD. S. N. HASKELL.

THERE ever seemed to be between the apostle Paul and the Philippian brethren a very close attachment. The church was founded in affliction. The apostles were imprisoned, and some ten years after the gospel was first carried to Philippi the apostle writes: "For unto you it is given in the behalf of Christ not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me." It is evident from this that this church passed through the same affliction during this period of ten years, that they saw him pass through while in Philippi, which was persecution and imprisonment. He was in prison when he wrote this epistle, and he says to them, "Having the same conflict which ye saw in me, but now hear to be in me."

In his epistle to the Philippians the apostle uses some expressions which show what an intimate relation existed between him and them. In verses 3-5 of the first chapter he says, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now." Another expression in the eleventh verse, "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." It is evident that this church, notwithstanding their affliction, was a devoted church. Inspiration speaks of their poverty and affliction as follows: "How that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality." 2 Cor. 8:2. He writes this to the Corinthian brethren as though notwithstanding their great affliction they had great joy and their joy increased in proportion to their affliction. It was not a murmuring church. But they rejoiced in their affliction, and in their deep poverty abounded unto the riches of their liberality. Notwithstanding they were very poor, they were very liberal, and the apostle assures us that beyond their power they were willing of themselves; and while he would refuse to take their liberality on account of their poverty, they prayed him with much entreaty that he would receive the gift, and take upon themselves the fellowship of ministering to the saints. 2 Cor. 8. Thus we learn from the brief record which we have of their history that they were a church which passed through great affliction, and secondly, they possessed great joy in their affliction, evidently partaking of the spirit manifested by the apostles when cast into prison at Philippi; and thirdly, in the midst of their "deep poverty" they were a liberal church; they were anxiously desiring to ever do something to build up the cause of God.

When the apostle went from them to Thessalonica, after they had first received the gospel, no



church communicated with the apostle as concerning giving and receiving but they only. They sent once and again to supply the apostle's necessities in Thessalonica. There is more said in the Scriptures about this church's giving than of any other one church spoken of in the gospel. No wonder that, with these characteristics, they were a prosperous church.

There is no account of the Lord's ever working a miracle when his church were murmuring and complaining; he cannot miraculously work for his people in their unbelief. Of certain cities we read: "He could not do many mighty works because of their unbelief." Whenever the people of God are finding fault because of difficulties and because of afflictions, it brings sadness to the angels of God and grieves his holy Spirit. "Be of good courage and he shall strengthen thine heart." On a certain occasion when the apostles were thanking God that they were accounted worthy to suffer shame for his name, and only asked God that he would grant them boldness to speak the word, the place was shaken where they were assembled together, and all were filled with the Holy Ghost and they spoke the word with boldness. It is at such times, and with such people, that God can grant his blessing. The Philipians were of this class.

Upper Columbia Conference.

The third annual session of the Upper Columbia Conference convened at the Milton campground, June 6-12, 1883. First meeting June 7, 5 p. m. President in the chair. Prayer by Eld. Haskell. Credentials of delegates called for and presented as follows: Milton, 3; Walla Walla, 3; Pataha, 1; Farmington, 1; Echo, 1; Dayton, 1; Alba, 1.

The church of Farmington, W. T., 15 members, was admitted into the Conference, also the church of Echo, Oregon, 11 members. Voted that Bro. Wm. Russell be invited to act as representative of the brethren in the Spokane Country. Voted that Eld. Haskell, of General Conference, Eld. Boyd, of N. P. Conference, and Bro. W. C. White, of P. S. D. A. Pub. Association, be invited to participate in the deliberations of the Conference. Minutes of last session read and approved. Voted that all committees be appointed by the chair.

Remarks were made by Elds. Haskell and Boyd on the point of turning the "moving" spirit to good account, by all who move into new places making of themselves active missionaries in the places where they go.

Committees were named as follows: on Resolutions, Elds. Haskell, A. T. Jones, and Bro. W. J. Goodwin; on Nominations, W. A. Gibson, G. W. Rees, C. W. Hicks; on Credentials, I. M. Johns, G. S. Rogers, T. Chabot; on Auditing, Wm. Russell, C. W. Hicks, N. W. Miller, C. L. Ford, W. A. Gibson, Wm. J. Goodwin. Adjourned to call of chair.

SECOND MEETING, JUNE 11, 5:30 P. M.

Prayer by Bro. Goodwin. Voted that Bro. H. A. Wilder act as representative of the Basket Mountain company. The reading of minutes was waived, and reports of committees called for.

Committee on Nominations reported as follows: President, Eld. G. W. Colcord; Secretary, Eld. A. T. Jones; Treasurer, Wm. Nichols; Ex. Committee, T. L. Ragsdale, Wm. J. Goodwin. These were all elected.

Committee on Credentials and Licenses reported as follows: That the credentials of Elds. G. W. Colcord and Alonzo T. Jones, and the licenses of W. A. Gibson and Wm. Russell, be renewed, and that colporteur's licenses be granted to C. L. Ford and H. A. Wilder. After remarks by Elds. Haskell and Colcord and the candidates, the report was adopted.

Committee on Resolutions reported as follows: WHEREAS, The evidences of the near coming of the Lord are daily increasing, and the time for laboring for the salvation of souls is short, therefore

Resolved, That it be the sense of this Conference that our brethren should not retain the labors of the ministers, but that they be free to labor in such fields as may present a prospect of raising up new churches.

