

# 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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### BY NAME.

Oh, love divine, and wondrous deep,  
How strong that Shepherd's claim  
Who not alone doth lead his sheep,  
But calleth each by name.

I sought his blessed fold alone,  
Bowed down with sin and shame;  
He met me, and in loving tones  
He called to me by name.

"Dear Lord," I cried, "how could'st thou know  
The stranger who thus came?"  
He only whispered, sweet and low—  
"I always knew thy name."

Now guided gently safe along,  
His care is still the same;  
But love appeareth tenfold strong  
Which knows its own by name.

—F. H. Converse, in the Christian Woman.

## General Articles.

### Luther Appeals to Germany.

BY MRS. E. G. WHITE.

On the 23d day of June, 1520, Luther published an appeal to the emperor and nobility of Germany in behalf of the Reformation of Christianity. In this appeal he declared: "The Romanists have raised three barriers against all reformation. When the temporal power has attacked them, they have denied its authority, and asserted that the spiritual power was superior to it. When any one rebuked them out of the Scripture, they have answered that no one but the pope was able to interpret Scripture. When they have been threatened with a council, the reply has been, No one but the sovereign pontiff has authority to convoke a council."

He writes of the pope: "It is monstrous to see him who is called the vicar of Christ, displaying a magnificence unrivaled by that of any emperor. Is this to represent the poor and lowly Jesus, or the humble St. Peter? The pope, say they, is the Lord of the world! But Christ, whose vicar he boasts himself to be, said, My kingdom is not of this world. Ought the power of the vicar to go beyond that of his Lord?"

Luther writes thus of the universities: "I fear much that the universities will be found to be great gates leading down to hell, unless they take diligent care to explain the Holy Scriptures, and to engrave them in the hearts of our youth. I would not advise any one to place his child where the Holy Scriptures are not regarded as the rule of life. Every institution where the word of God is not diligently studied, must become corrupt."

This appeal was rapidly circulated throughout Germany, and exerted a powerful influence upon the people. The whole nation was roused to rally around the standard of reform. Luther's opponents, burning with a desire for revenge, now urged on the pope to take decisive measures against him. The pontiff and his courtiers yielded against their better judgment, and it was decreed that Luther's doctrines should be condemned immediately. Sixty days were to be granted the Reformer and his adherents, after which, if they did not recant, they should be all excommunicated.

It was a terrible crisis for the Reformation. For centuries Rome's sentence of excommunica-

tion had been swiftly followed by the stroke of death. Luther was not blind to the tempest about to burst upon him, but he stood firm, trusting in Christ to be his support and shield. With a martyr's faith and courage he wrote: "What is about to happen I know not, nor do I care to know. I am assured that He who sits on the throne of Heaven has from all eternity seen the beginning, the progress, and the end of this affair. Let the blow light where it may, I am without fear. Not so much as a leaf falls without the will of our Father. How much rather will he care for us! It is a light thing to die; for the Word which was made flesh hath himself died. If we die with him, we shall live with him; and passing through that which he has passed through before us, we shall be where he is, and dwell with him forever."

When the papal bull reached Luther he said: "I despise it, and resist it, as impious and false. It is Christ himself who is therein condemned. No reasons are given in it; I am cited to appear, not that I may be heard, but that I may recant. Oh that Charles the Fifth would act as a man! Oh that for the love of Christ he would humble these demons! I glory in the prospect of suffering for the best of causes. Already I feel in my heart more liberty; for I now know that the pope is antichrist, and that his chair is for Satan himself."

The whole nation waited with intense interest to see what Luther would do. They were not kept long in doubt. With great energy and boldness, he immediately answered in a discourse which he entitled, "Against the Bull of Antichrist."

Yet the word of the pontiff of Rome still had power. Prisons, torture, and sword were weapons potent to enforce submission. Everything declared that Luther's work was about to close. The weak and superstitious trembled before the decree of the pope, and while there was a general sympathy for Luther, many felt that life was too dear to be risked in the cause of reform.

Amidst the general tumult, Luther remains calm and composed. "Be of good cheer," he says to Spalatin. "It was Christ that begun all this, and he will bring it to its appointed issue, even though my lot may be banishment and death. Jesus Christ is here present; and He that is in us is mightier than he that is in the world."

Luther formally appeals from the authority of the pope to a general council of the Christian church. Having stated his reasons for this step he says: "Wherefore I most humbly beseech the most serene, illustrious, excellent, wise, and worthy lords, Charles, the Roman Emperor, the electors, princes, counts, barons, knights, gentlemen, cities, and municipalities of the whole German nation, to adhere to this my protest, and unite with me to resist the antichristian proceedings of the pope, for God's glory, in defense of the church and of the Christian faith, and to uphold the free councils of Christianity; and Christ our Saviour will richly reward them by his everlasting grace. But if there be any who set my entreaties at naught, preferring obedience to the pope, an impious man, rather than to obey God, I do hereby disavow all responsibility on their account, having given a faithful warning to their consciences, and I leave them to the final judgment of God, together with the pope and all his adherents."

His next step was to publicly burn the pope's bull, with the canon laws, the decretals, and certain writings sustaining the papal power. By this action he boldly declared his final separation from the Roman Church. He accepted his excommunication, and proclaimed to the world that between himself and the pope there must hereafter be war. The great contest was now fully entered upon.

Viewed from a human stand-point, the path of duty and righteousness is not a path of peace and

safety. By faith we must follow as the Lord leads us onward. But could we always discern the everlasting arms around and beneath us, there would be no occasion for the exercise of faith. The way of God's choosing may seem dark, yet it is the surest way to the light. In the midst of apparent disaster and defeat, God's providence is working out his purposes.

The eagle of the Alps is sometimes beaten down by the tempest into the narrow defiles of the mountains. Angry storm-clouds shut in this mighty bird of the forest, their dense, dark masses separating her from the sunny heights where she has built her nest. For a time her efforts to escape seem fruitless. She dashes to and fro, beating the air with her strong wings, and waking the echoes of the mountains with her cries. At length, with a scream of triumph, she darts upward, and, piercing the clouds, she is once more in the clear sunlight, with the darkness and tempest far beneath. Ever thus, by mighty efforts, have God's chosen servants urged their way upward, breasting opposition, reproach, and persecution, in their conflicts with principalities and powers, and spiritual wickedness in high places.

