

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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"WHAT SHALL I BE?"

"BELOVED, now are we the sons of God; and it doth not yet appear what we shall be." 1 John 3:2.

What shall I be? My Lord, when I behold thee
In awful majesty at God's right hand;
And 'mid th' eternal glories that enfold me,
In strange bewilderment, O Lord, I stand,
What shall I be? These tears they dim my sight
I cannot catch the blissful vision right.

What shall I be? Lord, when thy radiant glory,
As from the grave I rise, encircles me;
When brightly pictured in the light before me,
What eye hath never seen, my eyes shall see,
What shall I be? Ah, blessed and sublime
Is the dim prospect of that glorious time!

What shall I be? When days of grief are ended,
From earthly fetters set forever free;
When from the harps of saints and angels blended,
I hear the burst of joyful melody,
What shall I be? When risen from the dead,
Sin, death, and hell I never more shall dread.

What shall I be? When all around are thronging
The loved of earth, where I have come to dwell;
When all is joy and praise,—no anxious longing,
No bitter parting, and no sad farewell,
What shall I be? Ah, how the streaming light
Can lend a brightness to this dreary night!

Yes, faith can never know the full salvation,
Which Jesus for his people will prepare;
Then will I wait in peaceful expectation
Till the Good Shepherd comes to take me there.
My Lord, my God, a blissful end I see,
Though now I know not what I yet shall be!
—E. C. G. Langbecker.

General Articles.

Luther's Royal Protector.

BY MRS. E. G. WHITE.

At the news of Luther's departure from Augsburg, the papal legate was overwhelmed with surprise and anger. He had expected to receive great honor for his wisdom and firmness in dealing with this disturber of the church, but now this hope was disappointed. He gave expression to his wrath in a letter to the elector, bitterly denouncing Luther:—

"Since Brother Martin cannot be brought by parental measures to acknowledge his errors, and continue faithful to the Catholic Church, I request your highness to send him to Rome, or to banish him from your territories. Be assured that this complicated, evil-intentioned affair cannot be long protracted, for as soon as I shall have informed our most holy lord of all this artifice and malice, he will bring it to a speedy end." In a postscript he begs the elector not to tarnish with shame his own honor and that of his illustrious ancestors for the cause of a contemptible monk.

The elector sent Luther a copy of this letter, to which the Reformer answered: "Let the reverend legate, or the pope himself, specify any errors in writing; let them bring forward their reasons; let them instruct me, who desire instruction, who beg and long for it, so that even a Turk would not refuse to satisfy me. If I do not retract and condemn myself, when they have proved to me that the passages of Scripture that I have quoted ought to be considered in a different sense from mine; then most excellent elector, let your highness be the first to

prosecute and expel me; let the university reject me, and overwhelm me with indignation. I will go farther; I call Heaven and earth to witness; let the Lord Jesus Christ himself reject and condemn me.

"These are not words of vain presumption, but of firm conviction. Let the Lord deprive me of his grace, and every creature of God refuse to countenance me, if, when I have been shown a better doctrine, I do not embrace it." In closing, he says: "I am still, thanks be to God, full of joy, and praise him that Christ, the Son of God, counts me worthy to suffer in so holy a cause. May he ever preserve your illustrious highness! Amen."

This letter made a deep impression upon the mind of the elector. He had never thought of giving up Luther, an innocent man, to be put to death by the power of Rome. Now he resolved to stand firm in his defense. In answer to the letter of the legate he wrote: "Since Dr. Martin has appeared before you at Augsburg, you ought to be satisfied. We did not expect that without convincing him of error, you would claim to oblige him to retract. Not one of the learned men in our states has intimated to us an opinion that Martin's doctrine is impious, anti-Christian, or heretical." He declined sending Luther to Rome, or expelling him from his territories. Luther, having seen this letter, exclaimed: "With what joy I read and re-read it; for I know what confidence I may repose in these words, at once so forcible and so discreet." God in his providence had raised up a man in high position to defend his servant.

The elector saw that there was a general breaking down of the moral restraints of society. The extensive and perfect organization of the Romish Church, and her immense outlay of money, time, and labor to secure order and harmony, was no indication of the real virtue and integrity of her members. A great work of reform was needed. All the complicated and expensive arrangements to restrain and punish crime would be unnecessary if the members of the church individually acknowledged and obeyed the requirements of God and the dictates of an enlightened conscience.

He saw that Luther was laboring to secure this object, and he secretly rejoiced that a better influence was making itself felt in the church.

He saw, also, that as a professor in the university, Luther was eminently successful. All his associates there spoke warmly in his favor. From all parts of Germany flocked students to listen to his teachings. Young men coming in sight of the steeples of Wittenberg for the first time, would stop, and raising their hands toward Heaven, would praise God that he had caused the light of his truth to shine forth from Wittenberg as in former ages from Mount Zion, thence to penetrate to the most remote countries.

Luther is, as yet, but partially converted from the errors of Romanism. But he is forced to battle constantly in defense of the truth which he has already accepted, and in this warfare he is driven for comfort and support to Christ and the Word. And as he compares the holy oracles with papal decrees and constitutions, he is filled with wonder.

"I am reading," he writes to Spalatin, "the decretals of the popes, and let me whisper in your ear, that I know not whether the pope is anti-Christ himself, or whether he is his apostle, so misrepresented and even crucified does Christ appear in them." Yet at this time Luther was still a supporter of the Roman Church, and had no thought that he would ever separate from her communion.

The Reformer continued searching the Scriptures, praying, preaching, and writing. He knew not how soon his work might close, and he be deprived of liberty or even life; but so long as

God should will it, he determined to labor for the upbuilding of Christ's kingdom. The knowledge that precious souls were everywhere receiving the truth, filled him with joy.

It was his work to build in the temple of the Lord. There were living stones buried from sight amid the papal rubbish of false doctrines, forms, and ceremonies, and he must search them out, and lay them on the true foundation. The followers of Christ were not then united as a peculiar and holy people separate from the world. They were mingled with the sons of Belial, and must be separated by the power of divine truth.

Luther was not blinded to his own peril or to the peril of his converts. He knew that the subjects of Prince Immanuel are not called to the enjoyment of ease and honor and riches, of titles and possessions; but to a life of conflict with the prince of darkness; they are to wrestle against principalities and powers, and they must put on the whole armor of God, that they may be able to stand. They are called to endure privation, hardship, imprisonment, torture, and death, even as the Captain of their salvation endured before them. The riches and co-operation of the wicked were subject to his command if he so willed it; but he declares, "My kingdom is not of this world." And again, "The prince of this world cometh, and hath nothing in me." In like manner the servants of Christ have no home, no treasure here. It is only because Jesus reigns, that they are kept from the cruel power of the prince of evil.

Luther's voice as a reformer was no longer confined to Germany. His writings and his doctrine were extending to every nation in Christendom. The work spread to Switzerland and Holland. Multitudes of copies of his writings had found their way to France and Spain, and the truth was working in many hearts, reforming the life, and arousing the understanding to perceive the corruption of Romanism. In England the Reformer's teachings were received as the word of life. In Belgium and Italy also the work was spreading. Thousands were awakening from their death-like stupor to the joy and hope of a life of faith.

In this little moment of calm, Luther works on with renewed hope and courage. His friends urge him to be content with the victories already gained, and to give over the conflict. But he replies, "God does not conduct, but drives me forward. I am not master of my own actions. I would gladly live in peace; but I am cast into the midst of tumult and changes."

The Reformer pressed on in the path in which God was leading him; and as he continued to defend the truth, it constantly became more clear to his understanding, and he perceived more fully the arrogant assumptions of the papal power. He says: "How hard it is to unlearn the errors which the whole world confirms by its example, and which, by long use, have become to us a second nature. I had for seven years read and hourly expounded the Scriptures with much zeal, so that I knew them almost all by heart. I had also all the first-fruits of the knowledge and faith of my Lord Jesus Christ; that is, I knew that we were justified and saved, not by our works, but by faith in Jesus Christ; and I even openly maintained that it is not by divine right that the pope is chief of the Christian church. And yet . . . I could not see the conclusion from all this; namely, that of necessity, and beyond doubt, the pope is of the devil; for what is not of God must needs be of the devil." Again, he says: "I do not now give free utterance to my indignation against those who still adhere to the pope, since I, who had for so many years read the Holy Scriptures with so much care, yet held to papacy with so much obstinacy."

The battle went on. Rome was becoming more

and more exasperated by the attacks of Luther. And now it was secretly declared by some of his fanatical opponents, that he who should kill Luther would be without sin. One day a stranger with a pistol concealed in his sleeve, approached the Reformer, and inquired why he went thus alone. Luther answered, "I am in the hands of God. He is my help and my shield. What can men do unto me?" Upon hearing these words, the stranger turned pale, and fled away as from the presence of the angels of God.

Rome was bent upon the destruction of Luther; but God was his defense. His doctrines were sounding everywhere; in convents, in cottages, in the castles of the nobles, in the academies, and in the palaces of kings; and noble men were rising on every hand to sustain his efforts.

Dr. Chalmers on the Law.

THE Lectures of Dr. Chalmers on the book of Romans is a work of no ordinary merit. The following from his lecture on chap. 8:7, on the carnal mind, contains a lesson worthy of careful consideration:—

"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

It was a contradiction in terms, to say otherwise of the carnal mind than that it was enmity against God—for how, if all its preferences be toward the creature, can it be otherwise affected toward that Creator, who looks with a jealous eye on all such preference, and fastens upon it the guilt of idolatry—how, if its regards are wholly directed to sense and time, can it be otherwise than in a state of disregard to Him who is a spirit and invisible? If the law of God be a law of supreme love toward himself, how is it possible for that mind to be in subjection to such a law, whose affections are wholly set on the things and the interests of a passing world? It not only is not subject to this law, but it cannot be so—else it were no longer carnal. It would instantly be stripped of this epithet, and become a different thing from what it was before, did it undergo a transference in its likings from the things that are made to Him who is the maker of them all. It has all the certainty in it of an identical proposition, when it is said of the carnal mind that it neither is nor can be subject to God's law. Ere it become subject, it must resign its present nature and be carnal no longer. The epithet then will not apply to it; and though a mind before carnal should now have gathered upon it the character of Heaven, and become a devoted and willing and most affectionate subject under the government of God—still it holds true of the carnal mind that it is not so subject, neither indeed can be.

But it is not only logically true that the carnal mind cannot be subject to God's law—the same thing is also true physically and experimentally. There is no power in the mind by which it can change itself. It has a natural sovereignty, we admit, which extends a certain way over the doings of the outer man; but it has no such sovereignty over the desires of the inner man. It can, for example, constrain the man in whom it resides to eat a sour apple rather than a sweet. But it cannot constrain him to like a sour apple rather than a sweet. There are many things which it finds to be practicable, which it does not find to be palatable; and it has just as little power over the taste and affections of the mind toward God, as it has over the bodily organ of taste, or the law of its various relishes for the various food which is offered to it. There are a thousand religious-looking things which can be done; but without such a renewal of the spirit as the spirit itself cannot achieve, these things cannot be delighted in, cannot be rejoiced in. But if not rejoiced in, they really are not religious, however religious they may look. And this is the great moral helplessness under which we labor. We can compel our feet to the house of God, but we cannot compel our feelings to a sacred pleasure in its exercises. We can take a voluntary part in the music of its psalms, but we cannot force into our hearts the melody of praise. We can bid our hands away from depredation and violence, but we cannot bid away the appetite of covetousness from our bosoms. We can refrain ourselves from the infliction of all outward hurt upon our neighbor; but tell me if we can so muster and so dispose of our affections at the word of command as that we shall love him as we do ourselves. And,

ascending from the second great commandment to the first great commandment of the law, we can, it may be thought, keep the Sabbaths of the Lord and acquit ourselves of many of the drudgeries of a carnal obedience—while, instead of loving him with all our heart and soul and strength and mind, there exists against him an antipathy, which we can no more extirpate than we can cause a sycamore tree to be plucked up by the roots at the utterance of a voice—so that, in reference to the law which claims a supremacy over the heart, and taketh cognizance of all its affections, we are not and we cannot be subject to it.

And here I am sensible that, when I charge you with a positive enmity against God—when I say that he is not merely the object of indifference, but of hatred—when I affirm of the human heart, not merely a light and heedless unconcern about him, but also the virulence of a strong hostile affection against him—I might not, in all this assertion, obtain the exact or the willing responsiveness of your own consciences. You may be ready to answer that really we are not at all aware of anything half so foul or so enormous at work in our bosoms as any ill-will towards God. We may be abundantly regardless of him and of his laws; but we feel not anything that approaches to a resentful emotion excited within us by his name. We may not think of him often; and perhaps are very well satisfied to do without him, if he would but let us alone. But, examine ourselves as we may, we can detect no affirmative malignity in our affections towards him; and for once we have lighted upon a case where the dogmata of a stern theology are really not at one with the decisions of our own intimate and personal experience.