Resolved, That we heartily recommend to our brethren and sisters the plan adopted by other Conferences in obtaining subscribers for the SIGNS OF THE TIMES, for a short period, and visiting, and thus laboring to awaken an interest in new fields.

Resolved, That it is the sense of this Conference that Bro. Wm. Russell be employed to labor in the missionary work, and to visit the brethren at their homes and

churches, and encourage the study of the Bible and mission work.

Resolved, That Bro. Wm. Nichols be requested to assist Bro. Russell, as far as he can, consistently with his other duties.

Resolved, That we recommend that Bro. Goodwin devote his time to the missionary and canvassing work; especially the "Home Hand Book." And that he shape his financial affairs so that he can work where he can do the most good.

WHEREAS, There is a feeling among many of our brethren and sisters that a school is needed in this Conference, where the young can be brought under proper influences, as well as shielded from the corruptions which are common to many of the schools of the present day, and

WHEREAS, When such school shall be established, there should be connected therewith teachers who can also give instruction to young men and women, by which they may be fitted for positions of usefulness in the cause of God. And as at present we have not teachers of such experience, nor a suitable place selected for the establishment of such a school, therefore

Resolved, That we recommend that those of our brethren and sisters who have in view the work of teaching, attend the school at Healdsburg, Cal., that thus they may obtain the instruction and experience which will enable them to efficiently connect themselves with such school whenever in the providence of God it may be founded.

Resolved, That we recommend also that those young men and women who design giving themselves to labor in the cause of God, either in the work of the ministry or otherwise, and are not prepared, through lack of instruction, to enter the field, attend the school at Healdsburg, and thus obtain such information and experience as will enable them to labor more successfully in the work of the Third Angel's Message.

After the reading and full discussion of each of the resolutions, they were adopted unanimously.

Voted, That we extend the thanks of this Conference to the General Conference for the labors of Eld. Haskell, to the N. P. Conference for the help of Eld. C. L. Boyd, to the P. S. D. A. P. A. for the assistance of Bro. W. C. White.

Voted, That the thanks of the Conference be extended to the O. R. & N. Co., and the Northern Pacific R. R. for the favor granted, in returning to their homes at reduced rates all who have come to this meeting over their lines.

Voted, That we heartily thank Bro. Nichols for the free use of the campground.

Voted, That Wm. Nichols, W. J. Goodwin, Ambrose Johnson, Wm. McCoy, and T. L. Ragsdale, comprise the camp-meeting committee for the ensuing year. Following is the Treasurer's Report:

FROM JUNE 1, 1882, TO JUNE 1, 1883.	
Amount received.....	\$1546.25
Amount paid to Gen'l. Conf. and Ministers....	953.20
Balance on hand .....	\$593.05
WM. NICHOLS, Treasurer.	

Adjourned without day.  
G. W. COLCORD, President.  
ALONZO T. JONES, Secretary.

Ventura County.

A FRIEND to whom somebody has sent the SIGNS, writes us from Ventura County saying there are good openings for preaching the truth in that county. He says:—

While we may differ somewhat on some things, I see much to indorse, and admire your bold stand in the promulgation of important sacred truths as plainly taught in the Scriptures. I have often wondered why your church did not send some preacher into our little county. Here certainly is a field for the labor of some faithful ones to improve the general features of the modern Christianity. In some sections it seems as if Satan has unloosed all his forces, an admission of his last efforts, knowing his time is short.

It seems from the work your church is doing in Los Angeles County, that a church or two in this county would make a good auxiliary to Los Angeles churches. We are right on the coast between Los Angeles and Santa Barbara Counties, and easy of access by land or water.

FAITH.—The trial of faith is the greatest and heaviest of all trials; for faith it is which must conquer in all trials. Therefore, if faith gives way, then the smallest and most trifling temptations can overcome a man. But when faith is sound and true, then all other temptations must yield and be overcome.—Sayle.

"THERE'S resting bye and bye."

San Jose, California.

WE commenced meetings in this place two weeks ago to-night. Our tent is well located on Santa Clara and Sixth Streets. Sister White has spoken several times, and her testimony has been well received by those who heard. We have quite a force of the college students here engaged in the missionary work under the superintendence of Bro. Ings. We have the city districted, and are making a complete canvass for SIGNS, and also with tracts.

This place has had a tent meeting before, and therefore is not a new field. The attendance at the meetings ranges from seventy-five to three hundred. We hope for good results, and ask an interest in the prayers of God's people.

June 22, 1883. W. M. HEALEY.

Temperance.

THE OLD RUM-SELLER.

'Twas nigh to a bar that had long been made,  
Leaned a rum-seller old in the liquor trade;  
His work was done and he paused to count  
The receipts of the day, a large amount;  
A relic of jolly old toppers was he,  
And his hair was as white as the foam of the sea,  
And these words came forth with the fumes of gin,  
I gather them in, I gather them in.

I gather them in both old and young,  
To my den of death they go and come;  
Some to the scaffold, some to the grave,  
Some to the prison, but none I save.  
Come father, mother, daughter and son,  
All I will ruin, one by one,  
With my rum or whisky, brandy or gin,  
I gather them in, I gather them in.

I gather them in to a life of shame,  
I blast the fairest honored name;  
Make widows and orphans to cry and moan  
At the foot of old King Alcohol's throne.  
The highest or lowest, I care not which,  
Will soon find their level in a common ditch.  
The law protects me and it is no sin,  
I gather them in, I gather them in.