When the hand of the Lord was upon the prophet Ezekiel in the vision of the valley of dry bones, he was commanded to prophesy to the wind; and in answer to his word, life was restored to the slain, and they stood up before him, an exceeding great army. This figure was presented before the prophet to show him that no work of restoration can be too hard for God to do, and none who trust in him need ever say, as Israel had said, "Our hope is lost."

Like the eagle, Luther had been shut in by dense clouds of superstition and Romish heresy, and he had been beaten about by the fierce tempest of opposition; but on the wings of a mighty faith he had risen above the storm, and was now grandly free, with the sunlight of Heaven shining upon his soul.

Standing under the broad shield of Omnipotence, Luther was doing a mighty work for God. Amid the war of conflicting opinions, he stood as a guide and a covert to a bewildered and benighted people. The torch of truth, kindled at the altar of God's word, he placed in the hands of princes and peasants, who aided him in his work, dispelling the dense darkness, and awakening all Europe from the slumber of ages.

The mighty conflicts and victories, the great sorrows and special joys, by which individuals and nations are carried forward in the path of reform and salvation, are of too great importance to be permitted to pass from the memory. Such experiences cost the heroes of faith too much to be often repeated in history; they should not be lightly regarded. Those struggles for freedom of conscience, should be a lesson to all, that no truth which involves self-denial and sacrifice will be favorably accepted by the world. A costly effort is required of every soul that will go in an opposite direction from the multitude. All that stand in Christ's name in defense of the truth must have a history of conflicts and sacrifices. They cannot advance in reform, as Christ leads the way, except at the risk of liberty and life.

It is through divine mercy in giving to the world such men as Martin Luther and his laborers that we are now free to worship God according to the dictates of our own conscience. We who are living so near the close of time should emulate the noble example of the great Reformer. Like Luther we should seek a deep and thorough knowledge of the word of God. It should be our highest ambition to stand firm as a rock when the strongholds of truth are assailed by an unbelieving world and an ungodly church. In the near conflict, thousands will be called to imitate Luther's constancy and courage. Now is the time for us to receive education and discipline in the school of Christ. Now is the time to cultivate

faith and courage. Let the cry pass from one to another of the waiting ones, Stand fast. "Yet a little while, and He that shall come will come, and will not tarry."

God will again move mightily upon chosen servants to make terrible charges upon the hosts of Satan. The men whom he will accept to carry forward his work, to fight his battles, must be men of principle, brave and firm and true. The customs, traditions, and doctrines, even of professedly great and good men, must have no weight, until first brought to the infallible test of the law and the testimony. "If they speak not according to this word, it is because there is no light in them." To this test, popes and prelates refused to submit, knowing that it would overthrow at once all their pretended power. It was to maintain this great truth that Luther battled so firmly and fearlessly. His words echo down the line to all the tried and tempted defenders of the truth,—Stand fast. "In the Lord Jehovah is everlasting strength."

The Reformer found in Christ a hiding-place from the storms of opposition, wrath, and hatred that threatened to overwhelm him. In Christ alone was peace and strength and security. Such will be the experience of every Christian. Amid all the changes and agitations of the world, the Rock of our salvation stands firm. It has been assailed by the combined hosts of earth and hell. For centuries have active minds planned, and strong hands labored, to remove this great corner-stone, and lay another foundation for the faith of the world. The papal power most nearly succeeded in this blasphemous work. But God raised up Luther to cry day and night, as he built upon the walls of Zion. "Other foundation can no man lay than that is laid, which is Jesus Christ." That great corner-stone, the Rock of Ages, stands to-day unshaken. Amid all the tumults and conflicts of the world, Christ still offers rest to the weary, and the water of life to the thirsting soul. Through the ages his words come down to us,—*"I am the way, the truth and the life."*

### The Church's Expectation.

"THE grace of God which bringeth salvation" teacheth us "that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." If, now, a man denied worldly lusts, and lived soberly and righteously, but yet was not godly—if he fulfilled all the duties of the second table, yet neglected the duties of the first—we should not hesitate to say that such a man was not taught by that grace of God which bringeth salvation. A man truly under the teaching of the Spirit cultivates both godliness and righteousness. But is this all that the grace of God, which bringeth salvation, teacheth? No; it also teaches us to be "expecting . . . the glorious appearing of our great God and Saviour Jesus Christ," and apparently the text implies that this expectation is as certainly and as universally taught as is the denial of ungodliness and worldly lusts. There seems no difference. The hope respecting Christ's advent appears quite as prominently brought forward as the characteristic life and conduct of the believer—indeed, I should say more so, for the one is introduced as the end at which the child of grace is aiming; the others are the means towards the attainment.

We may lay it down as a proposition, that only those who deny ungodliness can be expecting Messiah's advent; for if men cast not off the works of darkness they continue in a state of darkness; they know not that the night is far spent, and that the day is at hand. For the service of God, and the waiting for Christ, St. Paul gives us as the two great characteristics of true conversion: "How ye turned to God from idols to serve the living and true God, and to wait for his Son from Heaven." But in this *waiting*, an anxious wish for the event is implied, as well as the belief in the probability of its immediate occurrence.