Now on this we have to observe that the greatest enemy whom you have in the world will excite no malevolent feelings in your heart, so long as you do not think of him. All the time that he is absent from your remembrance, he has no more power to stir up the painful and the bitter feeling of hostility within you than if he were blotted out from the map of existence. And so let it not be wondered at that you should not be ruffled out of your complacency by the thought of God, when, in fact, for days or hours together, the thought is utterly away from you—that no acrimony about him should ever disturb you, during the whole of that period, when at play or pleasing yourselves with his gifts, the giver is wholly unminded—that, instead of carrying the tone or the aspect of an enraged adversary toward God or any one else, you should simply appear in the light of an easy, comfortable, good-humored man, while, busied with the enjoyments of life, you have no room in your regards for him who gave the life, and scattered these enjoyments over it. When one is in a deep and dreamless slumber, his very resentments are hushed, along with all his other sensibilities, into oblivion; and though in the latent dormitory within, there should lie a fell and unextinguishable hatred against the deadliest of his foes, yet even the presence of that foe would awaken no asperity; and, while under the immediate eye of him who with implacable revenge he could call forth to the field of mutual extermination, might he lie in all the meekness of infancy. And so of you who are not awake unto God—who are sunk in dullest apathy about him and all his concerns—who, profoundly asleep and forgetful, are really no judges of the recoil that would come upon your spirits, did he but stand before you in all his characters of uncompromising truth, and inflexible justice, and sacred jealousy, and awful unapproachable holiness. By the thought of this being you are not disturbed, because, steeped in the lethargy of nature, it is a thought that does not come with a realizing touch upon your perceptions. You may even hear his name, and this may stir up some vague conception of an unseen spirit; and you still may have no feeling of that enmity which our text has charged upon you. But the conception of whom or of what we would ask? Is it of the true God in his true attributes—or a being of your own imagination? Is it of that God who is a spirit and claims of you those spiritual services which are due unto the character that belongs to him? Is it of him, the very view and aspect of whom would mar all your earthly gratifications, or put them utterly to flight, because of his paramount demand for the affections and pursuits of godliness? Oh how little do we know of ourselves, or of the mysteries of our inner man, which may lie hid and dormant for years—till some untried circumstances shall

form the occasion that proves us, and reveals to us all which is in our hearts. And thus the manifestation to our understandings of God, not as we fancy him to be, but of God as he actually is, would call forth of its hiding-place the unappeasable enmity of nature against him; and would make it plain to the conscience of the carnal man, how little sufferance he hath for the God that would bereave him of his present affections, and implant others in their room. The disrelish would be just as strong as are the disrelish and opposition between the life of sense and the life of faith. Did God reveal himself now to the unconverted sinner, he would strike the same arrow into his heart that will be felt by the condemned sinner, who eyes on the day of reckoning the sacredness and the majesty of that being whom he has offended. You have heard him by the hearing of the ear, and yet remain unconvinced of nature's enmity. Could you say with Job that now mine eye seeth, then would you see cause with him, wherefore you should abhor yourself, and repent in dust and in ashes.

The Jewish Day.

THE Israelites counted time, as to the beginning and ending of the day, not as modern Gentiles do, but from sunset to sunset; and so did some of the ancient heathen nations. In speaking of the beginning of the civil day, Ferguson says: "The ancient Greeks, Jews, Bohemians, Silesians . . . begin it at sun-setting; and the ancient Babyloneans, Persians, Syrians, with the modern Greeks, at sun-rising."

Says the Union Bible Dictionary: "The Jewish day was reckoned from evening to evening. Their Sabbath, or seventh, began on what we call Friday, at sunset, and ended on what we call Saturday, at sunset. This mode of reckoning days was not uncommon in other Eastern nations."

Says Dr. Malcom: "The Hebrews began in the evening." And this agrees with Bible testimony: "From even unto even shall ye celebrate your Sabbath." Lev. 23: 32. And as the seventh day began where the sixth day ended, and the sixth began where the fifth ended, so the first day began where the seventh ended—at even, or at sunset. As far back as the creation Moses introduces this count as the prevailing one, saying, "The evening and the morning were the first day"—beginning his count of each day with the "evening."

Keeping this in memory, we are driven to the conclusion that when Paul preached to the disciples at Troas who had come "together to break bread" upon "the first day of the week" ("there being many lights in the upper chamber," Paul continuing his speech "till midnight"), this "first day" having commenced at sunset on our Saturday night, the breaking of bread was on Saturday night, there being no other night on "the first day of the week" as the Jews counted time; nor will it change this conclusion if we conjecture that they were then counting time as the rest of the people did at Troas, instead of keeping the Jewish count, for it turns out that Troas was inhabited by the ancient Greeks, who always began their day at sunset, just like the Jews. Acts 20: 7. If they had gathered to break bread on Sunday night, that would have been on the second day of the week, the first day having ended at sunset on Sunday, and the second day beginning at the same point. We do not protest against breaking bread on Sunday night, or any other night of the week (as the Jews did not institute the ordinance on the first day, so it was not always celebrated on that day); but we do protest against insisting upon observing this ordinance on Sunday night on the plea that it should be upon the first day of the week, when, in fact, Sunday night, in Bible time, is on the second day of the week. If we were to insist upon restricting its observance to the night of the first day, we should also insist on observing it on our Saturday night; and, indeed, without being dogmatical, we much prefer Saturday night, it being the only night that can claim apostolic precedence, aside from the night of Jesus' betrayal—Wednesday night.—W. S., in *World's Crisis*.

WE never read that Joshua's hand was weary with wielding the sword, but Moses' hand was weary with holding the rod. The more spiritual the duty, the more apt we are to tire of it.—*Spurgeon*.

Infidels not Martyrs.

MODERN infidelity waxes eloquent over the Romish and sectarian persecutions. We have no objections to this, when the transactions are properly located, and duly credited where they belong. But there is a wholesale way of throwing all the iniquity in one direction, and quietly appropriating all the honors of martyrdom, which is not only unjust, but absolutely untruthful.

How quietly, for instance, the French revolution with its unparalleled horrors is slipped over by infidel orators and writers. The evident reason for this is that it was solely the work of infidelity. The infidel legislature of France declared, "There is no God but reason." They wrote upon the church-yard gates "Death is an eternal sleep," and proclaimed *liberty of conscience* to all; but, inside of forty-eight hours, with genuine infidel consistency, they began to lead to the rack or the guillotine every man or woman who dared to assert that liberty.

"Infidelity is liberty"—yes, liberty to destroy—liberty to defame—liberty to crush all true religion—and when it holds the reins of power here as it held them in France, the purest blood of the nation will run through our streets as it ran through the streets of Paris in 1792 and 1794. History declares that 2,730 murders were committed in the name and for the sake of infidelity, during the space of sixteen months.

Nero was an infidel, and we commend the history of his reign to the attention of every man and woman. Tacitus tells us that Nero inflicted the most exquisite torture upon the Christians. He says they died in torments, and their torments were embittered by insult. Some were nailed upon crosses, others were sewed up in the skins of wild animals and exposed to the fury of dogs, others again were smeared over with combustible materials and used as torches to illuminate the darkness of night." Says Gibbon: "The most skeptical criticism is obliged to respect the truth of this most extraordinary fact, and the integrity of this celebrated passage from Tacitus." Domitian and Caligula were infidels, and every historian is aware of the fact that panoramic views of their reigns are horrible companion pieces to the reign of Nero. Says Prof. Tyndall, "The sufferings of the early Christians and the extraordinary exaltation of mind, which enabled them to triumph over the diabolical tortures, to which they were subjected, must have left traces not easily effaced."

And yet a prominent skeptic declares in the face of an intelligent public, "You have burned us at the stake—roasted us upon slow fires—torn our flesh with irons—you have covered us with chains—you have filled the world with fear—you have taken our wives and children from our arms, etc."

We ask in the name of simple truth and common justice, *Who* is it that have suffered these things? The answer comes from every page of history, that it is the followers of Christ who have clung to him, through the fires of persecution and floods of misfortune. They were believers in the Bible who went to the stake, else why were Bibles burned with them in the flames? Men do not go to the rack, the stake, or the guillotine rather than renounce their faith, when they have no faith to renounce. Men and women do not choose to be placed in red hot iron chains rather than to deny a Lord on whom they have never believed. Men do not submit to have their tongues cut out, to be thrown to wild beasts, or to perish in slow fires, in preference to recanting from a position which they have never assumed.

Celsus was not crucified. Porphyry was not banished. Julian did not suffer, save at the hands of his own conscience. Voltaire was not thrown into a caldron of boiling oil. Paine was not burned at the stake, and modern skeptics are not placed in the stocks or whipped in the streets.

It was men, women, yes and *children* who clung to the written Word, when fire and flame and irons and lash were the reward for their fidelity. They have been driven to mountains and caverns, to wander in sheep skins and goat skins; they of whom the world was not worthy.

The same hands burned Christians that burned Bibles. They sought to crush the Book and its believers by the same means. But the old Book lives on, unmindful of the waves that beat against its unfailing foundations.

It is still the "pillar of cloud" by day, and the "pillar of fire" in the night-time of persecution and thus it will ever be, until the weary feet of

God's little ones find rest upon the evergreen shores of eternal life.—Mrs. H. V. Reed, in *Bible Banner*.

OUR ENEMY AND OUR TRIUMPH.

MAKE grave-yards like to gardens if you will,
As is the fashion of the present day,
Plant them with flowers, lay them out with walks,
Rear costly monuments with sculpture decked,
And let the gay and godless gather there
And pass the sunny hours in idle talk;
'Tis all in vain: death is not thereby changed,
'Tis still the same relentless enemy,
And bleeding hearts and rending groans will still
Attest its fearful and malignant sway;
And still the grave opens its rapacious maw,
And, swallowing those we love, shuts it again
Hiding them thus forever from our sight.
Oh, doleful grave! Oh, melancholy pit!
Thy loathsome cavity mars every joy,
While the small mound which covers up thy mouth,
Till 'tis re-opened to engulf more prey,
Is watered daily with the bitter tears
Of widows and of orphans left to mourn.

But if 'tis vain to ornament the grave,
'Tis worse than vain to linger by its side,
And dwell upon its triumphs; they are known
Alas! too well; but Oh! most glorious truth!
They will not last forever; death shall die,
And the grave close to open its mouth no more;
For Christ hath died and, therefore death shall die,
And life, eternal life, shall bear the sway.

And even now, death is a vanquished foe,
That fell before the power of Him who died
Upon the cross in Calvary's awful hour,
Dying in weakness, He within the tomb
Lay for a season in the grasp of death,
When lo! the earthquake shook the solid ground,
And, casting off death's chains like burning tow,
The Lord came forth raised by the power of God,
The first-fruits from among the silent dead.

The first-fruits only; for the time will come
When all His saints will triumph over death,
For oh, God wills not they should ever lie
In the stern grasp of a relentless foe,
No! they will rise again, for Christ will come
With shout and voice and trumpet's potent blast,
And through death's dark dominion life will dart
Like an electric shock, and instantly;
Aye, in the sudden twinkling of an eye,
Myriads on myriads of the saints of God
Shall rise with shouts of joy, and soar aloft,
To meet their loving Saviour in the air.
Then will arise the loud triumphant strain,
"O death!" thou dreadful foe, where is thy sting?
"O conquering grave!" where is thy victory?

Then look not at the grave, 'tis all in vain,
And only tends to sadden the poor heart.
Look to the Lord, the mighty Conqueror,
Who, dying for the sinner, broke death's sway,
And burst its shackles like a thing of nought.
Look to the glorious resurrection morn,
That "morning wit. out clouds," which soon will dawn,
When Christ will come to free his own from death,
Making them glorious as his glorious self,
To dwell with Him in everlasting joy.

That morn will soon be here; ere yet the sun
Has dawned again upon this slumbering world
The Lord may come to take His people home,
Oh, blessed hope! Oh, truth divinely true!
Most joyful news for thee, O Church of God!
—Hector Maiben, in *Messiah's Herald*.

Aptness of Christ's Discourses.

"THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi," etc. John 3: 1, 2.

It is a remarkable and characteristic feature of the discourses of our Lord, that they are often prompted, or shaped, or illustrated, by the event of the moment; by some scene or incident that presented itself to him at the time he was speaking. It is scarcely necessary to give examples of a fact so undisputed. Thus it was the day after the miracle of the loaves, and it was to the persons who had witnessed that miracle, and profited by it, that Jesus said, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." And much more to the same effect. It was at Jacob's well, and in reply to the question of the woman, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" that Jesus spake so much at large of the water whereof "whosoever drank should never thirst." It was whilst tarrying in this same rural spot, that calling the attention of his disciples to the scene around them, he said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest," and he then goes on to remind them of sowing and reaping to be done in another and higher

sense. These are the few instances out of many which might be produced, where the incident that gave rise to the remarks is actually related; and by which the habit of our Lord's discourses is proved to be such as I have described. But in other places, the incident itself is omitted, and but for some casual expression which is let fall, it would be impossible to connect the discourse with it; by means, however, of some such expression, apparently intended to serve no such purpose, we are enabled to get at the incident, and so discover the propriety of the discourse. In such cases we are furnished once more with the argument of coincidence without design—as in the following passage: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." Now but for the expression, "In the last day, that great day of the feast," we should have been at a loss to know the circumstances in which that speech of our Lord originated. But the day when it was delivered being named, we are enabled to gather from other sources, that on that day, the eighth of the Feast of Tabernacles, it was a custom to offer to God a pot of water drawn from the pool of Siloam. Coupling this fact, therefore, with our Lord's practice, already established by other evidence, of allowing the spectacle before him to give the turn to his address, we may conclude that he spake these words whilst he happened to be observing the ceremony of the water-pot. And an argument thus arises, that the speech here reported is genuine, and was really delivered by our Lord.

The passage then in St. John, with which I have headed this paragraph, furnishes testimony of the same kind. It describes Nicodemus as coming to Jesus *by night*—fear, no doubt, prompting him to use this secrecy. Now observe a good deal of the language which Jesus directs to him—"And this is the condemnation, that *light* is come into the world, and men loved *darkness* rather than *light*, because their deeds are evil. For every one that doeth evil hateth the *light*, neither cometh to the *light*, lest his deeds should be reproved. But he that doeth truth, cometh to the *light* that his deeds may be made manifest, that they are wrought in God" (verses 19, 22). When we remember that the interview was a *nocturnal* one, and that Jesus was accustomed to speak with reference to the circumstances about him at the instant, what more natural than the turn of this discourse? What more satisfactory evidence could we have, than this casual evidence, that the visit was paid, and the speech spoken as St. John describes? that his narrative, in short, is true?—*Blunt's Coincidences*.

Dean Stanley on Baptism.

THE following summary is given by the *Christian Commonwealth* as the views of the late Dean Stanley on the subject of baptism:—

"1. Immersion was wisely selected, not only because it was 'a most delightful, ordinary, and salutary observance,' but because it was significantly expressive of the design of baptism.

"2. The word which Christ used to express baptism is literally translated immersion.

"3. Christ himself was immersed.

"4. The apostles uniformly practiced immersion.

"5. Immersion was the invariable practice of the Primitive Church.

"6. It was the almost universal practice of Christians for thirteen centuries.

"7. When the substitution of sprinkling for immersion began to find favor, it was stoutly resisted as an innovation.

"8. Even in some of the cold countries (Russia, for instance,) the innovation has been up to the present time successfully resisted.