The old man ceased as he closed his till,  
Soon all was dark and gloomy and still;  
And I said to myself as he went to his rest,  
Can it be that humanity dwells in your breast?  
Man may forgive you but God never will,  
Though your ill-gotten gains foot the minister's bill.  
And his voice will be heard o'er the last trumpet's din,  
Hell gathers you in, hell gathers you in.

—Catholic Temperance Advocate.

A Rum-seller's Story.

A MAN named Stacy, the owner of a splendid drinking saloon in New York, signed the pledge lately and closed his house. Hearing that a party of lads had formed themselves into a temperance society, he went to them and gave them his experience as a rum-seller. We repeat some of his recollections for our larger audience:—

"I sold liquor," said Mr. Stacy, "for eleven years—long enough for me to see the beginning and end of its effects. I have seen a man take his first glass of liquor in my place, and afterwards fill the grave of a suicide. I have seen man after man, wealthy and educated, come into my saloon who cannot now buy his dinner. I can recall twenty customers, worth from one hundred thousand dollars, who are now without money, place, or friends."

He warned boys against entering saloons on any pretext. He stated that he had seen many a young fellow, member of a temperance society, come in with a friend and wait while he drank. "No, no," he would say, "I never touch it. Thanks all the same." Presently rather than seem churlish, he would take a glass of cider or harmless lemonade. "The lemonade was nothing," said the rum-seller, "but I knew how it would end. The only safety, boys, for any man, no matter how strong his resolution, is outside the door of the saloon."—Exchange.

"THIS, TOO, SHALL PASS AWAY."—An Eastern monarch commanded his minister to furnish a motto that should cheer in adversity, and prevent excessive joy in prosperity. He gave the monarch for his signet: "This, too, shall pass away." How greatly would such a thought console us in sorrow, or restrain us in joy. Every state of feeling or suffering, of hope or despair, will pass away in this life—John Forster.

## The Home Circle.

### HE GIVETH HIS BELOVED SLEEP.

"It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep." Psalms 127: 2.

He sees when their footsteps falter,  
When their hearts grow weak and faint;  
He marks when their strength is failing,  
And listens to each complaint;  
He bids them rest for a season,  
For the pathway is grown too steep;  
And, folded in fair, green pastures,  
He giveth His loved ones sleep.

Like weary and worn-out children,  
That sigh for the day-light's close,  
He knows that they oft are longing  
For home and its sweet repose;  
So He calls them in from their labors,  
Ere the shadows round them creep,  
And silently watching o'er them,  
He giveth His loved ones sleep.

He giveth it, oh, so gently!  
As a mother will hush to rest  
The babe that she softly pillows  
So tenderly on her breast;  
Forgotten are now the trials  
And sorrows that made them weep,  
For with many a soothing promise  
He giveth His loved ones sleep.

He giveth it! Friends the dearest  
Can never this boon bestow;  
But He touches the drooping eyelids,  
And placid the features grow;  
Their foes may gather about them,  
And storms may round them sweep,  
But, guarding them safe from danger,  
He giveth his loved ones sleep.

All dread of the distant future,  
All fears that oppress to-day,  
Like mists that clear in the sunlight,  
Have noiselessly passed away;  
No call nor clamor can rouse them  
From slumbers so pure and deep,  
For only His voice can reach them  
Who giveth His loved ones sleep.

Weep not that their toils are over;  
Weep not that their race is run;  
God grant we may rest as calmly  
When our work, like theirs, is done!  
Till then we would yield with gladness  
Our treasures to Him to keep,  
And rejoice in the sweet assurance—  
He giveth His loved ones sleep.

—Selected.

### Sue's Answer.

"Oh, dear!" groaned Sue behind the pantry door, whither she had retreated in sore distress of mind. "I wonder if there's anything else to come."

There was the flour-barrel empty; she had put the last lump of sugar into her mother's tea that night. Margie's shoes, that for some time had been only just holding together, had given out to-day as completely as the deacon's "one-hoss shay."

It was growing cold every day. It was the time of year for it to do so, to be sure, but all the same the coal-bin was empty. Sue hid the thermometer in the darkest corner of the closet, and tried to feel comfortably warm without a fire, but it was a lamentable failure.

Mother did not notice it so much, for she did not sit up long at a time, and was all bundled up then. The doctor had said that very afternoon that they must get nourishing food for her, else she would never get strong. And there on the table lay Sue's pocket-book—Sue was family treasurer—looking, she declared, as though Mt. Washington had sat on it. Oh! if she could only get a letter to-night!

Presently, after carefully wiping away all traces of tears, Sue emerged from her hiding-place. "Guess I'll just run down to the office," she said carelessly. "My head aches some; the fresh air will do it good. You will not want anything but what the children can get for you—will you, mother?"

"No, dear. Take a walk; it will do you good."

"All right. Good-bye!"

Up-stairs, in her own little room, Sue knelt down by the bedside. "O Father in Heaven!" she prayed, "grant my prayer, and give me the letter I desire." Over and over again she prayed it passionately.

There was a vacancy over in the Podunk schools. She had heard of it somehow, and more than a week ago had written to the committee, applying for the school, but not a word had she

heard yet. Surely the answer would come to-night! If only she knew she would have the school, she would ask Mr. Stone to trust them for groceries. She wrapped her shawl closely about her, and went down the street rapidly.