Taken conversely the proposition is equally true. Those who are expecting Messiah's advent do deny ungodliness and worldly lusts. The expectation has a purifying efficacy: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God, and [or but] it doth not yet appear what we shall be." We are now in possession of this most exalted privilege, although the present is not the season when the sons of God are manifested. The world now

knows them not any more than when he was on earth it knew him. "But," says St. John, "we know that when he shall appear we shall be like him; for we shall see him as he is." I understand the last clause not as assigning the cause, but affirming the proof, of our resemblance. It is not the transforming power of the beatific vision, but the discerning power of the beatified spirit. To see him as he is, to know him even as we are known, argues an exaltation of our nature commensurate with the glorified humanity of the Son of God; "and every man that hath this hope in him [*i. e.*, in Christ] purifieth himself even as he is pure." Every one who has this exalting, exhilarating hope of being made like unto Christ at his glorious appearing, does now strive after, and in some measure attain unto, that purity which is in Christ himself. Hence St. Paul urges it as the great motive to mortification: "When Christ who is our life shall appear, then shall ye also appear with him in glory. *Mortify therefore your members which are upon earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry.*"

The passage which I have quoted from St. John's epistle, seems to refer rather to the expansion of the intellectual and spiritual capacity of the glorified believer. But there must also be a spiritual body—a body capable of being actuated immediately by the glorified spirit—a body of glory suitable for the perfected spirit. Such was St. Paul's expectation; and in setting forth his walk as an example, in opposition to that which ends in destruction, he implies that this desire of Christ's appearing, and of the consequent transformation into his likeness, was a great impelling motive to heavenly conduct: "For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall transform our bodies of humiliation, in order that they may be fashioned like unto his body of glory." To attain to the hope, and to live in the expectation of the advent, is, in short, that which characterizes those who are not deficient in any spiritual gift. "I thank my God . . . for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him . . . so that ye come behind in no gift; *waiting for the coming of our Lord Jesus Christ.*"

St. James speaks of patience as being the crowning and completing grace of the Christian, so that however perfect he might be, were he not placed in such circumstances as would elicit and call into exercise the grace of patience, he would be wanting in something; and so great would be the want that the believer should joyfully exchange a state of peace for one of manifold trials, in order that he might have the opportunity of exercising this grace. "But," adds he, "let patience have her perfect work, that ye may be perfect and entire, wanting nothing." What, however, can fortify the believer, and enable him to endure in the exercise of this perfecting grace, but the expectation of the Lord's speedy return? The same apostle says: "Be *patient*, brethren, unto the coming of the Lord; behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient, stablish your hearts, *for the coming of the Lord draweth nigh.*" St. Paul holds out precisely the same motive in support of the same grace: "Ye have need of *patience*, that after ye have done the will of God, ye might receive the promise; for yet a *little while*, and he that shall come will come, and will not tarry." In both these passages the consideration of the Lord's speedy advent to put an end to suffering and trial, is held out as the support of patience. And in neither of them is there a hint of a period of spiritual peace and triumph prior to the advent.

Precisely the same thought is held out for the consolation of those under bereavement: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others who have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the

air; and so shall we be ever with the Lord. Wherefore comfort one another with these words." To me it appears evident that the special ground of comfort here urged is the prospect of speedy reunion with the departed brethren; and that, not by our being absent from the body, and so present with the Lord, but by the return of Christ together with those who sleep in Jesus. Here, then, evidently, the whole consolation consists in the probability of Messiah's speedy return.

This language of the apostle seems to have taken such hold of the Thessalonians that their desire for the Lord's return amounted to an error in the way of excess rather than of defect; for in his second epistle St. Paul prays that the Lord would direct their hearts into "*the patient waiting for Christ.*" Such, apparently, was their ardent desire for his advent that it almost trenchanted upon the grace of patience. How very different is the condition of the church now from what it was then! the apostle having to rein in their ardor, whereas our sluggishness needs much goading. But with those who have the assurance of hope, and are living in the sense of God's favor, the Thessalonian would be the more likely state of the two; they would be hoping "for the grace which is to be brought unto us at the revelation of Jesus Christ;" those whose conversation is in Heaven are looking from thence "for the Saviour, the Lord Jesus Christ;" and in all holy conversation and godliness, not looking for, but "*hastening on, the coming of the day of God.*"

It is distinctly said that the crown of righteousness "is laid up for . . . all those that love his appearing," and not only so, but apparently it is only for those, for it is "*unto them that look for him,*" that he will appear unto salvation. In that day the church will say: "Lo, this is our God, we have waited for him, and he will save us; this is Jehovah, we have waited for him, we will be glad and rejoice in his salvation." The iteration seems to mark that the waiting was an evidence that his appearing would be to their joy.

I have now stated what I apprehend should be the expectation of the church, and the blessed effects of that expectation upon the disposition and conduct of the believer. I will now show some of the evil consequences upon the character of those who profess to be followers of the Lord, but yet who do not live in this attitude of expectation.

In the perilous times of the last days, covetousness will be a leading feature among men who have the form of godliness while denying the power, but such men cannot be living upon the contemplation of Christ's speedy return, for nothing can be so effectual against the snare of covetousness as the expectation of Messiah's advent, for it is the thought which enables one to sit loose to the world, and which frees from all anxiety. "Let your moderation be known unto all men. *The Lord is at hand, be careful for nothing.*"

Our Lord also intimates that some of his servants will be fostering a spirit of persecution, and indulging fleshly lusts, just because they say in their hearts, "My Lord delayeth his coming;" upon which he urges watchfulness; for those only who watch and pray always will be accounted worthy to escape. So our Lord says again: "Watch, therefore, for ye know not what hour your Lord doth come." And those who do watch for his advent are blessed: "Behold, I come as a thief, *blessed is he that watcheth.*" The whole point and force would be taken away from the exhortation to watchfulness, if we admitted that there was to be a spiritual millennium intervening before the second advent. The idea intended to be conveyed seems to be the possibility, if not the probability, of Messiah's return within the period of a natural life. "The end of all things is at hand, be ye therefore sober, and watch unto prayer."

A similar exhortation, "Let us watch and be sober," is grounded just upon the fact of light or darkness upon this point being the distinguishing mark of the believer. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." The "but," here is a particle of opposition by which St. Paul distinguishes the brethren from others. The son of Jonas in like manner makes willful ignorance the characteristic of the wicked scoffers in the last days, attributing to them this inquiry: "Where is the promise of his coming?" Hence he expressly warns the beloved not to fall into this error of the wicked.

The expectation of the Lord's advent has always been the aspect of the true church. It was so in the apostolic days; it was so with the fa-

thers for the first three centuries; and it was so with the reformers. Our church, therefore, teaches us to say: "I look for the resurrection of the dead and the life of the world to come." We do not merely state our belief that there will be a resurrection of the dead some time or other—a thousand years hence, or even a year hence; but we declare that we are in the attitude of hope and expectation. "I look for it"—I know neither the day nor the hour.