"9. Immersion 'even in the Church of England, is still observed in theory. Elizabeth and Edward VI. were both immersed. The Rubric in the Public Baptism for Infants enjoins that, unless for special cases, they are to be dipped, not sprinkled.'

"10. The change from immersion to sprinkling is greater than that which the Roman Catholic Church has made in administering the sacrament of the Lord's Supper in the bread without wine,"

—*Morning Star*.

Dropping a Day.

BY ELD. R. M. KILGORE.

In the chapter on "Incidents of the Pacific Voyage," written by Eugene R. Hendrix, D. D., in his "Around the World," a volume of 600 pages, with an introduction by the late Bishop Marvin, of the Methodist Church, he relates the method by which, and shows the necessity of, "dropping a day" in crossing the Pacific Ocean from east to west. He says:—

"On Friday, November 17, at noon the bulletin announced our longitude as 177° 19' west. In the afternoon one could see, by the frequent visits to the barber-shop, that something unusual was about to happen. The next day was Sunday, the 19th, and Saturday, the 18th, was dropped, or set down as a *dies non*. We had in the meantime crossed the meridian, or one hundred and eightieth degree, and the next announcement on the bulletin was longitude 179° 19' east. The gong sounded at half past ten o'clock for Sunday service, and we assembled in the social hall to listen to an instructive sermon by Bishop Marvin on the "Corn of Wheat." Thus was the Jewish Sabbath once more superseded by the first day of the week. With all on board it was a profitable day. It was still Saturday with our friends in America, but we are now on the other side of the world, and hence we conformed to the Sabbath being observed by the followers of Jesus in Japan, China, India, and the East generally. Of what minor consequence is the mere day of the week observed, so that we consecrate one day to be a Sabbath unto the Lord! Had we gone on observing the same day without dropping one, we should find on getting back to America that we were keeping Monday in place of Sunday.

"Perhaps the necessity for dropping a day will be made more clear to some minds by a simple illustration: Mrs. —, of Hongkong, one of our lady passengers, concluded on leaving New York not to change her watch during the voyage. On reaching San Francisco her watch was three hours and ten minutes fast; on reaching the one hundred and eightieth degree it was seven hours fast—that is, while the ship's clock said 9 A. M. her watch said 4 P. M. Had she started from Greenwich, England, in place of New York, it would be twelve hours fast in place of seven; so that while it would be 9 P. M. by the ship's time, it would be 9 A. M. the following day by hers. By the time she reached Hongkong her watch would be over sixteen hours faster than local time there, and on getting back to Greenwich it would have gained twenty-four hours, or a whole day. To avoid confusion, this extra day is by common consent dropped on crossing the meridian going west. The ship's time is altered every day to correspond with the time ascertained at eight o'clock every morning. We thus put the clock back about fifteen minutes daily, and finally make the calendar correspond. Coming east, on the other hand, the clock has to be put forward every day and the calendar is made to correspond by adding a day. Thus, if the ship crosses the meridian on Sunday, the next day is Sunday also. It is 11 A. M. Monday, November 20, as we write these lines, while with our friends in Missouri it is 5 P. M. Sunday, November 19. We hope that they have spent a delightful Sabbath thus far, and that they will be profited by the evening services in their sanctuaries."

Query 1 arises in our mind as we read the above, as follows: If the "Jewish Sabbath" was superseded by the "first day of the week" by crossing the day line, or 180° west longitude, on Friday, as they journeyed westward, if their ship had crossed the meridian one day later, or on Saturday, would not the first day of the week in that case have been superseded by Monday? And Query 2 then arises: Would that ship's crew and passengers have had any Sunday on which the Bishop could preach? They would not. Then 3d: If the definite day is of "minor consequence," is it of any consequence whether we have a day to consecrate to the Lord or not? 4th: If one day in seven is all that the decalogue requires, then did the passengers on board that ship, on that occasion, meet the demand of the law by "dropping" the seventh day, thus reducing that week, with them, to only six days in length? 5th: Had these tourists been going east instead of west, would they not have carried with them to China, Japan, India, and the East generally, the same Sabbath-day that they were keeping

when they left Missouri? and would they not also have been observing the same day that the followers of Jesus were observing on the other side of the world? They certainly would. Why? Because they could not add a day to their reckoning till they had reached the one hundred and eightieth degree of longitude east from Greenwich. 6th: Finally, if they should reach the one hundred and eightieth degree east and cross it on Sunday, by "adding a day," the following day would be Sunday also. Then would not two Sundays, without any intervening days between them, have to be kept by those on board the ship? And would it not be an utter impossibility for them to observe one day in seven, when they would be compelled to observe two?

In the providence of God it is demonstrated again and again that a "seventh part of time" cannot be kept, while the stubborn fact exists that only a definite seventh day can be observed in a round world.

Choosing Labor.

BY W. N. GLENN.

It is one thing to know what the Lord would have us to do, and another thing to go right ahead in the performance of the required duty. Even in the ready and submissive Paul, we find one instance of a desire to labor in a field of his own choosing. On his return from Damascus to Jerusalem, he was very anxious to preach there; it was quite natural that he should wish to counteract some of the evil influences of his former course in that city. But the Lord had designed something else for him, and told him, while in a trance in the temple, to "make haste" and get away, for the people of Jerusalem would not hear his testimony. Still Paul thought he could accomplish something there, and the reasons he advanced for thinking so were among the very reasons why he could not labor to advantage in that city.

And right here is one of the deceptions that Satan would play upon God's people in these last days—especially upon the young. There is great anxiety to engage in the work, but there comes with it the desire to choose that which appears more compatible with their own feelings. There is often an unwillingness to be governed by the judgment of the more experienced, or even the testimony of the Spirit, selfish motives or self-esteem, or the counsel of the inexperienced deciding the course of action. The question, "Lord, what wilt thou have me to do?" is too often supplanted by "Lord, I want to do thus and so."

Again, it often occurs that when the right course has been undertaken, results are expected before a proper experience in the labor has been attained, and discouragement arises. A desire to change and enter some other branch of service takes hold of the mind. Dissatisfaction in the present position, through lack of perseverance, and visions of great things to be accomplished in another field, with perhaps the ever-ready incompetent advice, again decides the course to be pursued.

It is unnecessary to follow up the sequel to such a course of labor. A casual glance will reveal the end of such efforts. Suffice it to say that the professed servant of God who insists upon choosing his own field under all circumstances, or who expects to reap before he has sown, or aspires to leadership before having learned to be led, will in the end prove to have been in reality a servant of Satan. Had Paul persisted in a determination to be his own adviser as to how and where he would labor, he would no doubt have lost his life early in the race, as also his honorable place in the history of the church. He could not have wound up his earthly career with the satisfaction of having "fought the good fight." But Paul yielded, and suffered himself to be led, not only in labor, but to prison, to scourgings, and to death. So any who would succeed in the vineyard of the Lord must be servants and not masters—not even master of self—doing the will of him who "bought us with a price."

The love of Christ is like the blue sky into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way, but its depths are unfathomable.

Conversation on the Advent.

Inquirer. I want to ask you a few questions about this new doctrine of the Lord's coming.

Pastor. You will find it a very old doctrine. "Enoch the seventh from Adam" was a millenarian (Jude 14, 15), and the New Testament refers to the subject more than three hundred times. A large part of the church in all ages have been looking and longing for "His appearing." Mr. Whitby's theory of an invisible kingdom and reign is a modern novelty, as he himself confesses it "a new hypothesis." The primitive faith was revived in the 16th century and this primitive hope is being revived now.

I. Do you understand "the coming of the Lord" and similar expressions in the New Testament to signify a personal and visible coming.

P. Certainly. The language clearly means this and sound exegesis requires it, just as unmistakably as with reference to his first appearing. Why, for example, should we understand Luke 1:1 in a literal sense, and the next two verses in a spiritual sense? We insist that the phrases referred to never mean death, a revival, or a signal providence, but that they mean what they say and say what they mean. We are nowhere in the New Testament taught to put the coming of the king of terror in the place of the coming of the King of glory. Death is an enemy to be destroyed (1 Cor. 15:25). We are nowhere in the New Testament taught to watch for the coming of our great enemy, but for the coming of our great Friend. Do you "love the appearing" of death? 2 Tim. 4:8. Do you pray for the coming of death? Rev. 22:20.

I. What is the use of his personal and visible coming? If it was expedient for him to go away and send the Spirit, why not expedient for him to stay away?

P. We do not receive this doctrine from human reasonings, nor do we explain it thereby. Theological professors write columns against us without using one Scripture text, but we mean to appeal constantly to the Book. We are witnesses and heralds, not debaters and apologists. We are sent to "preach the word" in the power of the Holy Ghost, rather than to prove it by reasoning. We prefer the method of D. L. Moody to that of Joseph Cook. If you will give yourself to the diligent, candid, and prayerful study of the word, we think you will find assurances of this doctrine, and reasons enough why it is as expedient for Christ to return as for him to go away.

I. But is it not really improbable that God should cut off a nation like ours at the very beginning of such a brilliant career of civilization?

P. He has done so many times before. He did not wait for great Babylon to still further aggrandize herself, and he will not wait for our proud career of progress and development. God cares little for any brilliant material and earthly civilization like ours. He prizes moral and spiritual worth far above all that is merely material or intellectual. He does not smile upon inventions to abridge labor and annihilate time and space, when they become "the mechanics of depravity." He does not prize the intellectual creations of gifted servants of the devil as we do. "The civilization of the nineteenth century" does not glorify God but men, and judgment will not stay for its progress. Remember that the world is yet to be called to account for the crucifixion and rejection of the Son of God.

I. Well it seems to me that if your belief is true, Christianity and the Holy Ghost are a failure.

P. By no means. Man is always a failure, more or less, but God and his truth never. God is accomplishing just what he proposed and promised in this dispensation (Acts 16:13-17). He does not stake his truth on its prevalence in this dispensation, and men's unbelief does not make it of none effect. Any infidel with the Bible in hand can show you that the conversion of the world in this dispensation would be the positive refutation of Christianity; and you can show any infidel that the history of Christianity in the world has exactly accorded with the predictions of Christ and the apostles. If Christianity had promised the conversion of the world, it might be called a failure.

I. But does not your view discourage and paralyze missionary zeal?

P. Not when rightly understood, but it stimulates it. Mr. Beecher told Mr. Moody that if he believed as he did he should do as he did. The

command and love of Christ and the love of souls, rather than the hope of immediate and vain-glorious success, must constrain us. Those who expect to make the conquest of the world must anticipate centuries of superhuman effort, in which generations of untold millions are swept into a hopeless eternity. We look for Christ's instant appearing to cut short the work in righteousness. The chief end of God in this world is to exalt his Son in visible majesty over a new creation, and we are stimulated by the nearing prospect. We watch, work, occupy till he comes, as taught in the parables. If the church was to triumph and reign in this dispensation, why has not Christ and the apostles given us some promise or prophecy of it? Why does every promise and prophecy concerning her career contradict it? Read for yourself. The Apostolic Church looked constantly for Christ's return, and they were a band of faithful witnesses and unequalled missionaries. Nearly all the evangelists, many foreign missionaries, and most of the hard-working and self-denying workers of the church to-day look for his appearing.

I. Is the world then growing worse?

P. Let Christ answer in Matt. 24:37-39, and Paul in 2 Tim. 3:1-8. Compare such predictions with the present condition of the church and the world and note the correspondence. If the great plague-spots came in upon our cities when there was more earnest Puritanic faith and faithfulness than now, how do you expect them to be removed? The most marvelous faith under the sun is that of the world's conversion by present agencies, without a promise of revelation or a sign of the times to warrant it. Can you believe that the Christian faith is increasing and that moral evils are diminishing among the masses?

I. If your doctrine is true why do so many ministers and churches disbelieve or oppose it.

P. It costs dearly to hold and preach it. The instinct of bread and butter and the ambition of place and popularity, wherever they exist, are opposed to it. It humbles human pride and separates from the world. It is closely connected with the radical and mortifying doctrines. More ministers believe it than preach it. Some find it convenient "not to know much of it, nor to see any great importance in it." They tell us that "men who ride that hobby ride out of their pulpits," which is often true. But God says: "These things speak" (Titus. 2:11-15) and men who shut their eyes to the clear testimony now being given on this subject, will suffer a blight on their ministry. The lax, lukewarm, and pleasure-loving church is coquetting with the world and does not want to see the Lord.

I. Is your doctrine gaining ground?

P. Yes, among the pious and diligent students of the Word. It will never be popular. There will always be three prophetic classes: the scoffer (2 Pet. 3:4); the evil servant who puts it off (Luke 12:45); and the watchful, working, and waiting believer (Rev. 22:20). The last class will be the smallest, the men of the girdle and the lamp.

I. Well, suppose it to be true, and of what practical use is the doctrine?

P. It would require a volume to answer that question. Go to the New Testament and you will find it connected with every doctrine and every duty of Christianity. It is there used for every possible purpose concerning the saved and the unsaved. Almost all lines of gospel truth lead us to the foot of the cross or to the foot of the throne. You may easily see the wakeful, stimulating, and salutary influence of a lively belief in the imminence of the Lord's coming, and especially as we draw nearer and nearer the end of the age. It is "supper time" and we are to go out with the closing appeals.

And now, my brother, in closing let me ask: Since we come with open Bibles and unfold, or profess to unfold, this doctrine from them, why are we not met by post-millennial Bible readers and refuted? Let a Bible conference be called, and we will listen to hear them prove from the word: (1) That in the New Testament, expressions like "the coming of the Lord," often mean death, a revival, or a signal providence. (2) That the church is commissioned and empowered to convert the world in this dispensation; and (3) That Christ will not come personally for at least a thousand years.—E. P. Marvin.

THE anchor of hope must be joined to the cable of faith to be of any service to the soul.

LITTLE THINGS.

ONE step and then another,
And the longest walk is ended;
One stitch and then another,
And the largest rent is mended;
One brick upon another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.

So the little coral workers,
By their slow but constant motion,
Have built those pretty islands,
In the distant dark blue ocean;
And the noblest undertakings
Man's wisdom hath conceived,
By oft-repeated effort
Have been patiently achieved.