"Anything for me?" she asked almost confidently. She had prayed for it so earnestly; surely it must come. Her heart almost stood still as Miss Duncan looked.

"No, there's nothing for you. Growing colder, isn't it?"

Sue shrugged her shoulders impatiently. What did she care about the weather! At any rate, she did not wish to be reminded that it was growing cold; for there was that empty coal-bin.

"Are you sure?" she asked. "I was expecting a letter to-night."

Miss Duncan looked again, more carefully. There was something in the girl's face that rather startled her. She wished she could find a letter addressed to "Miss Sue Dennison," but there was none such to be found.

"I'm sorry," she said, turning back to her little window; "but I do not find any."

Sue made no answer; she only shut her lips very tightly together.

"I—don't believe God hears our prayers, or cares for us,—not for me, at any rate," she thought to herself as she went wearily home.

"Come and sit down by me," said her mother, after the children were in bed, "and tell me all about it."

Sue came over and put her head down in the pillows.

"I thought God answered prayers," she said bitterly.

"He does, my child."

"But not always," interposed Sue; "for I have been praying all the week, and particularly to-day, that I might get a letter from Podunk, and I did not get it. Here it is Friday, school begins Monday, so, of course, there is no hope for me there now. I might just as well not have prayed."

"Sue," asked her mother, "do you remember, when you were getting well from scarlet fever, how you used to tease me to let you read?"

"Of course I do," replied Sue, wondering what was the connection between her childish doings and her letter.

"Did I let you do as you wished?"

"No, you kept putting me off, though I thought it was awful in you. But I found afterwards that you were afraid I was going to lose my eyes."

"My dear, perhaps the Lord is holding back your letter because he sees it is for your good in some way. All prayer is answered; do not doubt that. Yours will be, maybe is already, only the answer may not have reached you. It may not, perhaps, be just as you ask or expect. When you begged me to let you read, I dared not, but I read to you myself. Oftentimes, in our blindness, we ask of the Lord that which is not good for us, and in love he gives us instead what he sees best for us."

"But, mother, this is for our good; we need it so much," pleaded Sue.

"Yes, dear, so we think, but it is all right. Cannot you trust the Lord, my child?"

"I—don't know. If it was anything I wanted for myself—but it seems so hard to refuse me such a little thing when I want it so much for your sakes," said Sue bitterly, as she rose and went about putting things to rights for the night.

"I suppose the Lord does answer prayer sometimes, but it didn't do any good for me to pray," was her last thought before she dropped asleep.

The chairman of the school committee in Podunk had a small hole in his overcoat pocket, and Mrs. Chairman kept forgetting to mend it. It was not so very large, just about right for a letter to slip through; and who would ever think of looking in a coat-lining for letters! Furthermore, this was the very pocket where Mr. Chairman usually carried his letters.

Somehow Miss Duncan could not get Sue's face out of her mind.

"It was no ordinary letter she wanted," she said to herself, as Sue trudged wearily home. "There's trouble of some sort there. I do believe they are poor as church mice. Well, I hope the letter will come to-morrow."

"But the last mail for the day had come and been sorted, and still there was nothing for Sue."

"I really believe," sighed the cheery little post-mistress to herself,— "I really believe if she looks as disappointed to-night, I shall—Why, Cousin James! Where did you come from, and what do you want?"

"I'm hunting a needle in a haymow. Suppose I'll find it?" replied the new-comer.

"Perhaps, if you know in what part to look."

"But I don't, you see. I don't even know for sure that there is any needle. You see our schools commence Monday, and at the very last minute we find ourselves minus a teacher, and I do not seem to have very good luck in finding any one to fill her place. You don't happen to know of any one, do you?"

Miss Duncan had a sudden vision of Sue's face as it had looked last night.

"She's a good scholar,—and I guess they are poor enough, without doubt—it won't do any harm any way; I'll send him there," was her rapid mental conclusion.

"It's all guess-work, James, but I have an intuition that I know just where you can find your needle."

"Much obliged," responded Cousin James, as he wrote Sue's address down. "Good night."

"Oh mother!" almost sobbed Sue that night, "just think how much better this is than I asked. Why, the salary is two or three times as large as I should have had in Podunk! O mother, mother, to think I should be so wicked when God had this in store for me!"

And Mrs. Chairman never knew how those few neglected stitches of hers changed the whole future of the life of a perfect stranger to her.—*Kate Sumner Gates, in S. S. Times.*

### An Effectual Punishment.

If practical jokers could suffer a little of the pain they are so fond of giving, it might cure them of their bad habit. Says a gentleman, speaking of the retributive justice which cured him:—

I got one punishment when a boy that I never forgot. When about ten years old, I fancied I had a grudge against a lad of my own age, but much smaller. Catching him alone one morning, I dragged him to the big watering-trough, and gave him a thorough dousing in the icy water. While he was spluttering and trying to escape, my father came upon the scene. A moment's silence—then—"Go into the house, Dan," was all that father said.

I obeyed with a quaking heart. The morning passed, and yet I was not called to account. Afternoon and evening dragged by, bed-time came, and still not a word was said.

It wasn't exactly a pleasant day to me. I had ample time to think it over and realize the meanness of my act. I retired with an uneasy mind; it wasn't like father to pass such a thing unnoticed.

Could he have forgotten it? Could it be possible that for some unknown reasons he was, to use a boy's phrase, "winking at it"? I was puzzled.