The notion of a spiritual millennium, which originated apparently by the oscillation into the opposite extreme, from the excesses of the German Anabaptists and English Fifth Monarchy Men, has since been fostered by the expectations raised from the efforts of religious societies, till it has become the deliberate creed of many. Thus we are enabled to understand how it can be used by our Lord and St. Peter as a prophetic feature and sign of the last days. I do not mean to imply that carelessness or indifference alone upon the subject of the Lord's return could be considered a prophetic sign—for that, I fear, has been the melancholy feature in most ages of the church—but the deliberate maintenance of a doctrine which virtually says: "My Lord delayeth his coming," is a prognostic of the speedy approach of Messiah. Now, we before observed that a man who holds the spiritual millennium cannot be expecting the advent of the Lord. Is he not, then, saying in his heart "My Lord delayeth his coming?" And of what is such a belief the forerunner?

Shortly, then, to recapitulate this chapter: We may be confident that an expectation—which is taught by the grace of God, which is a sign of true conversion, which is purifying in the highest degree, which shows itself in all holy conversation and godliness, which is a mark of the highest spiritual knowledge, which, therefore, characterizes those for whom the crown is laid up, . . . is holy in its tendency, is in accordance with the divine mind, and is a point of great practical importance. On the other hand, that ignorance upon this subject, which is willful, which betokens a child of darkness, which encourages a covetous disposition, which fosters a persecuting spirit, which unbridles the animal desires, and which will end in sudden destruction, is to be reprobated and carefully avoided.

My second conclusion, therefore, is, that the church ought, according to the Scripture, to be "looking for the glorious appearing of the great God and Saviour," which conclusion being inconsistent with the belief of an antecedent spiritual millennium, confirms our former inference, drawn from the character of the present dispensation.

I have shown that during this present dispensation the enemies of Christ and his church are in the ascendant; and that the church is, or ought to be, looking for the return of the Lord.—*George, Duke of Manchester.*

### Satan Goes to Church.

How do I know it? I read about it in the Bible. You turn to the book of Job, and you will learn that when, on a certain day, the sons of God came to present themselves before him, Satan came also among them. I take it that coming to present themselves before the Lord means coming to church, and that, what Satan did then, he does still. Indeed, the Saviour says so in his parable of the sower. Look at Mark 4:15: "Satan cometh immediately and taketh away the word that was sown in their hearts." The word is sown in the church, and if Satan takes it away immediately, he must be there. If he waited until the hearers got home, it might be too late—the seed might have got rooted. Satan never takes any chances in his business. He is always on hand when there is anything to be done in his line. In this respect, he sets us a good example. I don't believe he enjoys going to church, though they don't talk about him there as much as they used to. But it must annoy him to hear them sing the praises of Jesus. Yet he goes just as General Grant went to Vicksburg. If he can capture the congregation that worships there, he has taken a stronghold. Satan would be happier in the saloons on the Sabbath. But he is not needed there. He has agents in them who understand their business, and the people who go to them don't need any evil spirits but those that the bar-keeper furnishes. So Satan leaves the saloons to run themselves, and goes to church.

And what does Satan do in church? If the morning is close and sultry, he comes early, and

interviews the sexton. He persuades him that it isn't best to open the windows and ventilate the room, for old Mr. Chilly complained of the draft last Sunday. Satan don't care how hot it is. If he can make the house uncomfortable, he has half killed the sermon in advance. Satan turns from the sexton to the ushers. He has been around by Mr. Pompous' mansion, and knows that he is coming to church that day (he comes about once a month), and that he is going to bring some distinguished visitors. So Satan persuades the ushers to fill up Mr. Pompous' pew with a lot of paupers, under the impression that he is out of town. Mr. Pompous will come in late, and be as mad as a bull. The sermon won't have any chance at all with him or with the paupers in his pew either.

When the minister enters, the invisible gentleman from the lower regions steps lightly into the pulpit and whispers in his ear: "The rich Mr. Jones and the fashionable Mrs. Smith are here. You don't want them to give up their pews; so don't say anything to offend them. Keep those sharp things about riches and fashion for the weekly prayer-meeting. They'll not be there."

Having fixed up the sexton, the ushers, and the minister, Satan looks over the congregation with the eye of a general, and sees all the strategic points. There is Mrs. Moneybags in a new bonnet. He hastens to call the attention of a dozen ladies to it. He sets them to studying its ribbons and roses, to calculating its probable cost, and considering how they can raise money enough to get one like it. There is a strange gentleman with Miss Sally Soft. Can it be the beau from the city that she is said to be engaged to? Satan suggests this to a dozen young ladies, who are awfully jealous of Miss Sally, and not one of them will hear a word that the minister says.

Satan has read the morning paper. He knows that Deacon Doane has too, on the sly. He knows that the deacon has been dabbling in stocks, and that there are some startling quotations in the paper. So he buzzes about the good man's ears like a bee, humming "Ophir," "Eureka," "Yellow Jacket," etc., until he has drowned the minister's voice, and completely spoiled his sermon.

The invisible visitor knows that Miss Soprano in the congregation thinks herself a better singer than Miss Soprano in the choir. So he keeps close to her during the music, and says: "There, hear that—she flatted, and now she slurred; and see how vain she looks, as if she really had a voice, and knew how to sing." Miss Soprano in the pew has something else to think about besides the sermon.

Mr. Critic is nudged by Satan when the minister has said Pharaoh instead of Pharo. And as that Egyptian king hardened his heart against Moses, so Mr. Critic hardens his heart against the truth, on account of the mispronunciation of a word, and the rest of the sermon does him no good.