Little—'tis a little word,
But much may in it dwell;
Then let a warning voice be heard,
And learn the lesson well;
The way to ruin thus begins,
Down, down, like easy stairs;
If conscience suffers little sins,
Soon larger ones it bears.

A little theft, a small deceit,
Too often leads to more;
'Tis hard at first, but tempts the feet,
As through an open door.
Just as the broadest rivers run
From small and distant springs,
The greatest crimes that men have done
Have grown from little things.

—Selected.

Professor Gardner on Hard Times.

[We have no great liking for the current mutilations of language, but there is a lesson in the following talk of the "Professor" which many a white man might learn to his profit.]

As I was walking out in the back yard, began Bro. Gardner, "Mister Darius Green, the white man, came along, and there was a powerful sad look on his face as he leaned over the fence and said:—

"Misser Gardner, this sufferin' haz got to come to a cease!"

"Haz ye got the shakes and chills?" I axed.

"Wuss dan dat, Misser Gardner. Ize working all de long week for ten shillin' a day, an' whar de money goes I can't tell. De ole woman wants new clothes, de chillin' wants dis an' dat, de rent runs behin', an' Ize gettin' desprit."

"Sho! now let's make some figgers on de fence," I tole him. "Now den you chew 'terbaccer?"

"Yes, I chew 'bout ten cents worf a day."

"Dat's seventy cents a week. An' you drink lager?"

"Well, of course I drink a glass now and den—maybe fifteen glasses a week."

"Dat's seventy-five cents moah, sah—What d'ye do on Sundays?"

"Oh, go up to de beer garden."

"An' you spen' a dollar at least?"

"I guess so—may be two of 'em."

"Say twelve shillin's an' dat makes two dollars an' ninety-five cents per week. I reckon you frow away at least free dollars ebery week, sah."

"Frow it away?"

"Yes sah. Dat money would pay your rent an' buy your flour."

"But a fellar must have some comfort."

"De same, sah. De greatest comfort in de world am to see de rent paid up, de table loaded down, an' de ole woman able to go to church. You frow away free dollars ebery week, sah, an' den you go roun' cussin' de times, de wedder, an' de man who hez saved his money."

"Gem'len, dat white man called me an ole black fool an' a dog stealer, but dat didn' alter de case a bit. He is frowin' away one-third of his weekly wages, an' den blowin' round dat he's gettin' desprit an' am ready to head a riot. Doan' let me beah eny member o' dis club spinnin' dat yarn, case if he does dars gwine to be a committee ob investigashun an' dat committee won't whitewash wof a cent?"—Detroit Free Press.

WARNING WORDS.—To my judgment the great peril of the day is compromise, amalgamation and suppression of truth by mutual consent; a plausible but insincere union and co-operation not merely with known, avowed and shameless conspirators and traitors, but with Sacramentalists, Sacerdotalists and Nothingarians, who are all smiles and beaming piety, but who in heart hate the doctrine of justification by faith, who ignore the works of the Spirit, the conversion of the

soul by grace, and such like grand and fundamental truths. Neither the pope nor the infidel would make such havoc among us if the little band of faithful men would come out and be separate! Our most dangerous foes are not the decorative and monastic ritualist, nor the loud-barking atheist or skeptic; but the plausible, courteous, affiliating, "dearly-beloved-brethren," who would knit all the so-called churches in one patchwork quilt, which might cover them in a soft and downy bed of spiritual sleep, leaving them to dream of security and charity, while the noxious errors which prevail among them are eating out the vitals of true godliness, spiritual experinece and sound doctrine.—Dean of Carlisle.

How to Treat Sorrow.

SORROW comes into our lives like a visitor into our dwellings. How shall we treat the visitor? Shall we pay her every attention, or no attention? Shall the machinery of life be stopped altogether, and the operators stand still, making of her presence an interruption and an injury? Or shall she be treated as if she were not—no room made for her, no heed paid to her, no lesson learned from her? We treat no proper guest in either of these ways. We receive her and honor her, and minister to her, but home remains home, and life goes on, and we try to get good out of our friend's coming and staying. So sorrow comes at our heavenly Father's bidding, not to be ignored on the one hand, not to be supreme on the other, but to take up a disciplining and sanctifying abode with us. She comes not as an intruder to be driven out, not as a sovereign to take possession, but as a companion, whose daily intercourse is to purify and soften everything it touches, and who, when her mission is accomplished, will silently depart, leaving the blessing of her presence behind her.—Selected.

Only Pray.

If a little child should come up to its father and commence addressing him thus: "O father, I acknowledge thee to be my parent—very strong, exceedingly wise, wondrously good; thou ownest all this house and rulest thy family with equity; thou hast brought me up from infancy, furnished my food and clothing," etc.; and, finally, after going on, thus, telling his father what he was and what he had done, could do and would do, to the extent of about ten minutes or more, would end by asking for a penny—that child would be very likely to have its ears boxed. And it can be nothing but the infinite grace and long suffering of our Father in Heaven that saves some of the long-winded, pompous, theological propounders of prayer, that are frequently heard from pulpit and pew, from receiving merited rebuke and chastisement from him. It can be nothing else.

Therefore, when you pray, do not air your theology, do not display your oratory, do not do anything else than pray.—Moravian.

A Paying Harvest.

HERE is a sermon in a nutshell. It is the testimony of a faithful wife and mother, and speaks volumes to thousands: "I devoted myself to the charge of my nursery; I attended in person to the physical and mental needs of my young children. The work was laborious, but it has repaid me. They are healthy, brave, honest, and frank; they are cursed with none of the small vices contracted by intercourse with persons of inferior intelligence, and they are self-sustaining at an early period. Neither pert nor precocious, they ripen early to judgment and common sense, and I believe that the careful tillage of my own little field has produced a harvest worth the labor." Careful training will tell on ages, tell for God.—Conference Worker.

I WAS once in a large company where very severe things were spoken of an absent gentleman, when a person seasonably observed that though the Lord was pleased to effect conversion and edification by a variety of means, he had never known anybody convinced of error by what was said behind his back.—John Newton.

THE favor of the great, learned, and powerful, is no proof that we are in the right, nor their frowns that we are in the wrong.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, JULY 19, 1883.

"Occupy till I Come."

WHEN the Adventists believed that the Lord would come in 1844, many of them, in all Christian honesty and sincerity, showed their faith by their works; they sacrificed their earthly possessions to advance the cause which was so dear to their hearts, and to warn their fellow-men of coming judgments upon the world. This was the only course, consistent with their faith, they could pursue. That they were disappointed does not argue that their course was wrong, any more than Jonah's disappointment argues that he was wrong in preaching the destruction of Nineveh, or that the disappointment of the disciples of Jesus proves that they were wrong in heralding his entry into Jerusalem as a king, with shouts of triumph and with palm branches. They fulfilled the prophecy; but they did not anticipate their great disappointment. Had they known, he was so soon to be crucified they never would have shouted in triumph as they did. Then the prophecy of Zechariah would not have been fulfilled unless indeed the stones had cried out, as Jesus said they would, for the Scriptures must be fulfilled—they cannot be broken.

It is not our purpose in this article to show—but it can be shown—that a like disappointment was contemplated in the proclamation of "the hour of his judgment is come." Rev. 14:6, 7. The disciples associated his entry into Jerusalem with his coronation; the Adventists associated the hour of the judgment with his second coming. Both were right far enough to fulfill the prophecy, and thus to do the will of God. But before Christ's coronation he must go into Jerusalem and suffer; and before his coming in glory the judgment must sit, and two other messages must be given after the judgment message. See Rev. 14:6-14. This message of "time" was sweet to their taste, but it was followed with disappointment—it was bitter when eaten. Rev. 10.

But some who were not Adventists, or not so consistent in their faith if they professed that faith, "willing to justify themselves," accused the faithful ones of doing a great wrong. They should not have "sold their possessions" to advance the cause, but kept them until the Lord came, for the Saviour himself said "Occupy till I come."

And more strange than this, we are informed that some Seventh-day Adventists now use those words of the Saviour in the same manner. They cannot help the cause of God without decreasing their possessions; and they dare not decrease their possessions because the Lord says, "Occupy till I come."

But did the Saviour speak this of worldly goods? If not, then they only pervert his words. If he did, then we may substitute our goods for the word "talents," and make a harmony of the Scriptures. He is the most faithful servant who makes one talent increase to ten talents. Here is a farmer; he has five hundred acres of land. By close calculation, and hard labor, and giving nothing to the cause of God, he has added farm to farm, until his five hundred acres have grown into five thousand. He has ever kept in view the text, "Occupy till I come." And when the Saviour comes he says, "Lord, thy farm hath gained ten farms!" And the Lord answers, "Well done, good and faithful servant!" What a happy day that would be for Lux & Miller of California, who count their acres by tens of thousands. Other property would be the same. Here is a man converted who is in possession of a quantity of railroad stock. He, too, must "occupy" till the Lord comes. He is successful in "dealing." And at the time of the advent he can say, "Lord, each share of thy stock has gained ten shares." And the Lord appoints him to rule over ten cities! What a happy day that would be for Stanford, and Huntington, and Gould, and Vanderbilt. It is indeed true that they who possess large amounts of railroad stock rule over cities and States in this world, but it does not so well appear that it will give them a like rule in the world to come.

And our worldly professors must remember that it is not enough to "occupy" their farms, their stores, and their stocks; they must increase them. The man who received one talent and returned but one, was condemned as unfaithful. According to their version of the gospel, if the Lord gives them one farm, and they have no more than one at his return they will be condemned as wicked servants. And then, woe to "the poor of this world," who have no farms at all!

Now in all seriousness we ask, Is it possible that any professed follower of Jesus (who had not where to lay his head) can be so blinded by "the god of this world," as to honestly believe that that is what the Saviour means in this parable? Do they sincerely believe that Christ taught that the service of mammon is the way to exaltation in his kingdom? It is humiliating to think that they have read the Bible to so little purpose as thus to pervert the words of their Lord.

A talent which the Lord intrusts to his servants is that which may be used and increased to his glory, and to the upbuilding of his cause. To one is imparted ability to preach, another to write, another to work as a missionary, another to labor with his hands, but each and all to serve the interests of his cause. These all increase with use, and all may be made to glorify God in the work of the gospel. And this is true of all which is given us of Heaven; but all may be used to minister to our worldliness and selfishness, and then they become curses instead of blessings.

And what are the teachings of the Lord in reference to earthly possessions? He says we cannot serve God and mammon. Can our friends understand this text? He says if any man love the things of the world the love of the Father is not in him. He calls upon the rich men to weep and howl for the miseries that shall come upon them. He says he has chosen the poor of this world, rich in faith, heirs of his kingdom. And he speaks especially to those who wait for their Lord when he shall return from the wedding, saying, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the Heavens which faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." Luke 12:29-37. And the apostle exhorts his fellow-laborer to withdraw himself from those who suppose that gain is godliness. 1 Tim. 6:5.

We pray that the eyes of the deceived may be opened, that they may realize what is the faith of the gospel, and "cease to pervert the right ways of the Lord."

"Speculation."

THIS cry has followed the earnest workers in the cause of the Third Angel's Message ever since we have been acquainted with it, which is more than thirty years. We do not like to notice the evil and groundless reports raised against our associates; but when they succeed in injuring their influence for good, and crippling their efforts to help the cause, we consider it our duty to arrest the evil for the truth's sake.

As a sample of these reports, we now notice one which is being circulated about our efficient and devoted fellow-laborer in this office, Bro. C. H. Jones. It is said that he came here poor; that he has purchased a fine residence; and that it is nicely furnished; and that *they do not know where their tithes go*. A few simple facts will set this matter right. And any *wishing to know the facts* could have had them at any time, and saved themselves the wrong of violating the ninth commandment.

1. They can find where every cent of the tithes has gone by applying to the Conference Secretary and Treasurer. Not a cent of it has ever gone to pay expenses in the office, or to any individual in the office. So strictly is this true that we have received no pay from the Treasury (nor from any other source) for the preaching we have done in California since our connection with the SIGNS office in 1878. The tithes have gone to those in the employ of the Conference and to no others. In our case we except those weeks when we have been absent from the office at camp-meetings.

2. Bro. Jones came to Oakland with \$400. He has now been here four years.

3. He purchased a place recently on which he paid down \$800—all the money he possessed.

4. He has labored exceedingly hard, to a great extent depriving himself of the benefit and pleasure of evening

meetings, devoting all his energies to the interests of the office.

5. Considerable of the time Sister Jones has also worked for the office, being our most reliable proof-reader.

6. By this hard labor they have saved about \$100 a year! a sum which most of those who talk about his circumstances would spurn with contempt as the avails of a year's labor.

7. While those who instigate this talk choose their own methods and means of making money, and choose those which bring them the greatest gains, we know that Bro. Jones could command much larger compensation for his skill, experience, and faithfulness, in other places. But he chooses to labor here for the sake of the cause which we are here trying to advance.

8. Although he has paid less than one-fifth of the price of his residence, and pays interest on the remainder, it is a profitable investment both to himself and to the office. For (1) He bought on very favorable terms, so that the interest he pays is considerable less than rent in the same neighborhood. (2) He is near the office, where he could not afford to rent sufficient room to well accommodate his family. And (3) He has the advantage of a *permanent* residence, close to his work, which he could not secure by renting.

Now we must add one painful truth, namely: many of those who do this kind of talk are people who could buy his residence, pay down in full, and not suffer any inconvenience from the outlay!

And to *some* we can answer the question they propose: Where do their tithes go? They mostly go where they do not belong, namely, *into their own pockets*, to be used to advance their own worldly interests, and to be burned up when the day of the Lord comes.

We do not believe there is any class of people connected with this or any other good cause who labor as hard with as limited compensation as they who bear the burdens of our publishing work.

The First Message of the Saviour after His Resurrection.

THE first day of the week is said to be the Lord's day because that Christ arose from the dead on that day. But no such reason for the use of the term is given in the Bible. It is not even said that the Lord's day is the first day of the week, and only once in the New Testament can the term Lord's day be found. Rev. 1:10. But there are six passages written before John was sent to Patmos (Matt. 28:1; Mark 16:2, 9; Luke 24:1; Acts 20:7; 1 Cor. 16:2), and two which were written after his return (John 20:1, 19) in which the term first day of the week is found. In not one of these passages is there a hint that the Lord has chosen the day as his. John wrote his gospel after his return from Patmos, but when he mentions the first day of the week he gives it no sacred title, which shows that he had no idea that it merited to be called the Lord's day.