The next morning the mystery was solved. As I entered the breakfast-room father met me, and taking my hand silently, led me out to the trough, where I underwent exactly such treatment as I'd given Jim.

The following day another "hair of the dog" was administered. On the third morning I tried to starve it out, and by going without breakfast get rid of the ducking.

All in vain! Though, when the bell rang I kept in my room, I soon heard father calling in a tone I dared not disobey:—

"Dan! Dan!"

For one week I was put through that watering-trough every morning!

Father did not weaken the lesson by "words, idle words." And I guess he was right, for I did some thinking during those days.

That experience stuck by me and altered my course many a time in later life.—*Herald and Presbyterian.*

DURING the last decade thirteen men have died in Great Britain leaving property worth more than £1,000,000. Of these, by far the richest was Baron L. N. de Rothschild, who left £2,700,000. The next largest sum was £1,900,000, left by John Pemberton, of Liverpool. During the same period fifty-six men died leaving more than £500,000, and 195 leaving more than £250,000. During the preceding decade ten persons left more than £1,000,000, fifty-three more than £500,000, and 161 more than £250,000.—*Christian at Work.*

HONESTY is better than policy.

Religious Notes.

—A telegram confirms the report of the murder of the two German missionaries in Zululand.

—It is said that the queen of Madagascar spends half an hour or an hour every morning in reading the Bible and prayer.

—There were twenty-five hundred Sunday-school workers present at the recent Georgia Sunday-school Convention.

—Dr. J. P. Newman, of New York, says that "half the Christian world is worshipping a Jew [Christ], and the other half a Jewess [the Virgin Mary]."

—Of the 1,300 graduates of Middlebury College, 500 became preachers, 18 presidents of colleges or theological schools, 70 college professors, and 40 missionaries.

—A home for needy widows of the Protestant Episcopal Church is to be erected at Nineteenth and E Streets, Washington, by Mrs. Elizabeth Stone, who has given the ground and \$25,000 for the purpose.

—A little girl on being asked what was the greatest festival of the church, promptly replied, "Strawberry festival." Thus the little ones are learning to act their part in conducting the affairs of the popular church.

—An agreement has been reached between the British and Foreign Bible Society and the English Baptists, by which a marginal reading is placed in the versions issued by the society, where the words "baptize" and "baptism" occur: "Some translate immerse."

—Dr. Howard Crosby attended the Baptist anniversary meeting at Saratoga, as messenger from the Presbyterian General Assembly. In his address he said: "Two great evils confront us—Romanism, the masterpiece of Satan, and infidelity, masquerading under the cloak of learning. Romanism thrives only in the soil of ignorance."

—At the Petaluma District Ministerial Association, of the M. E. Church, last month, the Presiding Elder read an essay upon "Time Limitation in the Itinerary," in which he took strong grounds in favor of removing the limitation, and leaving the length of the pastoral term entirely to the prayerful discretion of the bishops and their counselors.

—The spirit of Catholicism is shown by a priest at Ansonia, Conn., as follows: "A Catholic doctor having established himself in the town, the priest introduced him from the pulpit, told the people they would no longer have to call in 'heretical murderers,' and charged them, further, that unless they did call in the Catholic doctor they could not have the services of the church for the sick or dead."

—The London *Christian Commonwealth* has this item: "The Birmingham trade in idols is rather brisk. A thousand glass gods have just been imported into Burmah from that town. They only cost 1s. 6d. each, and sell for eight rupees." Doubtless the same ship that bears the idols to the heathen, will also carry a few missionaries to tell them that there is but one God. This is no more inconsistent, however, than to send missionaries and whisky to the heathen on the same vessel.

—Rev. Charles F. Thwing discusses in the *Independent* the question, "Is Congregationalism going to the Wall?" He states that in point of numbers the Congregationalists are "being distanced by the growth, not only of the population, but also of churches other than their own." He gives various reasons for this, and says: "Yet, perhaps, the most important of these causes lies in the undue emphasis which the Congregational Church places on the intellectual, and the too slight emphasis which it places upon the spiritual means of its propagation."

—The *Examiner* has this to say of pulpit irreverence: "We enjoy genuine wit as well as the next man, but have no hesitation in saying that sacred things are not a fitting subject for witty speeches in a public assembly. Let us leave the irreverent joking to the pot-house politician and the infidel lecturer. The minister who indulges in this species of jesting may raise a laugh among the thoughtless and gain a reputation for smartness with a few, but the judicious will grieve at the lowering of his dignity, at his loss of influence with the sensible, and at the demoralizing effect of his example on all who hear him."

—A woman in Ohio has applied for a divorce on account of the manner in which her husband conducts worship. He calls the family to prayers three times a day, and fills his prayers with denunciations of sin and quotations from the Scriptures about her conduct. It is hard to say what the police court will do with such prayers, but the custom of making the Lord about our neighbors, or lecturing on their supposed sins, is weak and hypocritical. —*Golden Censer*. Hypocritical and profane undoubtedly is, but if such conduct is allowed for divorce, the next step will be a divorce if the husband sits at table in his shirt sleeves, or if he carries his knife; or because the wife cannot make

—Daniel J. Wilson, of Alleghany Theological Seminary, gave the following sound instruction to the young class: "Young gentlemen, study Hebrew over Greek verbs, read Latin, and if you have time and desire, translate ancient hieroglyphs. But I charge you, when you go into the street, preach the gospel, to use the plain Anglo-

Saxon." And the *S. S. Times* adds: "That advice is as timely, in its spirit, to Sunday-school teachers as to preachers. It is all very well for teachers to broaden and perfect their knowledge by outside study; but the only value of that study to their scholars is in the simpler and more direct pressing home of the practical applications of the lesson of the day to those scholars' minds and hearts."