So all through the services Satan is busy. He knows just where to go, and just what to say. He could spoil the best sermon that was ever preached if there was not a mightier Spirit who counteracts his influence. The Holy Spirit can make the word quick and powerful in spite of the wiles of the devil. We ought then to pray earnestly for his presence in the sanctuary.—*Rusticus, in Occident.*

### "Ought."

THE following communication we find in the *Christian Herald* (Disciple), in answer to a statement previously made that feet-washing was not enjoined by Christ, and ought not therefore to be practiced as an ordinance. How any one can read the thirteenth chapter of John and not come to the same conclusion that the author of this article does, we cannot imagine:—

In love I desire to submit a few thoughts. There is no question as to feet-washing under certain circumstances; but as an ordinance what saith the record? Jesus was engaged in the act of washing the disciples' feet when Peter objected. Jesus answered him, "If I wash thee not, thou hast no part with me." Can it be conjectured that the washing was because of the dust that had adhered through the day and that this was preparatory to the usual rest at night? Did Peter so understand Jesus? "Simon Peter saith unto him, Lord, not my feet only, but also my hands and

my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit." The washing here referred to is the same as 15th chap., 3d verse, "Ye are clean through the word," and he that is thus cleansed needeth not "save to wash his feet." Jesus said to them, "Ye are not all clean," having reference to the "inner man" authenticated by Judas' work that night. Why the feet-washing? Where is the key to solve the question? "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." First teach, then baptize them, and then teach them to observe all things whatsoever I have commanded you—to observe. We claim our authority from this commission; and for church ordinances we go to the form as instituted by our great Exemplar. "Ye call me Master and Lord (Master is teacher and Lord is one having authority to command), and ye say well, for so I am; If I then the Lord and the Master have washed your feet, ye also ought to wash one another's feet." Why? "For I have given you an example that ye should also do as I have done to you." Truly, "a servant is not greater than his Lord, neither an apostle that is sent greater than he that sent him. If ye know these things [the supper, the feet-washing, the bread, and the wine] blessed are ye if ye do them." Shall we, with the words of life in our hands, single out from the institutions of one single hour and say, that this only is binding on us? The very fact that Jesus was speaking not of bodily cleansing, saying nothing of the corresponding fact that these things were not preparatory for a night of rest, teaches us that as the bread and wine is monumental—an evidence of our faith, so is the feet-washing a token of that humility of soul and brotherly love that permeates the church and should live together, since our Saviour gave them divine authority, and connected and designated them "these things," and since the "servant is not greater than his Lord," would it not be well for us, as followers of an exemplar, to consider, in the absence of that which declares null and void, the institutions of our Saviour as binding on us?

### How to Get Them to Stand.

If you were an eye-witness of the operations of farm-servants on the barn-floor, you would there get an illustration of the way to get believers to stand. I have seen them filling sacks with chaff, and I invariably observed that one person had to hold the sack all the time of its being filled, and even when full, it could not stand alone, but had to be made to lean against the wall to get it to stand. But I noticed that if they took precisely the same sort of sack, and poured into it the well-bolted corn, it stood by the weight of what it was receiving during the process of filling; and also, after it was full it stood upright of itself in the middle of the floor, just because it had been made strong to stand by the weight and solidity of the heavy grain which it contained.

And so the Christian who is filled with the good seed of the word of God, and thereby filled with Christ, stands in the power of what he receives; whereas the hearer who is filled with the chaff of men's thoughts and opinions of God's truth, however quickly he may be filled to the dimensions of the other, will never be able to stand alone. There must be the solidity of the truth in Christ to insure stability.

If the preaching we are hearing does not so fill us with the heavy grain of God's word, that we stand by the weight of it without a lean, we had better take heed what we hear and also how we hear.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness; but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and ever. Amen."—*Armor of Light.*

GRATITUDE is a means of grace. Many a mortal would be consoled in his mere annoyances could he get a glimpse of the real trouble from which God saves him. Others, in comparatively light affliction, would cease murmuring could they realize the heartbreak that abides with some one else. There is always firm ground for thanksgiving to God for deliverance from that always possible greater trouble.



## Is Saturday the True Seventh-Day.

BY ELD. M. C. WILCOX.

THIS is a question that is frequently asked by many to whom the subject of the Bible Sabbath has been presented. With some no doubt it is a mere cavil or excuse to evade duty, while with others it is a serious objection. Some few have been taught that Sunday is the seventh day, others that time somehow has been lost, and that no one knows when the seventh day comes. These objections to some seem to be very specious and forcible, yet they are easily proved to be false.

In the first place it is neither reasonable nor just that God should so definitely and plainly command us to keep a certain day and then deprive us of the means of knowing when that certain day comes. He has told us that if we transgress his law the penalty visited upon us will be death. Eze. 18 : 4, 20; Rom. 6 : 23; that the Sabbath law as found in Ex. 20 : 8-11 is plain, positive, and definite no candid, honest man will deny. Shall we then, dear reader, charge God with requiring his subjects to obey a law that they cannot understand? Has he required us to keep the seventh day and yet hidden it from us?

"Shall not the Judge of all the earth do right?" Yes, just and true are thy ways, thou King of saints." But for proof positive that Saturday is the seventh day.

The history of the world, ecclesiastically, is divided into three dispensations. 1. The patriarchal, from Adam to the exodus from Egypt; 2. the Mosaic or Levitical, from the exodus to the crucifixion; 3. the Christian, from the cross to the time when Christ shall come again. It is a forcible fact, and one which the careful student of the Bible would expect to find, that the seventh-day Sabbath is found at the beginning and ending of each of these dispensations. Let us take them in their order.

1. *The patriarchal dispensation.* At the beginning of this, before sin entered the world, we find the institution of the Sabbath, God's sacred, sanctified rest-day. Gen. 2 : 2, 3. Note this fact. *Sabbath means rest.* The Lord's Sabbath is the Lord's rest. As the Lord did not rest on any day of the week but the seventh, no day of the week but the seventh could ever be the Lord's Sabbath. Consequently whenever we find his holy Sabbath mentioned by inspiration it can refer to no other day than the seventh day. This conclusion is inevitable as all must see. At the beginning of this dispensation the Sabbath was sanctified "or set apart," in other words commanded to be kept. And when we reach the close the Sabbath is found still, not as something new, but as an already existing institution. Ex. 16 : 23, 25-29.