There is therefore no authority in the Bible for calling the first day the Lord's day, for in every instance in which we know the first day to be intended, it is called by no sacred title, and no claim to sacredness is put forth for it. Nor can the title of Lord's day as the name of the first day of the week be established from ecclesiastical history, for the period of nearly 100 years elapses after John had his vision upon Patmos before any genuine instance can be found in which the name is thus applied, though there are several instances during this period in which the first day is mentioned.

The Bible however speaks of the seventh day as having been set apart to the Lord from the beginning (Gen. 2:2, 3; Ex. 20:8-12), and as the day consecrated to him (Isa. 58:13), and as the day of which the Son of man is even the Lord, Mark 2:27, 28. We cannot deny that the seventh day is the day consecrated to the Lord; and which he claims as his day, unless we can find in the Bible that the Lord has put away this day and given its name and its place to the first day of the week, which no one has yet succeeded in doing.

If, however, the first day became the Lord's day by the resurrection of Christ, it certainly became such as soon as he had risen from the dead. There never has been, and there never can be, a more sacred first day of the week than the one on which Christ first showed himself to the women at the sepulcher. If any first day was ever worthy to be honored by devotion to religious assemblies, the one on which he sent a message to his disciples, by the women, was in the highest degree worthy.

In fact that was the day in which the foundation of first-day sacredness was laid, if it ever was laid.

It is supposed to be the duty of every pastor, in our days, to teach the people to celebrate the first day, by calling them together in religious assemblies, and by preaching to them the word of God, and in particular by telling them that this is the Lord's day because he arose from the dead this day. Now the Lord Jesus Christ is the first and most eminent of all the ministers of the New Testament. It fell to his lot to set the first example of convening assemblies on this day and of celebrating the day of his resurrection. We know that no man can make improvement on his example by acting more wisely than he did. What then did our Lord do by way of honoring the day on which he showed himself to the women, and by way of teaching his disciples that it was the Lord's day, on which they must hereafter hold their assemblies?

He sent a message to his disciples by the women, that they should meet him at a certain place. Matt. 28:10. The angel had previously sent the same message. Verse 7. Did he say, "Tell my brethren to assemble this morning and I will meet with them, for this day has become my holy day by my resurrection"? No; he did not say this. Did he say, "Tell my brethren that I will meet with them this afternoon"? He did not even say this. Did he say "Tell my brethren that I will meet with them this evening at the close of the day"? He did not; for if he had, two of the disciples would not have gone that afternoon to Emmaus to spend the night. Luke 24:13, 29.

What did Christ say in this message concerning the first day? Nothing. He did not even mention the day. What then was the message? "Go, tell my brethren that they go into Galilee, and there shall they see me." Matt. 28:10. Did they go that day? The distance was so great that this was not possible, and we know that they were in Jerusalem that evening when the two returned from Emmaus. Luke 24:33. The meeting appointed by Christ was held upon a mountain in Galilee (Matt. 28:16), and could not have been till after Christ met the disciples at the Sea of Galilee, for that was his *third* appearance to them. John 21:1-14 compared with John 20:19, 26. What day of the week was this meeting which Christ appointed to hold with his disciples on the mountain in Galilee? The Holy Spirit has not thought it important to tell us. Why not? Because Christ did not design to establish a new day for divine worship.

J. N. A.

The Policy of Romanism.

It is doubtless well known that the American Bible Society and the Baptists are not in harmony; that the Baptists circulate the Scriptures by means of their own organizations, instead of co-operating with the society. The cause of the disagreement is this: The only Bible in the Burmese language is that translated by Judson, and the American Bible Society, which professes to be undenominational, refuses to circulate this Bible, because the word "baptize" is rendered by a Burmese word signifying "immerse." Of course the Baptists were left with no alternative but to do their own distributing.

The *Christian Union*, commenting editorially on this affair, regrets the action taken by the American Bible Society, and says that it is plainly in the wrong. It thinks that the society should do all in its power to bring about a union, and should circulate the version which it now rejects. The following paragraph in this article states the case clearly, and makes an important admission:—

"There is a scholarly, an acceptable, an actually accepted version of Scripture in the language of the Burmese. This version is without competition, present or prospective. It is the Burmese Bible, at least for an indefinite time to come. The Burmese depend on it, on it alone, for their knowledge of the word of God. Such, on one side, is the state of the facts. But this Burmese version of Scripture renders the Greek word 'baptize,' with its cognates, by a vernacular equivalent meaning 'immerse.' No competent scholar will assert that this is an unscholarly rendering of the Greek original. This rendering, however, compels the Christian missionaries who do not practice immersion, and who, of course, do not teach immersion, to explain the terms involved. There is for such missionaries an obvious disadvantage in this. Still, in spite of the disadvantage, missionaries not Baptists do, as matter of fact, use this version, making the necessary explanation."

It is generally admitted that no man was better qualified to make a scholarly translation of the Bible than

Dr. Judson: In translating the Scriptures into the Burmese language, he rendered "baptize" by a word meaning "immerse," not on account of theological bias, but because as a scholar he could not do otherwise. Educated as a Presbyterian, all his prejudices were against the Baptists. On his voyage to India he employed his leisure time in studying the subject of baptism, both that he might satisfy himself as to the course which he should pursue in regard to the infants of those who might be converted under his labors, and that he might defend his views against the Baptist missionaries at Singapore, with whom he expected to spend a few months. The result of his careful study was that he rejected infant baptism and sprinkling of adults, and was himself baptized soon after his arrival in India. Of course his translation accorded with his views, and all his converts were immersed. In pursuing this course he occupied a position which no scholar will attempt to criticize.

And now what is the position of those who do not practice immersion, but who from necessity use Judson's Bible? The *Christian Union* says that they are compelled "to explain the terms involved." What kind of an explanation they could make that would be satisfactory to all parties, we cannot imagine. Here is the situation: (1) A Bible which says, "He that believeth and is immersed shall be saved." "Repent, and be immersed every one of you in the name of Jesus Christ;" (2) Educated and acute heathen who well know the meaning of the terms used; and (3) Missionaries who do not believe in nor practice immersion, but who believe in sprinkling instead, yet who, as scholars, know that the translation is a correct one, and, in fact, the only correct translation that could be made. We fully agree with the *Christian Union*, that "there is for such missionaries an obvious disadvantage," in making "the necessary explanation." We would not care to be under such a necessity.

But the article contains still stronger testimony in favor of immersion. The editor says:—

"If the case were other than it is; if it were a question of antecedent instruction to translators what kind of versions to produce, the case might be different. We might, then, say, Let 'baptize' be transferred—that is, transliterated—into the heathen tongues, not translated at all. Missionaries of differing views on the subject of baptism could then use one and the same Bible, applying their several explanations of the terms transferred. This is the course pursued in both the New and the Old Versions of the Bible, and it is a wise one. But here is a version already in existence, already in possession, exclusive possession. It translates, indeed, instead of transliterating. But it translates truly enough, so far as mere lexicography goes. Nobody can deny that; nobody at least whose denial would weigh. Nay, if non-Baptist Burmese scholars were to make a new version of their own, and, in that version translate the terms in question, such scholars would not render those terms in a manner to contradict the version already existing. The utmost that they could do would be to render those terms by words or phrases of a general and indeterminate meaning. What would thus be gained? Why, against a version that gave what is certainly the general meaning of 'baptize,' there would be a version that did not give the meaning of that word at all. That is all."

Note first the latter portion of the above paragraph: "Nobody whose denial would weigh" can deny that 'baptize' is correctly rendered "immerse." "If non-Baptist Burmese scholars were to make a new version of their own, and in that version translate the terms in question, such scholars would not render those terms in a manner to contradict the version already existing. The utmost that they could do would be to render those terms by words or phrases of a general or indeterminate meaning." But this, as the editor says, would be no translation at all. That is, we must either translate the Greek word "baptize" by "immerse," or else not translate it. Well, why not translate it? Because the great mass of professed Christians do not choose to practice immersion, as they admit that the Bible teaches, and they want to be left free to put their own construction on the term. We are obliged to say that we could not write a recommendation for honesty for those who take such a position.

The case is more serious than is commonly supposed. It involves the question whether or not the Bible shall be placed in the hands of the people, or whether they shall depend upon the priests and clergy for their knowledge of the Scriptures. If one word be not translated, why translate any of the Bible? If it is a wise thing to transliterate the Greek word "baptize," then why not transliterate the entire Bible? Then the New Testament in English, French, Italian, Spanish, etc., would

consist merely of the Greek words of the text, but with the Roman letters instead of the Greek characters. For the inhabitants of Burmah, the Burmese characters, which correspond to the Greek letters, would be used, and so in other languages. This would enable the people to pronounce the words, but as they would not know their meaning the clergy could apply any meaning which suited their notions, and not be under the necessity of making embarrassing explanations. Then every body could make use of the Bible. The Spiritualist could teach that Eccl. 9:5, 6, 10; Job 14:21, and kindred passages mean that departed souls are conscious and able to communicate with their friends. The Mormon could teach that the seventh commandment requires every man to keep at least two women whom he shall call his wives. Even the atheist or the pantheist could quote the first commandment as meaning either that there is no God, or that there are millions. In short, there are no errors which might not be successfully promulgated on the authority of the Bible, because people who know no language but their own could not judge for themselves whether or not the facts were as represented. As far as the mass of people are concerned, the Bible would be just as valuable if it were written in hieroglyphics or senseless jargon; and for real use it would be as well to have no Bible at all, for that is what it would really amount to.

We have called this the policy of Romanism, and such it is. The policy of that church has ever been to keep the Bible out of the hands of the people. She says that they may read it in the original; but as comparatively few are able to do this, it amounts to complete prohibition. By leaving it untranslated, the priests can teach whatever they please without fear of contradiction. The Protestant world never tires of giving honor to Wickliffe, Luther, and Tyndale, for giving the Bible to the people in their own language, thus breaking the bands of Rome, yet it sanctions a course similar to that which the Catholic Church pursued; for it must be evident to all, that the difference between keeping the whole Bible from the people, and keeping a part of it from them, is only one of degree.

And this is the course that the *Christian Union* and with it all the so-called orthodox denominations, thinks is a wise one to pursue, at least in regard to the subject of baptism. We most heartily dissent. It is a very convenient subterfuge, and for that very reason it is not wise. Honesty is better than policy. If we are to take the Bible as our guide, let us have it just as it is. If it crosses our preconceived ideas, then let us change our opinions and practices and make them accord with the standard. If any are determined to hold on to their own theories, or to tradition, in direct opposition to the Bible, let them do so on their own responsibility, and not use the authority of the Bible to back up that which it does not teach. If men do not believe what the Bible says, then let them cease quoting it as authority. "Every word of the Lord is pure;" and a practice which cannot stand when compared with the pure word as it came from the pen of inspiration, ought not to be adopted by men claiming to be Bible Christians. We fear that there are more persons than is commonly supposed, who are laying themselves liable to the penalties threatened in Rev. 22:18, 19.

E. J. W.

The Cause in California.

BY ELD. S. N. HASKELL.

THERE are many considerations which show that God has regarded and does especially regard the cause upon the Pacific Coast. We place men in responsible positions because we have confidence in them, and expect more at their hands than from others. We believe that they are more capable, and are faithful and trustworthy. We measure their responsibility by the confidence we have in their capability and faithfulness. God has placed upon the California Conference a responsibility that rests upon no other one Conference in the country. In our midst is the publishing interest, which at the present time sends forth each week nearly 20,000 papers; these are remailed by the missionary workers in different parts of the field to all parts of the world where the English language is spoken. He also has established in the midst of this people a school, which he has thus far signally blessed.

These are great responsibilities which the Lord has placed upon us as a people. We are not only placed as the spiritual guardians of these institutions, but we must

sustain them financially; and if we remain faithful to the trust committed to us, we shall be required to make greater sacrifices for them in the future than we have ever made in the past.

No other one Conference in the country has been so highly honored. It is true that at Battle Creek, Mich., there are institutions as important as the institutions in California. There is the Sanitarium that treats many hundred patients yearly, who go to all parts of the country and the world. There is a publishing association, which issues publications in five different languages. These also go to all parts of the world, where the languages are spoken in which they are written. But the aggregate monthly circulation of all these different periodicals is not much greater than the monthly circulation of the SIGNS OF THE TIMES. These institutions are sustained by more than twenty Conferences east of the Rocky Mountains. The numerical strength in the East is nine times more than that upon the Pacific Coast. The papers which are sent to the missionary workers are at a price that no great profit can be received from them. We have to look to other sources for the means that sustains the publishing institution.

God has also had placed within our midst a Health Retreat, although it is not as prosperous at present as we hope it will be in a short time from this; but the school and Publishing Association God has signally blessed during the past year. With a good building and a good corps of teachers, when the school commenced it did not present a very flattering prospect for laborers in the cause. Not because the students did not possess ability and were not as promising as others, but because of their youthfulness, there being but a very few of that age where we could expect their labor in the cause for a number of years at least. But God's providence favored the enterprise both in numbers and character of students. After one year's experiment not less than twelve of these students have entered the field, and are actively engaged in the missionary work. Has there ever been any school under circumstances like those under which this school started, where in the short space of one year as many laborers have gone into the field?

We think when we look at the unpopular truth we have, and what has been accomplished, that God has especially blessed the effort of his people—this effort to carry forth his work. The SIGNS OF THE TIMES is now upon its ninth volume, and during the past four months it has increased its circulation nearly as much as in the nine years previous. This is God's doing, and it is marvelous in our eyes.

In the past the people in California have done well in sustaining the work as they have. We asked them a few years ago to raise a Reserve Fund of \$4,000 for their missionary work, in view of emergencies that might arise in the cause. They freely did this, and the Sunday movement last year immediately following the raising of this money, proved the wisdom of this step. The society was able to carry the edition of 30,000 supplements for ten weeks, to be sent to every neighborhood and village in the State of California. Thus a calamity which greatly threatened our work was avoided.