News and Notes.

—A \$70,000 fire occurred at Salt Lake, on the 21st.

—The cost of the star-route trials to the Government is placed at \$261,318.

—Severe damage was done by a tornado at Chatham, Ont., on the 18th inst.

—An Oakland hoodlum, sixteen years old, is under arrest for brutally beating his mother.

—Reports show that 250 persons have been killed by tornadoes in this country since January 1.

—There were fifty-two deaths from yellow fever at Havana, during the week ending June 23.

—Sixteen persons have been drowned in one county in southern Nebraska, by the recent floods.

—A late dispatch from London states that seventy persons were drowned in the floods of Silesia.

—An incendiary fire at Fresno, Cal., on the morning of the 20th inst., destroyed \$70,000 worth of property.

—A fire in San Francisco, on the morning of the 22d inst., destroyed property to the extent of half a million dollars.

—It is now declared that Arabi Pasha had absolutely nothing to do with the massacre at Alexandria, or the burning of the city.

—A fire in the royal dockyard at Amsterdam, on the 20th, destroyed two men-of-war, and did other damage. Loss about 4,000,000 florins.

—The Court House, university, Christian college, and several residences, at Columbia, Mo., were partially unroofed by a storm on the 22d inst.

—A large portion of the country in the vicinity of Helena, Ark., is under water, in consequence of a break in the Mississippi. The crops will be ruined.

—It is stated that yellow fever is making fearful ravages among the Europeans and Americans at Vera Cruz. There have been 100 deaths from this cause within two months.

—It is stated that an employment office in Los Angeles had an order the other day for twelve woodchoppers at \$3 per day, but no laborers could be found to take the job.

—Serious riots against the Jews have occurred at St. Gall, Switzerland. A number of Jewish shops have been pillaged and the police stoned while endeavoring to stop the excesses.

—Placards have been posted in the different parts of the city of Athens, by anarchists, which contain a threat to destroy the royal palace and the ancient monuments, by explosives.

—A recent examination of the younger children of the Boston schools revealed the curious fact that 18 per cent. of the little ones had no knowledge of a cow further than that gained by pictures.

—It is reported that a battle was fought on the 15th between the Turks and Albanians in the Hatti district. It is said the killed and wounded on the Turkish side number 250 and that the Albanians also suffered heavily.

—The Tribune at Xeres, Spain, has sentenced one member of the Black Hand Society to lifelong servitude, and another member to seventeen years' imprisonment, for having murdered a man who had declined to join the society.

—The passenger vessels, *Hurunai* and *Waitara*, of the New Zealand Shipping Company, came into collision off Portland, Eng., on the 23d, resulting in the sinking of the latter vessel, and the drowning of twenty-five persons.

—A paper steamboat, 20 ft. in length, has been made in Lansingburg, N. Y., to hold 25 persons and carry 3 tons. Its sheathing is solid paper,  $\frac{3}{8}$  of an inch thick, on which a bullet fired from a distance of four feet made no impression.

—The Home Secretary has given orders to reduce the guards protecting the public buildings in London, believing that the recent hangings, and the decided expressions of public opinion in America, will prevent any further action by the dynamiters.

—A Berlin dispatch of the 21st says: "The floods in Silesia were attended by water-spouts. A large part of the town of Hirschberg was submerged and houses and adjacent villages flooded." Disastrous floods are also reported in Bohemia and Moravia.

—On the 19th inst., a storm devastated a section of country near Chillicothe, Mo., six miles in length, and from one-half to three-fourths of a mile in width. All farm-houses, crops, and fences were destroyed. Several persons were killed, and many were injured.

—The Hill investigation in Washington explains the great cost of Government buildings. A foreman in a stone-cutting yard in Philadelphia, testified that the orders were for the men to spend as much time as possible on their work. An ambitious or conscientious man was reproved if he finished his work too quickly.

—Ohio has enacted a law making it an offense for any one to sell or give a toy pistol to a child under fourteen years of age. Any person who violates the law is liable for all damages resulting. It would be well if such a law were in force in all the States. We may expect the usual quota of accidents from this toy on the coming Fourth.

—The strife has so culminated between the High and Low church parties in the Episcopal Church of the Evangelist, Philadelphia, that the Low church members are going to bring the matter before the courts on the ground that they have been defrauded of their place of worship by the ritualists. Several policemen were present at a recent service where trouble was expected.

—A cyclone struck Steubenville, O., on the 18th, doing damage to the amount of \$150,000. On the same day a cyclone did great damage in southwestern Pennsylvania. Its track was from 100 to 400 feet wide, and everything was swept before it. It was accompanied by severe rain and hail. Millersburg, O., was also visited, and buildings, and crops in the vicinity were greatly damaged.

—At the coronation festivities, the Mayor of Moscow ventured to express the hope that Russia would soon enjoy the benefits of a constitutional government, and for the utterance of this thought he was doomed by the Czar to permanent exile. Such an act of despotism goes far toward explaining why there is so much nihilism in that country. It will doubtless add nothing to the Czar's popularity.