2. *The Levitical dispensation.* When the Lord separated Israel from all people and made them the depositaries of his truth, he gave them his law written with his own finger on tables of stone, that it might ever be with them. The fourth commandment in that law was the Sabbath commandment, Ex. 20 : 8-11, enforcing the seventh-day Sabbath, the memorial of the Creator's rest. Further than this the Lord pointed out by a three-fold weekly miracle, in the falling of the manna for forty successive years, that the seventh day was the Sabbath. In fact no other day could be kept. Even if the Sabbath had been lost in the patriarchal age, it was here restored and made plain to all, by the great Creator himself. We come to the closing years of the Levitical dispensation and we find the Sabbath recognized and kept by our Saviour. Luke 4 : 16, 31.

3. *The Christian dispensation.* In the first four books of the New Testament we have our Saviour's teachings recorded respecting the light in which he regarded the commandments of God. In Matt. 19 : 16, 17, Jesus teaches the young man that if he would have eternal life he must "keep the commandments." In Matt. 5 : 17-19, he plainly tells us (1) that he did not come to "destroy the law;" (2) that "one jot or one tittle" should not pass away; (3) that it was easier for heaven and earth to pass than one tittle (the smallest point of a letter) of the law to fail. See Luke 16 : 17. And right here, please notice that the first and last mentioned institution in each of the dispensations is the Sabbath of the Lord our God; and this side the cross just entering upon the new dispensation we find holy women keeping "the Sabbath day according to the commandment." Luke 23 : 56. Inspiration has marked it

again, it is the seventh day Sabbath still; for, first, the seventh day is the only Bible Sabbath, and secondly, the next day was the first day of the week. Luke 24 : 1.

Thus far there is no mistake. Though man may have lost the time, the Lord has not. But has man lost the time since? We say, No; he has not, for the following reasons:—

1. It is a very rare occurrence that every one in a family should lose the day of the week. But one week could thus pass without their neighbors correcting them. It would be unreasonable and absurd to suppose a whole town could lose the reckoning of the weekly cycle. How much more absurd that all the nations of the earth should lose the correct numbering of the days of the week?

2. The Jews had no names for the days of the week. They were simply called first day, second day, and so on to the seventh day, which was called Sabbath. The names of the days of the week came from the heathens. Sunday was named in honor of the sun; and each day after some heathen deity. So when the Jews came to mingle with other nations, as the Chaldeans, Romans, etc., it was found that the Jewish, or Bible first-day, corresponded to the Roman Sunday; the Bible second day to the Roman Monday, and so on to the Bible seventh-day or the Lord's Sabbath to the heathen Saturday or Saturn's day. Thus have the nations of the world reckoned and there is no disagreement.

3. The Jews scattered all over the world, separated and remote from each other, have kept the seventh-day Sabbath since their dispersion thirty-nine years after the crucifixion. If a mistake had been made or time been lost it would have caused a dissension among them; but nothing of this kind has ever occurred.

4. The records of eclipses which date as far back as 500 years before Christ have come down to us. The dates upon which these occurred are given in the record. All admit that astronomers can foretell to a minute the occurrence of an eclipse. The loss of a minute could be found out in this way, so that it is impossible that time should be lost.

Thus we see that God has preserved his holy Sabbath. It is all fenced in with irrefutable arguments, with proofs which cannot be overthrown. He has commanded us to keep his Sabbath, and he has made known the Sabbath that we may keep it. The last great reform in the Christian dispensation is upon the Sabbath. Rev. 17 : 1-4; Isa. 58 : 13; 8 : 16; Rev. 14 : 6-14 and other passages teach the same thing.

Here, dear reader, is presented before you briefly and imperfectly the proofs that we can know the true seventh day. In fact all orthodox denominations hold Sunday as the Bible first-day. We know that the more you study with an earnest desire to know God's will in order that you may do it, the clearer will grow the light on this important question. And one of the glories and beauties of that new earth state—the everlasting dispensation—is the Sabbath of the Lord our God. Isa. 66 : 22, 23. All will keep it then. May God help you, dear reader, to learn to keep it now that you may be privileged to enjoy it then. "Blessed are they that do his commandments."

## Can You Prove that the Bible Is Inspired?

BY ELD. G. D. BALLOU.

SUPPOSE a stranger moves into your community with the purpose of making it his future home. The question is in every mind, What kind of man is he? His friends may refer to his reputation, and show that he has always borne a good character, and this would be sufficient to admit him into good society. But no matter how good his reputation, no one would be quite ready to take him at once into full confidence. If he should want to borrow a thousand dollars you would be sure to ask for security.

Now what more is needed to lead you to trust him implicitly? Simply a thorough acquaintance gained by dealing with him for a year or so and scrutinizing his actions until you see that none but pure motives actuate him.

So with the Bible. It comes to us with a good reputation. The best men of earth have honored its name and exalted its principles. Its influence has been good, and only good, upon those who have conformed their ways to its teachings. The noblest characters of earth, those whose names

have been immortalized in the pages of history, have been developed by conformity to the moral principles taught in the Word. True, the Bible has had enemies, but the best of its enemies have owned at last the folly of their opposition to it. The celebrated Ethan Allen, whose wife was an earnest Christian, was asked by his weeping daughter at his death-bed: "Whose teaching shall I follow, yours or mother's?" The reply came promptly, "Follow your mother's."

This reputation which the Bible has ever sustained ought to be sufficient to recommend it to your careful consideration. What you need to prove to you that the Bible is inspired, is to become acquainted with its teachings, and with the Spirit that prompted those who wrote its pages. Every book ever made breathes the spirit of its author, and the only way to come in contact with the Spirit that inspired the Bible is to earnestly study the book itself. In this way only will you ever become thoroughly convinced that it is indeed the word of God. Like all the works of God in nature this book gives internal evidence of having been produced by infinite power and wisdom. External evidence does not prove it to be of divine origin, but internal evidence does.

Would you know those truths which will develop symmetry and perfection of character, and be possessed of that hope which has sustained the noblest and best of earth, drink deep at this fountain of truth, and let the Spirit which opened this fountain flow into your heart and life, and you will then have confidence in the Bible and its author, like that which unites earthly friends; only it will be more complete and perfect.

## Hold On to the End.

In the battle of Gettysburg, a young color-bearer of the Sixteenth Regiment of Vermont Volunteers fell mortally wounded. Holding on firmly to his color-staff, he felt some one taking hold, and heard a voice saying, "Give us the flag." Death was already blinding his eyes, and he was unable to see who it was.