The increased number of the SIGNS at the present time sent to all parts of the civilized world, and the prosperity which has attended the school, shows us that God now has before us far greater blessings in store, and the question arises Are we proving ourselves faithful to the trust which God has committed to us? In preparing ourselves for these blessings, we fear that in many respects our brethren do not realize the importance of the present time, and consequently are not advancing as the cause itself is advancing. In every advance step which this people have taken, God has seconded their efforts, opening the way before them. Three years ago when the tithing system was adopted in California, instead of the old plan of systematic benevolence, the Conference fund was nearly doubled; and now our laborers are more than doubled, and the prospect is that the funds of this year will be inadequate to meet the expense. With the addition of members and the faithfulness of the old hands, this fund should largely increase yearly. But are the tithes increasing? Do those who have paid the tithe feel its importance and sacredness, and the necessity to continue in the work? Do those who have not paid the tithe feel its importance, so as to take hold with others, or are they robbing God by withholding them? "Will a man rob God? Yet ye have robbed me. But ye say Wherein have we robbed thee? In tithes and offerings." The offerings in no case should take the place of the tithes. If all our brethren are

faithful in this respect this year, the tithe should increase at least \$2,000 over last year; but judging from the receipts of the last six months as compared with the corresponding period last year, it may even fall short of what it was last year. This should not be. The tithe is the Lord's, and should be conscientiously paid. It is exclusively used for the ministry, and those that labor in the field. This is the only resource we have to support this branch of the work. We notice also that many pledges have been made, some of which are past due and have not been paid. Shall we not see a coming up of our brethren in our coming camp-meeting as never before? Will they not pay all their old pledges and be prepared to make new ones, and so let God work for us as he has in the past? Shall we not increase in the sacrificing spirit as the work draws to a close? When God accepted a sacrifice it was always consumed.

Our brethren should put forth greater efforts for faithfulness in the trust God has committed to them in placing these institutions in their midst. As the cause on the Pacific Coast enlarges, it will require greater efforts and more zeal than heretofore, if we keep up with the providence of God. Are there not men to whom God has committed means who could place \$5,000 or \$10,000 in the cause? Who knows but what before us are fields already ripe ready to harvest, which have not as yet been entered? The islands of the Pacific Ocean have already received the light of truth, and from them have come individuals to the city of San Francisco, who have received further light there and are now members of the church. Australia is reaching out her hands, and wants men to come and bring her the light. Will not California and our brethren on the Pacific Coast get ready to supply these wants? While God is raising up laborers, shall we not on the other hand send them forth by sustaining that institution which contributes to this end? God has committed to his servants on the Pacific Coast whom he can trust, means to help in a time like this.

We are living in the most solemn time that has ever been in the history of this work. We are right upon the eve of greater things than have ever been witnessed in the proclamation of the Third Angel's Message of Rev. 14:9-12. God will do great things for his cause in California, if we prepare the way. There are those all around us that would accept the truth were it properly brought to them. The ship work in San Francisco is opening before us far beyond our expectation. Rooms have been selected on Fremont Street, and prayer-meetings have been established; preaching, prayer-meeting, Sunday-school, and Bible readings are arranged. Already the fruit is being made manifest. On Sunday, the 9th, four were baptized. Our brethren who have so liberally donated to this enterprise will be interested to learn of this; but the sum which has been pledged toward this ship missionary work still falls below what is necessary to carry successfully forward this mission. We believe, however, that there are many yet who have not pledged to this mission that will wish to have a part in this work.

We have not a discouraging word in reference to the cause in this State. The cloud is rising before God's people, and this Conference is not left alone. We have great confidence in our brethren on the Pacific Coast. We believe that as they see the cause moving forward, they will sustain the work in its different branches. We do not ask for these funds to be appropriated in any way but for the advancement of the truth; and this is the object of the institutions which have been established upon the coast. We believe that we shall see a greater faithfulness on the part of our brethren this coming fall in paying their tithes, in paying their pledges, and lifting at the financial wheel than we have ever seen in the past. We believe there are those that love this truth as much as Zaccheus loved the gospel, and will manifest it in the same manner. Are there not those that love the cause as much as did Joseph of Aramathea, and as Nicodemus, who came to the Saviour by night? Both of these men were wealthy, and when the cause was brought in disrepute at the first advent of Christ, they came to the front and used their influence and their means to sustain the gospel. God blessed them. Their financial reward was not in this life, but it soon will be given to them when the dead are raised and immortality is given to the saints of God. The work is progressing; and the providence of God says move forward.

"EXAMINE yourselves, whether ye be in the faith."

Minnesota Camp-Meeting.

THIS meeting was one of toil and hard labor, but the efforts put forth were crowned with success. Light from Heaven, and blessing from God came into the camp toward the close of the meeting and made it a happy place for all.

The preaching was close, practical, and pointed. It was calculated to arouse all from their stupor, and give them a broad and extended view of the great work to be done to warn the world. Bro. Butler was especially lead out on the subject of the spirit of prophecy, which told with powerful effect on the people. There was a hearty response to the precious truths spoken, as was seen in the lively social and district meetings.

The ministers and licentiates made a special effort to seek God, which added much to the success of the meeting. Most of them came out free, and enjoyed much of the blessing of God.

Our children's meetings here were especially interesting. The sweet, melting influence that attended their simple but full-hearted testimonies, was very precious. The Saviour came very near. I think these meetings are a source of great good, not only to the children but to the parents. They served to keep the children more quiet, especially on the Sabbath, which was service in the right direction.

The business meetings were harmonious. The wants of the different foreign missions and the International T. and M. Society were faithfully set before the people by Eld. Butler, and a response was made in pledges to the amount of about \$1,300. Some means for other purposes was raised.

A special effort was made for sinners and backsliders on Sabbath afternoon, and when the call was made to come forward some sixty or more responded. The good Spirit of the Lord came in, and softened all our hearts, and made the occasion one of great profit. After a precious season of prayer, the congregation repaired to the places of meeting in the several districts of the camp, where the good work of seeking God went on. On Monday this work was continued, and in the afternoon, after a sermon on baptism, thirty candidates expressed their desire to go forward in this solemn ordinance. We repaired to Lake Calhoun, close by the camp, where above three hundred witnesses congregated on the shore to view this pleasant, though solemn scene.

After the camp broke up on Tuesday morning, the ministers and licentiates stayed another day and had a most excellent meeting, where, by confession, and broken, contrite hearts, they reached the point in harmony with the Spirit of God, and his rich blessing came upon them. Thus ended one of our best meetings.

Parker, Dakota, July 3. I. D. VAN HORN.

The Dakota Camp-Meeting.

THIS meeting was held June 27 to July 3 on the same ground as last year, about two and a half miles east of Parker. The place of the meeting was in a beautiful grove, the shade of which was appreciated, as the weather was very warm most of the time.

There was a very large attendance of the brethren and sisters in this Conference. Nearly every one was here. There were sixty-one tents, beside the three large ones, and four hundred and fifty campers on the ground. There was a zeal to get out to meeting beyond anything we have witnessed before. Services were held every day in three languages—English, German, and Scandinavian. A good interest was manifested among all during the entire meeting.

The preaching was both doctrinal and practical. The main point was to show the necessity of having the Spirit of God abiding in us, without which there can be no connection with Christ. We are too near the end to make a mistake on this important point. Another feature was to show the principle of forgiveness, that when we pray God to forgive us, we must at the same time forgive those who have done us injury. We were glad to see this point have a good effect, and meet some cases who were here at the meeting.

The wants of the cause in our foreign missions were faithfully presented by Eld. Butler, and when the people were called upon to show their interest in these branches of the work, they heartily responded by making liberal pledges. In a short time over \$1,400 was raised, and about equally divided between the French, English, and Scandinavian Missions, and the Interna-

tional T. and M. Society. Besides this a T. and M. Reserve Fund of \$800 was raised and about \$60 on the Tent and Camp-meeting Fund, making in all about \$2,300. This young Conference is coming up nobly, and is showing a zeal worthy of imitation.

The business meetings were all harmonious, and we may expect some good results this Conference year.

Our Sabbath and Monday efforts to reclaim backsliders, and convert sinners, were crowned with success. Light and blessing from Heaven came upon us. Quite a number made a move for the first time. On Monday afternoon twenty-five were baptized in Vermillion River, near the camp-ground. All started to their homes on Tuesday morning with good courage.

Parker, Dakotd, July 4.

I. D. VAN HORN.

The Missionary.

North Pacific Conference.

SEVENTH ANNUAL SESSION.

PURSUANT to appointment, the Conference assembled on the camp-ground at Beaverton, Oregon, June 21, 1883, at 9 A. M. The meeting was called to order by the President, Eld. C. L. Boyd. After singing a hymn, prayer was offered by Eld. S. N. Haskell.

Delegates from nine churches presented credentials. By vote, Eld. S. N. Haskell and W. C. White were invited to act with the delegates in all the deliberations of the Conference. Minutes of the last annual session were read and approved.

The President being authorized to appoint the usual committees, named the following: On Nominations—O. Dickinson, H. Atkins, J. D. Fleck; on Credentials and Licenses—R. D. Benham, W. L. Raymond, E. W. Barnes; on Resolutions—S. N. Haskell, W. L. Raymond, O. Dickinson; on Auditing—O. Dickinson, R. D. Benham, J. Fleck, Jas. Chitwood, H. Atkins, E. Squires.

After remarks by Eld. Haskell, the meeting adjourned to call of chair.

SECOND MEETING, JUNE 24, 9 A. M.

Prayer was offered by Eld. Colcord. Minutes of previous meeting were read and approved. All S. D. Adventists present, in good standing, were invited to participate in the deliberations of the Conference.

By vote, the following churches were received into the Conference: East Portland, consisting of 20 members; Renton, 15 members; Linden, 8 members. Adjourned to call of chair.

THIRD MEETING, JUNE 24, 4 P. M.

Prayer by Eld. E. W. Barnes. The Committee on Resolutions then presented the following:—

Resolved, That we hereby express our faith in the Third Angel's Message, that it is the special work for this time, and that we will renewedly consecrate ourselves to God, that he may bless our efforts in the furtherance of the same.

WHEREAS, The providence of God clearly indicates that the time has come when advance steps should be taken in the missionary work, and

WHEREAS, Canvassing for short term subscriptions on trial for the SIGNS OF THE TIMES, and colportage connected therewith, has proven to be an efficient means of getting the truth before the people, and preparing the way for public effort, and

WHEREAS, Experience goes to show that when individuals first become interested to read the paper, it awakens a desire for other publications; therefore

Resolved, That we encourage a thorough and systematic canvassing and colportage in the towns and villages within the limits of this Conference.

Further Resolved, That we consider it expedient for young men and women who wish to enter the field as laborers, to first secure an experience in canvassing for the SIGNS OF THE TIMES according to the plan which is being adopted, and then to furnish reading matter to the subscribers such as they may demand.

Further Resolved, As "Thoughts on Daniel and the Revelation" is a clear and concise exposition of those prophecies which have an important bearing on our work, we recommend that it be introduced to those who have become interested to read the SIGNS OF THE TIMES.

Resolved, That we express our gratitude to God that there has been a school established on the Pacific Coast, where education is being given to those who wish to enter the ministry, and a practical experience connected therewith; and that we recommend that those who are able to do so, avail themselves of the advantages thus offered.

Resolved, That we consider it for the interests of the cause that there be more of general consultation in regard to our labor, and that it is the sense of this Confer-

ence that there should be an annual meeting where the representative men of the three Conferences on the Pacific Coast can meet for general deliberation and consultation.

WHEREAS, Large fields are opening before us which, if occupied, must have a great increase of means to carry the work forward, and

WHEREAS, A number of children among us are moved by the Spirit of God to come forward into the church; and as childhood is the forming period of the human mind and character; therefore

Resolved, That it is our duty to encourage children to help on this cause by giving such little sums as they can earn; that to this end parents ought to throw into the way of their children opportunities of getting money which they can call their own, and by giving which they will develop habits of benevolence such as will bring them into full sympathy with the blessed work, and fit them in after life to lay all upon the altar for the salvation of men.

These resolutions were spoken to by different members of the Conference; the second particularly, called forth remarks from a number of the brethren, several testifying to their interest in the plans advanced for missionary labor, and their desire to co-operate in them.

The Committee on Nominations reported, recommending the following officers for the ensuing year: For President, C. L. Boyd; Secretary, J. C. Hall; Treasurer, O. Dickinson; Executive Committee, C. L. Boyd, W. L. Raymond, T. Starbuck. The officers named were elected with the exception of Bro. Hall, whose name was withdrawn at his own request. That part of the report which concerns the Secretary was referred back to the committee for further deliberations.

The Committee on Credentials and Licenses recommended that credentials be granted to Elders C. L. Boyd, W. L. Raymond, and E. W. Barnes, and that colporteur's license be given to Mrs. C. L. Boyd. These were granted, and the committee was retained. Meeting adjourned to call of chair.

FOURTH MEETING, JUNE 25, 3 P. M.

Prayer by Eld. Colcord. The following resolution was then adopted:—

WHEREAS, The daily, prayerful study of the word of God is essential to a growth in grace and a knowledge of present duty; and the Scriptures teach that we should be ready always to give the reason of our hope with meekness and fear, and

WHEREAS, There is a manifest lack of the spirit of study among us, and we are not as familiar with the teachings of the Word as we should be; therefore

Resolved, That we believe it our duty to revive our interest in daily study, to encourage one another in the same, and to assist the youth and children to understand and appreciate the Sabbath-school lessons and other portions of the Scriptures.

Upon the further report of the Committee on Nominations, Bro. J. E. Graham was elected as Conference Secretary for the coming year.

The Committee on Credentials and Licenses presented an additional report, recommending that the matter of licensing colporteurs be referred to the Executive Committee. This report was adopted; those who go out as colporteurs were assured of sympathy and financial support, and three hundred dollars was pledged to aid in this cause.

A vote of thanks was extended to the O. & C. R. R. Company, East and West Side Division, for their courtesy toward those attending this camp-meeting. Adjourned *sine die*.

EDITH DONALDSON, Sec. C. L. BOYD, Pres.