—There is great excitement in Hungary over the trial of Jews charged with murdering a Christian girl and using her blood to mix with their passover blood. The charge is a most absurd one, but that does not prevent race prejudice boiling over. The audiences in court openly threatened the witnesses for the defense. Witnesses for the prosecution contradicted themselves and each other, and a Catholic priest admitted that he was the author of an anonymous attack on the Jews, accusing them of the murder of the girl.

—On the 18th inst., the central section of the English dam, where water is stored for use in hydraulic mining, gave way flooding the country below. The dam is situated on the head waters of the Yuba River, about forty miles from Nevada City, Cal.; its capacity was 650,000,000 cubic feet, and it was full when it broke. The damage to life and property was considerable. Four days before it was swept away, the dam had been carefully examined and pronounced in safe condition. There is a strong suspicion that the brake was started by the explosion of powder.

—A Chicago dispatch of June 20, says: "The rush for saloon licenses under the new city ordinance, in order to evade the operation of the new State high-license law, continued to-day. When the Clerk's office opened this morning the line of expectant dram-sellers extended through the hall-way and half a block along the street. Preparations for speed had been made, however, and by noon the jam was practically over. The result of two days' work is the issuance of 3,000 licenses. There are about 4,000 saloon-keepers in the city. It is alleged that many notaries winked at glaring irregularities in furnishing sureties."

A MINE OF INFORMATION.

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THE DEFINITE SEVENTH DAY;

OR, GOD'S MEASUREMENT OF TIME ON THE ROUND WORLD.

By ELD. J. N. ANDREWS.

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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 28, 1883.

## Time of Camp-Meetings.

TEXAS, Waxahachie,	July 13-23
VIRGINIA, New Market,	Aug. 2-7
OHIO, Gallion, Crawford Co.,	" 14-21
MASSACHUSETTS,	" 23-28
VERMONT,	Aug. 30 to Sept. 4
MAINE, Waterville,	Sept. 6-11
ILLINOIS,	" 11-18
NEBRASKA,	" 19-25
ALABAMA, Choctaw Co.,	

## Our Paper.

THERE will be no paper issued from the SIGNS office July 5. No. 26 will be dated July 12.

SEE the brief notice of the meeting in San Jose. Pray for its success.

BY the time our next paper goes into the mail a new time-table will be adopted by the railroads, which will take the SIGNS to the eastern States a full day sooner than at present. We are glad of it, and so will be our friends east of the mountains.

WE have been asked if the stitching of the SIGNS cannot be improved. Not with our present method. We are not satisfied with it, but cannot better it at present. The trustees have the matter under consideration, and will make changes as soon as consistent. It is intended to employ a folder and paster in due time; but none of our readers can imagine the amount and expense of the changes necessary to effect that.

WE have not said how fast our list is increasing, nor given the number of papers which we have printed for weeks past. But we are highly encouraged, not so much with the prosperity of the office as with the knowledge that *the people are willing to read*. We have the most convincing evidences that a great change is coming over the minds of the people throughout the country. The Lord is, in his providence, preparing the way for a mighty work to be done in the cause of present truth. And who knows how soon? And who will have a part in the work?

As home is dearest to the weary feet,  
So none but workers know that rest is sweet.

ALL individuals who are canvassing for the SIGNS, and securing trial subscriptions for one month, should send the names to their State Secretary. By so doing, two things will be gained: The Eastern subscriber will receive his paper sooner, as the State Secretaries have clubs of SIGNS for this purpose, and much inconvenience will be spared to the office of publication. Persons canvassing in California should send names to Alice Morrison, Pacific Press, Oakland.

## Oakland and San Francisco.

FOR the last few weeks the meetings in these cities have been very important and encouraging. The preaching of the word has taken deep hold upon the minds of the churches, and several have taken decided and advanced steps in the Christian life. The San Francisco mission has secured a most excellent position on Fremont Street, No. 316. The location is in a quiet and highly respectable neighborhood; terms unexpectedly favorable. The Oakland Missionary Society has resolved to employ a canvasser or canvassers for this city. Voluntary labor is altogether insufficient to accomplish the purpose, as so few have time to spare for the work. All feel that "the Lord's work must be done." Time is short, and we are not doing a tithe of what is needed to be done, and what we must do. The Third Angel will speak "with a loud voice," Rev. 14:9-12. Our prayer is, Lord, speed on the work.

## Beecher on Evolution.

A. WILFORD HALL, author of the "Problem of Human Life," gives a unique report of Mr. Beecher's lecture on Evolution. His decision was that Mr. Beecher had read up for his lecture on but one side of the subject, and not very thoroughly on that, and that he was unacquainted with the overwhelming arguments which have been presented against Darwin's theory. There was none of the fire and energy which

the celebrated orator has been accustomed to throw into his lectures, and a sense of humiliation seemed to rest upon the speaker's friends, and somewhat upon the speaker himself. Mr. Hall says:—

"We wished to see it out, and witness the novel sight of monkeyism gone to seed in the person of the foremost Christian minister of the civilized world; and we saw it. And so painfully humiliating did the solemn farce appear to us that we could not have felt more lugubrious had we been at a funeral. The immense audience seemed to take the same view of the occasion, as not a clap nor a sign of applause greeted the speaker from beginning to end of his puerile and disjointed attempt to prove himself and his audience but a congregation of highly developed and carefully cultivated monkeys. About the only witty thing he said was, 'I had just as lief [which he pronounced *liv*] come from the loins of a monkey as to be made of dirt and come from a *mud-hole*, wouldn't you?' One gentleman near us saw the point of the joke on Genesis, and showed his appreciation by curling his lip."