"Are you friends or enemies?" he asked.

"We are friends," they replied.

"Then, if you are friends," the dying boy continued, "let me hold the flag till I die." And uttering these words, he fell back and expired.

That was the impulse and act of a brave and true heart. The flag had been intrusted to his keeping. He could not and would not yield it to an enemy. He could not yield it to a friend, because he would cling to his trust to the end. His example, though but that of a boy, is one of the noblest and truest in history. Have you a trust committed to you? Yes. God has intrusted you with gifts and opportunities and duties. And Jesus says: "Be thou faithful unto death, and I will give thee a crown of life." Paul, just before his martyrdom, wrote to Timothy: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day."—*Children's Friend.*

## Christ not Wanted.

THE truth is—sad and painful truth—Christ is not wanted in this world. When he came in his first advent he was regarded as an intruder, and put away as quickly as possible—by bloody hands. The dominant religious sentiment of that time acknowledged the need of no such Christ as he. And great Christendom of to-day is fond of a Christ afar off; but with a personal Jesus coming soon to reign literally on earth they will have nothing to do. Of such a Christ the cry still is, "Away with him!" Nevertheless, "Unto them that look for him shall he appear the second time without sin unto salvation."

Awfully will the doom of the Judgment Day fall on many classes of unsaved men; but none will wail with deeper anguish than the evil servants who seek to smother the awakened apprehensions of the world with contemptuous scoffing at the "promise of his coming."—*Rev. E. A. Stockman.*

TRUE glory takes root, and even spreads; all false pretenses, like flowers, fall to the ground; nor can any counterfeit last long.—*Cicero.*

A MAN's reception depends upon his coat; his dismissal upon the wit he shows.

## The Sabbath-School.

Lesson for the Pacific Coast—Aug. 4.

Acts 11: 19-30; 12: 1-19.

### NOTES ON THE LESSON.

"Now they which were scattered abroad upon the persecution that arose about Stephen, traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only." These, as we learn from Acts 8: 1, 4, were lay members, for the apostles remained in Jerusalem. They could not refrain from telling the wondrous truths that they had learned. This is in accordance with our Saviour's injunction, "And let him that heareth say, Come." The proof of their fitness to preach is found in verse 21, "And the hand of the Lord was with them; and a great number believed, and turned to the Lord." The enemies of the gospel thought they were crushing it out, when they drove the disciples away from Jerusalem, but instead of that they were causing it to spread. The enemies of the truth may rage, but God can cause even their wrath to praise him. Paul says, "We can do nothing against the truth, but for the truth." 2 Cor. 13: 8.

We may learn a lesson from the course of these disciples under persecution. When Christians are in trouble they are too liable to think that God has forgotten them; but these disciples did not stop to pity themselves, and mourn over their hardships. And the result proved that God had an object in allowing this persecution to come upon them; he wanted to use them in his service. If they had murmured at their hard lot, how much they would have lost; they would not have been honored by God with a position in his service, and their selfishness might have resulted in the loss of many souls who, under the circumstances, received the truth at their hands. Who knows but that all who complain on account of trials lose just as much?

"And some . . . spake unto the Grecians." The Revised Version, following some of the best authorities, has "Greeks" instead of "Grecians." And this seems the most harmonious. The most of them confined their labors to the Jews, but others, having less national prejudice, or a clearer view of the scope of the gospel, preached to the Gentiles also. The following remarks of H. Clay Trumbull in the *Sunday-School Times*, are pertinent:—

"Christianity is sure to carry some men ahead of their age in the right direction. However the mass of those who are in the church may be bound by the common customs of the present, or by the blind traditions of the past, there will ever be more or less of radical and progressive reformers, who will do as others ought to do, instead of being content to do as others do do. From the days of the apostles this has been the way of moral and religious reforms; their beginning has been with the few extremists, rather than with the many conservatists. So it was with modern missions, with the Sunday-school work, with the cause of temperance, and of anti-slavery, and of anti-church lotteries, and of anti-duelling; so it was with the progress of both religious and civil liberty; so it was with the now world-wide plan of uniform Bible study. So it is with prohibitory liquor legislation, with the battling of the anti-Chinese spirit, with the pressing of the anti-tobacco reform, and of the anti-church debt movement, and with a host of other good enterprises. Whatever may be the views or the practices of Christians generally, there are 'some' who have taken an advanced position on these points, a position which they don't propose to yield for anything short of death, or the second coming of our Lord."

When tidings of these things reached the church at Jerusalem, "they sent forth Barnabas, that he should go as far as Antioch." The object in sending Barnabas was to assist and direct these disciples in their work. "As far as Antioch," indicates that he should follow up the work in the various places where the scattered ones had preached. The preaching to the Gentiles may have struck the church in Jerusalem as an irregularity that must be checked. But when Barnabas arrived at the field of labor, he found that

he had only to exhort the new converts to continue in the way as they had begun. When he saw the grace of God he was glad. He had no feeling of envy because the Gentiles had received the word, or because some humble persons had been the instruments of their conversion, "For he was a good man, and full of the Holy Ghost, and of faith." The Bible never deals in flattery, and when it says of a man that he was good, it means a great deal. The highest titles of honor that this world can bestow sink into insignificance in comparison with the words, "Thou good and faithful servant," when spoken by the King of glory.

"AND the disciples were called Christians first in Antioch." On the reason why Antioch should have been the place where this term was first used, "Conybeare and Howson's Life of Paul" says:—

"As new converts in vast numbers came in from the ranks of the Gentiles, the church began to lose its ancient appearance of a Jewish sect, and to stand out in relief as a great self-existent community in the face both of Jews and Gentiles. Hitherto it had been possible, and even natural, that the Christians should be considered—by the Jews themselves, and by the Gentiles whose notice they attracted—as only one among the many theological parties which prevailed in Jerusalem and in the Dispersion. But when Gentiles began to listen to what was preached concerning Christ,—when they were united as brethren on equal terms, and admitted to baptism without the necessity of a previous circumcision,—when the Mosaic features of this society were lost in the wider character of the New Covenant,—then it became evident that these men were something more than the Pharisees or Sadducees, the Essenes or Herodians, or any other sect or party among the Jews. Thus a new term in the vocabulary of the human race came into existence at Antioch about the year 44. Thus Jews and Gentiles, who under the teaching of Paul believed that Jesus of Nazareth was the Saviour of the world, 'were first called Christians.'"