The Work in Maine.

THE interest in the Tract and Missionary work in our State is increasing with some. Canvassing for the SIGNS is proving a success. There are those all around us that have an ear to hear, and some precious souls are thirsting for the truth and are willing to read and search to know if these things are so.

The work of warning the world of the coming judgment is a solemn and important work, and but few of us realize the solemn hours in which we are living. Could we sense the fact as we should, that in a short time we shall stand before God in judgment to give an account of every act of our lives, and that our works will decide our eternal destiny, we should be very careful to maintain good works. A living faith in the Third Angel's Message is what is needed, and without it we shall not succeed in overcoming the world the flesh and the devil. Money put into the cause to help spread this truth and prepare a people for the time of trouble which will soon come upon

those that reject light, and will not obey the message which is sent from Heaven to do them good, will finally bring about greater results to the donor than money at interest; for one soul saved is of more value than all the world besides.

The spirit of sacrifice and to live to do others good is too much overlooked. When we think of Jesus and his life of sacrifice, can we not make a stronger effort to deny self and to deprive ourselves of a few luxuries that do us no good, that we may put a few dollars into the cause to help another to see the truth? The religion of the Bible is unselfish; there is but one pure kind in the world and that is founded upon the principle of divine love. James says: It is to visit the widows and fatherless in their affliction and to keep ourselves unspotted from the world; in other words, it is to love our neighbor as ourselves, and as we would that men should do to us, to do even so to them. This principle carried out will lead us to become interested for the salvation of those that are in danger of being consumed in the fire of the last day.

It is the real missionary spirit that we very much need in this time of danger when so few feel the burden for souls to enable them to put forth the effort that they should to rescue the perishing. May the Lord help us to do our whole duty and work while it is yet day for when the night cometh no man can work.

Hartland, June 20.

J. B. GOODRICH.

United Effort in Missionary Work.

THE strength of every organized body lies in unity of action and purpose, and unless this exists, a large membership becomes an element of weakness rather than of strength. This principle is recognized in the political and numerous other powerful organizations throughout the country; and stringent measures are taken to secure harmonious action in all their several parts. Under no circumstances, perhaps, is this more fully illustrated than in an army. It matters not of how many men or how many subdivisions it is composed, when the time for action arrives, all, as one man, move forward to secure the desired object. In each division every man recognizes the fact that orders from head-quarters to that division are intended for him as really as if sent to him directly.

The great controversy between Christ and Satan draws near to its close, and the truths of the Bible are arrayed against the wickedness, unbelief, and errors of the present day. The followers of Christ are represented as his soldiers, and as contending against the powers of darkness,—foes more powerful and wily than were ever human foes. The objects to be secured in this warfare far exceed in importance any for which patriots and soldiers ever fought. Here, then, if anywhere, is needed that which gives strength and efficiency.

Well-founded and encouraging testimony has been borne respecting the power exerted by the tract and missionary societies, but as yet only a small part of the strength of these societies has been developed. The remark has been made, and that truthfully, that our system of missionary labor places a gun in every man's hands; but if only one or two out of every ten make use of it, they might as well not have a weapon, and are like soldiers who in battle lay down their arms, or run panic-stricken from the field. Should this course be pursued by any considerable number, the defeat of the army would be certain.

MARIA L. HUNTLEY.

St. Paul's Reformed Catholic Church of Newark, N. J.

FOR THE SIGNS OF THE TIMES: We pitched our gospel tent in this city three years ago, antagonized by Rome, and from the day we entered Rome has felt our labors.

The priests of the city are forbidding their people from attending the services held in my church, but still they come. At the present a lady who has renounced Romanism takes shelter under my roof, as some of her relatives threaten to kill her.

The number of converts during our labors in this city is 84. We ask your prayers that God may aid us in every way to hold up the gospel of Jesus Christ, which is the bulwark and cornerstone of the American nation. Yours in the gospel.

STEPHEN DEKINS, Pastor.

13 Cottage Street, Newark, N. J.

The Home Circle.

MAKE CHILDHOOD SWEET.

Wait not until little hands are at rest
Ere you fill them full of flowers;
Wait not for the crowning tuberoses
To make sweet the last sad hours;
But while in the busy household band,
Your darlings still need your guiding hand,
Oh, fill their lives with sweetness!

Wait not till the hearts are still,
For the loving look and phrase;
But while you gently chide a fault
The good deed kindly praise.
The word you would speak beside the bier
Falls sweeter far on the living ear;
Oh, fill your lives with sweetness!

Ah! what are kisses on clay-cold lips
To the rosy mouth we press,
When our wee one flies to its mother's arms
For love's tenderest caress?
Let never a worldly bauble keep
Your heart from the joy each day should reap,
Circling your lives with sweetness.

Give thanks each morn for the sturdy boys,
Give thanks for the fairy girls;
With a dower of wealth like this of home,
Would you rifle the earth for pearls?
Wait not for death to gem love's crown,
But daily shower life's blessings down,
And fill young hearts with sweetness.

Remember the homes whence the life has fled,
Where the rose has faded away;
And the love that glows in youthful hearts,
Oh, cherish it while you may!
And make your home a garden of flowers,
Where joy shall bloom through childhood's hours
And fill young lives with sweetness.

—*Christian Register.*

Our Own Mothers.

"Who does the horrid ugly creetur belong to, anyway?"

At sound of the shrill voice I glanced from my phaeton in front of the post-office, where I was waiting for the morning mail to be distributed, across the white, dusty, country road to the top of a picket fence, where was perched a queer little old woman in quaint black dress and funny black bonnet, from which floated a long, voluminous black veil. She was talking rapidly and brandishing a crutch toward a peaceable looking horse that was feeding quietly by the roadside.

The men grouped about the little railway station near by, and those standing in front of the village store laughed heartily at the queer spectacle which was, indeed, ludicrous in the extreme.

"That ugly creetur don't belong to nobody, auntie," called a rude boy from the top of a load of cord wood. He is an escape from that circus advertisement over yonder on the blacksmith shop, and it is not a horse at all, but a widow eating ryosonos."

"Look out for him, black bonnet and crutches are his regular diet," shouted another young fellow who was loading lumber.

"For shame!" exclaimed a third young man, who then called politely to the old woman on the fence: "The horse is perfectly gentle madam, he will not hurt you."

Thus reassured, the poor woman clambered down, and still holding her crutch in a defensive attitude, shouted:—

"How long is he going to be round here?"

"All day, I presume," replied another man, mischievously.

"Then how am I to get home, anyway?"

"We don't know, grandma."

The bystanders laughed with evident enjoyment. The poor woman looked perplexed enough, until the gentlemanly youth, who had reassured her before, said:—

"I will go with you, if you would like to have me."

"Oh, thank you! thank you!" cried the woman. "I left bread in the oven, and Nancy Jane is sick, and I've got medicine here for her; and I ought to be at home this minute."

The young man crossed the road, picked up her parcels from the damp, dewy grass, and walked beside her as she swung herself rapidly along, her black veil streaming back like a banner.

"I would pitch into anybody who called me a coward," said one of the railroad boys, doubling his fist in a pugilistic way; "but I wouldn't have gone over there and walked across the bridge with that old woman for fifty dollars."

"I don't know as I would," said a middle-aged man who had lost an arm at Antietam; "but I suppose no one disputes that moral courage goes far ahead of physical courage. I do not think I am lacking in the last."

They were still talking upon this point when the young man returned, evidently expecting to be chaffed by all hands. He blushed a little at the remark of one of the older men.

"We should all have been glad to have done just what you have done, but we were afraid of the laugh."

"I was as foolishly afraid of that as any of you in the first place," he replied, frankly; "but, in my mind, I changed the saying, 'Do as you would be done by,' so that it ran, 'Do as you would have your own mother done by,' and then, of course, I went right along with the poor, nervous, timid old woman, as any of you would have done had you put it in that way."

"That is so," chorused the men, and one said, solemnly:—

"I don't care how rough a fellow may be, he always keeps a soft place in his heart for his own mother."

"I think we should all get along better if we would always make a point of following our best impulses," said the gentlemanly young man.

The locomotive sent out its shrill call, and the young freight hands ran to take their places on top of the long sinuous line of smoky cars, each one, I was sure, with a softened heart under his rough, begrimed jacket.—*Mrs. Annie A. Preston.*

The Gold Double-Eagle.

A GOOD many years ago, a merchant missed from his cash-drawer a gold double-eagle, which is worth twenty dollars. No one had been to the drawer, it was proved, except a young clerk whose name was Weston. The merchant had sent him there to make change for a customer, and the next time the drawer was opened the gold had disappeared. Naturally, Weston was suspected of having stolen it, and more especially as he appeared a few days after the occurrence in a new suit of clothes. Being asked where he had bought the clothes, he gave the name of the tailor without hesitation; and the merchant, going privately to make inquiries, discovered that Weston had paid for the suit with a twenty-dollar gold piece.

That afternoon the young clerk was called into the merchant's private room and charged with the theft.

"It is needless to deny it," the merchant said. "You have betrayed yourself with these new clothes, and now the only thing you can do is to make a full confession of your fault."

Weston listened with amazement; he could hardly believe at first that such an accusation could be brought against him, but when he saw that his employer was in earnest, he denied it indignantly, and declared that the money he had spent for the clothes was his own, given him as a Christmas gift a year ago. The merchant sneered at such an explanation, and asked for the proof.

"Who was the person that gave it to you? Produce him," he demanded.

"It was a lady," answered Weston, "and I can't produce her, for she died last spring. I can tell you her name."

"Can you bring me anybody that saw her give you the money, or knew of your having it?" asked the merchant.

"No, I can't do that," Weston had to answer. "I never told any one about the gift, for she did not wish me to. But I have a letter from her somewhere, if I haven't lost it, that she sent with the money, and in which she speaks of it."

"I dare say you have lost it," the merchant sneered. "When you have found it, sir, you bring it to me, and then I will believe your story."

Weston went home with a heavy heart. He had no idea where the letter was; he could not be sure that he had not destroyed it; and it was the only means of proving his innocence. Unless he could produce it his character was ruined, for he saw that the merchant was fully convinced of his guilt, and appearances were, indeed, sadly against him. He went to work, however, in the right way. He knelt down and prayed to God for help to prove that he was innocent, and then he began to overhaul the contents of his desk and trunk and closet.

He kept his papers neatly, and it did not take long to see that the letter was not among them.

He sat down with a sense of despair when he was convinced of this. What else could he do? Nothing, but pray again for help and guidance, and strength to endure whatever trouble God might choose to send upon him. Skeptics may sneer at such prayers as this, but Weston, who is a middle-aged man now, prosperous, respected by all men, and deserving of respect, would smile and say: "Let them sneer."

"When I rose from my knees," he said, telling me the story years afterward, "I happened to catch my foot in an old rug that I had nailed down to the carpet because it was always curling at the edges. The nail at the corner had come out, and stooping down to straighten the rug I saw a bit of paper peeping out. I pulled it from its hiding place, and it was the letter."

"How it got there I don't know. The fact that I had found it was enough for me, and if I hadn't gone on my knees again to give thanks for such a deliverance, I should be ashamed to tell you the story now."

"I brought that letter to my employer. It proved my innocence, and he apologized. A month afterward the gold piece was found in Mr. Finch's overcoat. He had never put it in the cash drawer at all, though he thought he had. He raised my salary on the spot to pay for his unjust suspicions; and I have never yet repented of trusting the Lord in my trouble.—*Young Reaper.*

"If I Had Only Spoke Him Fair at the Last."

In the recent terrible colliery accident in England, by which so many families were bereaved, one little story came to light which conveys its own lesson.

A tender-hearted woman who went round among the bereaved homes on a mission of consolation, found a wife whose grief seemed to her of a different nature from that of the others. Some of them mourned their bread-winner, the father of their children; and the cry of "What shall I do now?" went up from almost every desolate house.

This one young wife uttered no cry. She only sat swaying herself to and fro, with no tears in her eyes, but with a look of set, white anguish on her face, a thousand times more pitiful than sobs and tears.

The visitor could not bear to go away and leave her to her silent anguish. She lingered beside her and tried to comfort her. She spoke of the grief of some of the women, who were left helpless with large families to provide for.

"That's not the worst," said the woman gloomily.

"You mean that you could bear it better, if you had children to take up your thoughts?"

"No, no!" the wife cried in a sort of despair; "nothing could help me now. Nothing ever can help me, but I could have borne it all, if I'd only spoken him fair at the end." And then at last, the story came. They had been married a year, she and Jim; and they both "had tempers," but Jim, he was always the first to make up, because he had the best heart. And this very morning they had had trouble.

It began because breakfast wasn't ready, and the fire wouldn't burn; and they had said hard words, both of them. But at the very last, though breakfast was not fit to eat, Jim had turned round at the door and said:—

"Gi'e me a kiss, lass. You know you love me, and we won't part in ill blood," and she had been in her temper still, and answered:—

"No, I don't know as I do love you," and had let him go, with never a kiss and never a fair word; and now—and there she stopped, and awful, tearless sobs shook her, and the visitor could only say:—

"Do not grieve so hopelessly." But the mourner's ears were deaf to all comfort, and the wailing cry came again:—

"Oh, if I had only spoke him fair at the last!"

It is not a common story, this. We quarrel with those we love, and part and meet and make up again; and death is merciful, and waits till we are at peace; and yet how possible is just such an experience to any one of us, who parts with some dear one in anger, or who lets the sun go down upon his wrath.

But it is always the noblest nature, the most loyal heart, which is the first to cry, "I was wrong, forgive me."—*Youth's Companion.*

Never speak much of your own performances.

Religious Notes.

—Florida is having twenty-six new Protestant Episcopal churches built.

—The American Sunday-school Union organized last year 2,252 new schools, with 10,376 teachers, and 82,749 scholars.

—All the Methodist bodies of New Zealand are agitating the question of uniting their forces and making one body. We cannot see what is to hinder.

—Four Jewish rabbis, graduates of the Hebrew Union College, were consecrated at Cincinnati, July 11. This is the first time the ceremony has ever been performed in this country.

—The Captain and Lieutenant of the Salvation Army at Bridgeport, Conn., have been arrested for disturbing the peace, fined, and bonded not to parade or hold meetings in the streets in future. An appeal has been taken.