The conclusion at which Mr. Hall arrived in regard to the teachings of Mr. Beecher is just what we have stated as our belief of the tendency of his "nihilistic theology." The report says:—

"The direct and necessary tendency of his entire reasoning was to disparage the divine authenticity of the Scriptures and the fundamental doctrines of orthodox theology, while the unavoidable effect, upon all who were not imperviously disgusted with his unparalleled apostasy, was to weaken faith in the Bible as anything but a compilation of poetic and allegorical compositions, conveying but imperfect ideas of the earlier stages of human advancement from that barbarism which succeeded the ape dynasty. We solemnly asseverate our belief that one such lecture, coming from Mr. Beecher, trusted and revered as he has always been by so many, does more for the spread of infidelity, and even atheism, than any course of lectures Ingersoll ever delivered."

We consider it one of the most striking evidences of the decline of true piety in the American churches that Mr. Beecher has been so long looked upon as a leading Christian teacher. Eloquence, oratorical power, is preferred to reverence for the sacred Scriptures; the man is worshiped, and the word of God degraded; science, falsely so-called, is suffered to usurp the place of inspiration. "The glory is departed." "Babylon is fallen."

## We Would See It.

WE have no disposition to interfere in any controversy between the *Christian Advocate* and the *Christian Herald*, Disciple, of Oregon, but we have a request to make of the *Herald*. In its indictment of the M. E. Church it says:—

"In this church the Lord's table is set quarterly, whereas the scriptures require it weekly."

We have no little anxiety to learn where in the Scriptures that requirement may be found. The *Herald* makes a strong profession of strictly conforming to the Scriptures, and we are certain that we wish to do so. Now we will conform to that particular scripture of which it speaks as soon as we are informed where it is.

Prof. McGarvey is a man highly esteemed among the Disciples as a teacher, a preacher, and an author. In his "Commentary on the Acts" he says:—

"It must, in candor, be admitted that there is no express statement in the N. T. that the disciples broke the loaf every Lord's day."

Now as there is no commandment that they should do so, and no express statement that they did so, that is, there being neither precept nor precedent, how is it to be known that "the Scriptures require it?" We wait for an answer.

## A Catholic Complaint.

A CATHOLIC priest in Wymore, Nebraska, has written a letter to us complaining of Mrs. White's articles on Luther, and advises us to get certain Catholic books, which he names, that we may know what they do believe. We have the books he mentions, a variety of Catholic Catechisms, and other publications of that Church; and the more we read them the more we are convinced that the safety of their system is in the course which they have so persistently pursued, namely, to keep the Bible out of the hands of the people.

We once gave a brief account of a lecture by "Father Gavazzi," and a Mr. O'Connor, writing from Napa, bitterly assailed us for publishing falsehoods about the Catholic Church. He denied most positively that they believed what Mr. Gavazzi ascribed to them. We took the Catholic work—"The Glories of Mary"—and proved a hundred times more than Mr. Gavazzi

said, quoting from it the very words used by him. We then called upon Mr. O'Connor to take back his harsh and unjust expressions concerning us, but he failed to respond. We are not striking at a venture when we assail the doctrines of the Catholic Church, or accuse it of shockingly persecuting those who dared to brave its power when it, unfortunately for mankind, had power. And we have its own word, where policy will allow it to speak, that it would do the same to-day as it did five hundred years ago had not the power been taken away. We have no sympathy with that sentimental misnamed Protestantism which is ready to affiliate with Catholicism, as we see it at this day.

## Penmanship and Letter Writing.

THE publisher, J. E. White, Battle Creek, Mich., has placed before us a copy of a work recently issued by him, entitled, "Guide to Penmanship and Letter Writing." It contains specimens and copies in writing and flourishing, with complete directions for conducting a class in penmanship. Also instructions in letter writing, which ought to be read by all, and studied by many, who have letters to write and address. The matter was prepared by Profs. W. F. Parsons and C. W. Stone, teachers of penmanship and commercial business, and W. C. Gage, who has excellent qualifications for the part he has supplied. Combining the two departments it is a very desirable book. 132 large pages price \$1.00.

THE article in last week's SIGNS from Eld. Jones of the *Sabbath Memorial*, on "Every-Day Life in Palestine," was written several years ago, as we intended to say. But the article loses none of its interest and importance by its age.

## Fresno County.

I WILL meet with the church at Fresno City, Sabbath, June 30. C. C. RAMSEY.

## THE BIBLICAL INSTITUTE.

This book is a synopsis of the lectures delivered at the Biblical Institute in Oakland, April, 1877, by Elders James White and U. Smith. It covers the principal points of doctrine held by Seventh-day Adventists. treating of the Millennium, Second Coming of Christ, the Prophecies of Daniel 2, 7, and 8, the Messages of Rev. 14, Two-horned Beast of Rev. 13, Sanctuary, the Seven Churches and the Seven Seals of Rev. 2-3, Seven Last Plagues, Nature and Destiny of Man, Saints' Inheritance, Bible View of the Sabbath, Examination of alleged reasons for Sunday-keeping, etc. Although the book contains only 352 pages, these different subjects are treated at sufficient length to make them very plain. The book may be used to good advantage in class recitations, as questions are appended to each lecture. It is just the thing for those new in the faith, or those who wish to investigate. Price, \$1.00.

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