—The salaries of the clergymen of the United States are about \$6,000,000 a year. The dog-tax nets the Government about \$16,000,000 a year, and the Commissioner of Agriculture says it costs \$50,000,000 to feed them.

—The Russian Government proposes to appoint an Ambassador to the Vatican. The Pope has summoned the French Bishop to Rome for the purpose of consulting with him in regard to the condition of the Church in France.

—According to the St. Louis *Christian Evangelist*, in the State of New York there are 770,000 children who never attend Sunday-schools. Some of them may have Christian home-training, but most of them are growing up without God, and without hope in the world.

—Dr. Withrow, of Boston, said in a recent sermon: "There was a day when New England was reverent to the last degree, but to-day it doubts almost everything essential; it promises the sinner that if he is not saved here, he will be saved somewhere else, and so our churches are dying."

—In the Episcopal Convention of the Diocese of Illinois, a resolution was introduced asking the General Convention to change the name of the church from "Protestant Episcopal" to "Holy Catholic." So much opposition was manifested to the proposition that the resolution was withdrawn.

—An uncompleted Methodist church building, on account of insolvency, was sold under the hammer, and afterwards used as an ice house. The *Christian Register*, remarking on the singular use to which it was put, says: "Are they not often put to a similar use without the formality of a sale at auction?"

—Dr. Potter, of New York, says: "A religionist who manifests symptoms of being thoroughly in earnest, and who talks of salvation from sin and the penalties of sin, as though it were the supreme need of the soul, is regarded with a languid and half contemptuous curiosity as a man who must be out of his mind."

—Judge Joseph P. Bradley, of the U. S. Supreme Court, has an article in the *Evangelist*, in which he considers "the year and day of Christ's crucifixion." The conclusion from his careful investigation is that "Christ entered upon his thirtieth year in A. D. 26, and that his crucifixion took place on Friday, A. D. 30."

—Dr. Blanchard writes in the *Christian Cynosure* about the great number of unconverted church members that exist in all denominations. He says: "They deny the inspiration of the Scriptures, they avow infidel sentiments, they are thoroughly wedded to the world, they live in sin, they are precisely like the children of the devil in their principles, their aims, their amusements, their conduct, and their conversation, and their fear is quieted, because they belong to the church."

—The following from the San Francisco daily *Alta* is not bad for a secular paper: "A State Convention of Free-Thinkers is to meet in Rochester, N. Y., August 29, and the parties who are getting it up have served a notice on the Christian denominations to send a missionary, who will be given two hours on the platform to make a defense of religion against the attacks of infidelity. The coolness of this proposition seems to imply that its authors believe the fate of the Christian religion hangs on the proceedings of the Rochester Convention, and that they have generously resolved to give Christianity a chance to be heard before it is sentenced to death. Probably the churches will look at it differently and take no notice of the matter further than to inform the police of the intended assemblage."

News and Notes.

—A heavy rain-storm, accompanied by thunder, lightning, and high wind, did great damage in northern Wisconsin, July 10.

—Seven passenger cars fell through a bridge fifty feet high, near Natchez, Miss., on the 10th inst. The conductor was killed, and several passengers were wounded.

—Advices from Venezuela state that locusts are making havoc in many parts of that country. In one night all the vegetation in the neighborhood of Moroon was destroyed.

—The effect of the High-license Law in Ohio has not been to reduce the number of saloons, as was claimed would be the case. In Cincinnati there are as many saloons as before.

—A special from Guaymas, Mexico, says: "A schooner from Trinidad Bay brings the news of a terrible wind-storm there on the 3d and 4th. One schooner and two sloops were lost. The crews were saved."

—Affairs in Crete, owing to the resistance of the people to the payment of taxes, are very grave. Committees are being formed throughout the island to resist the illegal measures of the Porte. An outbreak is expected.

—The steamer *Niagara*, of the New York and Cuba Mail Steamship Line, was burned on the morning of the 12th, off the southern coast of Florida. All the passengers were saved, but the vessel and cargo were a total loss.

—Another tornado visited Kansas, July 11. At Soldier Creek many houses were destroyed, and great damage was done to crops. In Parkdale, a suburb of Topeka, nearly all the residences were filled with water. Some loss of life is reported.

—At a meeting held in Marseilles, France, July 8, to protest against the sentence recently pronounced upon Louisa Michel, the noted communist, a resolution was adopted pledging those present to murder, at the first opportunity, the jurymen who convicted her.

—London, Ont., was the scene of a terrible flood, July 11. The storm came with scarcely any warning, and continued all night. The area of the storm did not extend over twenty miles, but the damage was over \$500,000, and thirty lives were lost. About 200 dwellings were destroyed.

—There is considerable excitement in England over the statement that Admiral Pierre, the French commander in Madagascar, had caused the flags over all the foreign consulates in Tamatav to be hauled down, had ordered the British consul to leave, and had committed other unwarrantable acts.

—The cholera plague in Egypt is still spreading and increasing in severity. The deaths at Damietta average 120 a day. In Mansurah the average is nearly as great. A physician, writing in the *Pall Mall Gazette*, predicts that before the close of the year the disease will be making ravages in every quarter of the globe.

—The Florida Legislature has granted a charter to a company which proposes to cut a ship's canal across the State, to enable vessels to avoid the perils of the Florida Reefs, while gaining time. It grants to the company a strip of land a quarter of a mile wide entirely across the State, its breadth to be doubled at passing stations. The distance is about 160 miles.

—In the trial of the Jews at Nyrregghaza, Hungary, charged with the murder of a Christian girl in order to use her blood in the passover ceremonies, the perjury of the witnesses for the prosecution has been clearly proved. The public prosecutor in the trial intends to withdraw the indictment against the defendants, and the Hungarian Government will prosecute the concoctors of the case with the utmost severity.

—Although the prospect for fruit in California was favorable last spring for an immense crop, there is a scarcity. A retail dealer of twenty-five year's experience in the business says that the California fruit crop was never so small and inferior. He ascribes as the chief cause of the short crop the extremely hot weather immediately after the earth and all vegetation had been thoroughly drenched by the copious late rains.

—The news of the week is scarce as to variety, but abundant in detail. The principal part could be summed up in one word, "Tornadoes." We cannot enumerate all the cases. Beside those already mentioned, there were destructive storms in Vermont, New Hampshire, Virginia, Pennsylvania, Indiana, Kansas, Missouri, Nebraska, and Dakota Territory. The record in each runs about the same. Dwelling-houses, churches and business-blocks blown down, crops ruined, and people killed. A noticeable item in the reports of the 13th was the number of persons struck by lightning.

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UNIFORM DAY OF REST,

Is admitted by nearly all, and is advocated in this book. The author also shows that the Creator understood and anticipated this necessity, and proves by five different processes of reasoning that the seventh or last day of the week, and no other, was in the beginning, and is now, the Sabbath of the Lord.

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We are now living in times plainly pointed out in this prophecy, and it is important to understand it; for Daniel himself says that in the time of the end, the wise shall understand; while, if we fail, we are equally guilty with the Jews, who knew not the time of their visitation (Luke 19: 42-44), and shall meet a similar fate. 416 pp. Price, \$1.25.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 19, 1883.

Time of Camp-Meetings.

VIRGINIA, New Market,	Aug. 9-14
KANSAS, Bull City, Osborn Co.,	" 9-20
OHIO, Galion, Crawford Co.,	" 14-21
MASSACHUSETTS,	" 23-28
VERMONT, Montpelier,	Aug. 30 to Sept. 4
MICHIGAN, Manton, Wexford Co.,	" "
MAINE, Waterville,	Sept. 6-11
ILLINOIS,	" 11-18
NEW YORK,	" 19-25.
NEBRASKA,	" 19-25
INDIANA, Bunker Hill, Marion Co.,	Oct. 1-10
KENTUCKY, Glasgow,	" 2-9
ALABAMA, Choctaw Co.	

THE Sabbath-school lesson for this week is a review, consequently no comments appear in this paper.

WE expect to give the appointment for the California Camp-meeting in the next SIGNS. Quite a number of things are to be considered in making the appointment. Matters will be canvassed carefully, and the time and place selected to best meet the wants of the cause. Do not wait until the time is announced, before you begin to prepare for it; begin now.

A Good Point.

THE article on the second page of this paper entitled "The Jewish Day," contains a good testimony, though we do not assent to the statement that the Lord's supper was instituted on Wednesday evening. The *World's Crisis* is a most determined opposer of the Lord's Sabbath, and Eld. Sheldon is one of its ablest contributors, and strongly opposed to the seventh-day Sabbath. But he frankly concedes all that we could ask on Acts 20:7. Only those whose zeal (or bigotry) outstrips their candor will try to build up Sunday communion or Sunday observance of any kind on Acts 20. And when that is gone what have they left?

"The Eastern Question."

THERE have just been received at this Office—but too late for extended notice in this paper—two maps embracing the territory of "the Old World," for the use of ministers to illustrate certain portions of prophecy. One is a map of "the Four Kingdoms," showing at a glance the territory of those kingdoms by means of colored lines. The other relates more particularly to Turkey, which is the point of interest and the bone of contention among the nations. It contains more points than we can now describe. They are published by Eld. Uriah Smith, at the Office of the *Review and Herald*, Battle Creek, Mich. It will be remembered that the last General Conference passed a vote requesting their publication. Price, \$3.00, single; \$5.00 for the two.

Considerably Mixed.

THE *Christian Herald*, Disciple, copies our notice of its profession to speak only when the Bible speaks, and in its reply says:—

"The Bible *does* speak of 'the first day of the week' and 'the Lord's day.'"

Yes, both these expressions are in the Bible, and they are only fifty chapters apart! Now can the *Herald* show that one has any relation to the other? The answer of the *Herald* is very slightly ingenious, and not at all ingenuous. Suppose we try that method of proof, as follows: The Bible *does* say "I will sprinkle clean water upon you, and" "your children." Yet in the face of this plain Bible testimony the *Herald* denies that the sprinkling of water upon children is a Bible institution! Why will it be so inconsistent?

Elohim—its Construction in Gen. 1:1.

A CORRESPONDENT writes thus: "Hebrew scholars tell us that the word God in the first two chapters of Genesis is Elohim, plural in the original. If the Elohim were angels they acted under the authority of the living God," etc.

It is true that the word is plural in form, but not in

construction. The word "created" in Gen. 1:1, is singular; literally, *he created*; not *they created*. And so of the verbs in the several verses where the word Elohim occurs.

The plural form was used as an indication of majesty or power. This form of expression was largely adopted by governors or kings, who used the pronoun *we* instead of *I*. Thus in the decree of Artaxerxes, Ezra 7:24, "Also *we* certify you," etc. The force of this method of expression is now weakened by the greater prevalence of the custom, as not only all editors but many public speakers use the plural pronoun first person for the singular.

The word Elohim does not refer to the angels, but to the one God, the Creator of all. We read in Deut. 6:4: "Hear, O Israel; Jehovah our Elohim is one Jehovah." It is first coupled with the name Jehovah in Gen. 2:4, and rendered together, Lord God. It would be an exceedingly faulty rendering to say *Jehovah angels*. Every law of the language forbids that it should be construed in the plural.

Healdsburg College.

THIS school opens Wednesday, July 25. We hear favorable reports of the prospect for scholars coming in from various parts of the State. We hope the attendance may be larger than ever before, and especially of those more advanced in years and studies; those who desire to fit themselves for service in the cause of God.

It is a matter of surprise to us that any have got the idea that the founding of such a school is not consistent with our faith in the near coming of the Lord. The shortness of time and the magnitude of our work make this school a necessity. Who that loves this precious cause has not lamented the lack of laborers? The majority of licenses given to young men have only been a disappointment. At our last Conference we should have been perplexed with some cases—whether or not to renew the licenses,—but the school gave us the relief we needed; we advised several young men to retire from the work for a season, and go to the school and fit themselves for better service. And the event has proved the wisdom of that course. To some this seems like a loss of time, but it is a gain of time; for it is only a waste of time for a person to try to do that for which he is not qualified. The mechanic does not think it a loss of time to sharpen his tools.

We look upon the school in Healdsburg as the hope of our cause in California. Parents, guardians, and churches, should make an effort to have the young attend. And let the older come also, if they wish to fit themselves for work. There is room for all. Canvassing and colporting are proving efficient means of spreading the truth. The fields are open in every direction, near and far. We would like to see a few score ready to enter upon the work now.

Come at the Opening.

THE beginning of a new college year is just at hand. Those who expect to attend at some time during the year should plan to come as early as possible. Those who are present at the opening, start with a great advantage over those who come in late. The former learn very much the first few days concerning the plan of their work for the term, the methods of instruction, how to study to the best advantage, and the true spirit of their school work, because the teachers give special instruction upon these topics at the opening, that all may start aright. We trust that all who have been undecided whether to come at the opening or later, will decide to come right away.

The new building is now ready to receive students. We have no doubt that it will prove to be a very pleasant home for the student family. Its management will be such as to secure to the students who occupy it, the very best returns for their time and expense.

During the coming year we expect a largely increased attendance over the past year. We are very desirous that our young men and women on this coast who are unacquainted with the merits of our school, should come and see for themselves the superior advantages for obtaining an education at Healdsburg College. All those who have attended the school are numbered among its best friends; and it is only necessary to inform the people concerning the nature and workings of the school, and the substantial good done those in

attendance, to secure their friendship and sincere co-operation.

The entire expense to each student is reduced to the lowest figures, being but little more than half that in many other schools in California of the same grade, but with advantages far superior to theirs.

The College must do the work in connection with the cause that the Lord would have it do, and it must prove a success to that degree in which it meets the mind of the Spirit of God. S. BROWNSBERGER.

New Map of Boston.

NEVER in Boston? Going there? We have received just what you want. A splendid "New Map of Boston. With compliments of J. W. Wolcott, Hotel Vendome, Boston." Old Boston is a bewildering place to a stranger. When we first landed in one of her narrow streets we mentally queried, How do they turn round with teams in these streets? But we soon found out. Just take a street and follow it; and you will soon find yourself turned round. Such a map as this, however, will make you at home in "the hub."

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