"HEROD the King." It is not to be wondered at that many persons find it difficult to distinguish between the several Herods mentioned in the New Testament. In character they were all alike,—slaves of lust and ambition, and monsters of cruelty. This Herod was Herod Agrippa I., grandson of Herod the Great, who ordered the massacre of the infants, and nephew of Herod Antipas, who caused John the Baptist to be beheaded, and father of Herod Agrippa II., called simply Agrippa. Acts 26. The Herod under consideration is designated as "Herod the King," because he was the first one since Herod the Great, who had ruled over Judea. On this, Paley, in his "Evidences" makes the following point:—

"The accuracy of our historian, or rather the unmeditated coincidence which truth of its own accord produces, is in this instance remarkable. There was no portion of time, for thirty years before, or ever afterwards, in which there was a king at Jerusalem, a person exercising that authority in Judea, to whom that title could be applied, except the last three years of this Herod's life, within which period the transaction recorded in the Acts is said to have taken place."

The death of James and the prospective death of Peter pleased the Jews. It seems that the church had lost some of that "favor with all the people," which they gained soon after the day of Pentecost. The reason for this may be found in the fact that they were making many converts, and necessarily showing the errors of the Jewish Church. However much of the favor of the world the people of God may gain on account of their upright course, they may be sure that in time they will lose it for the same reason. The purer the lives and doctrines of God's people, the more will they be hated by the world, and an apostate church.

The antithesis in verses 4 and 5 of chapter 12 is worthy of notice. Peter was in prison with no prospect of coming forth until he was led to execution. He was constantly guarded by four soldiers, two of whom were in the cell with him, and two before the door. Added to this, he was chained to the two soldiers in the cell. There was no use of trying to bribe the guard, for should they allow him to escape their lives would

be forfeited. All this was done by Herod; "but prayer was made without ceasing of the church unto God" for Peter.

The disciples had no power to draw the bolts of Peter's prison door, nor could they hope for any favor from the king, but they had a key that would admit them to the presence of the King of kings, before the weakest of whose messengers Herod's whole army was as nothing. Well was it for Peter that the church could do nothing but pray.

ALTHOUGH the disciples had been earnestly and perseveringly praying for Peter, they could not believe that their prayers were answered. We are not to suppose that they had been praying without any faith, but that they did not expect that their prayers would be answered in that manner. They may have expected that the Lord would so move Herod's heart that he would release Peter; at any rate it is evident that God did more for them than they had hoped. Their surprise, however, showed that they did not have that full faith that comes from an intimate acquaintance with God. It is as easy for him to do a great deed as a small one; nothing is too hard for him. Therefore we ought to ask and expect great things from him.

"THEN said they, It is his angel." Why the disciples should think that Peter's guardian angel should come to them, it is needless to inquire. In their surprise and excitement they themselves may not have been able to give a reason. But it is not out of place to state what the text does not mean. It does not mean "The angel Peter," as we have seen it misquoted. Some commentators say that it was the belief among the Jews at that time that departed souls of good men officiated as ministering angels. Whether or not some Jews believed this is of no consequence, for it is certain that the Bible Christians entertained no such belief. The fact that Protestant commentators can now believe such a theory, gives a clue to the rapid spread of modern Spiritualism.

Angels are not departed dead men. This may be proved (1) by the fact that "the dead know not anything," Eccl. 9: 5; that "their thoughts perish," as soon as they die, Ps. 146: 4; and that they know absolutely nothing about that which would concern them most if they were conscious, Job 14: 21; Eccl. 9: 6; and (2) by the fact that angels were in existence before any man had died, Gen. 3: 24, and even before man was created, Job 38: 4-7. Angels are a superior order of beings, entirely distinct from man. And this distinction will remain throughout eternity, for saints will never become angels. The promise to the righteous is, that in the resurrection they shall be "equal unto the angels," and this of itself shows that they will never become angels. Angels are now "ministering spirits, sent forth to minister to them who shall be heirs of salvation;" and it was in this capacity that one of them rescued Peter from prison. E. J. W.

QUARRELING.—If anything in the world will make a man feel badly, except pinching his fingers in the crack of a door, it is a quarrel. No man fails to think less of himself after than he did before; it degrades him in the eyes of others, and, what is worse, tends to blunt his sensibilities, and increase his irritability. The truth is, that the more peaceably and quietly we get on, the better for our neighbors. In nine cases out of ten, the better course is, if the man cheat you, to quit dealing with him; if he slanders you, take care to live down his slanders. Let such persons alone, for there is nothing better than this way of dealing with those who injure us.—Hilton.

STARVED CHRISTIANS.—There is a sufficient reason why so many members of our churches are so pitifully weak, either to work or to resist temptation. Starvation has reduced them to living skeletons. A Christian soul cannot keep fat and strong on daily newspapers, or on the best of secular literature. Such self-weakening is wickedness. Food is fuel to the body, repairing what is burnt away by various vital processes. How can a soul be either fed or warmed that seldom touches the Bread of Life? All the most growing Christians are large feeders on the word of God.—T. L. Cuyler.

A COVETOUS man does not possess his wealth, his wealth possesses him.—Bias.

# The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.  
E. J. WAGGONER, - - - - - ASSISTANT EDITOR.  
J. N. ANDREWS, }  
URIAH SMITH, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, JULY 26, 1883.

## Two Great Compromises.

SOME Adventists profess to believe, and they say, that "the Lord may come at any time; he may come this day." But we are not of that number. All Seventh-day Adventists believe that great and stirring events, both in America and in Europe, must take place before the Lord comes. Many prophecies remain to be fulfilled prior to the advent.

When we make this statement, those who do not believe with us accuse us of being among those who say, "My Lord delayeth his coming." But we do not believe in setting any time for the Lord's coming. Delays are generally reckoned, from some time appointed for a person to come; if the time passes by, and he does not come, there is said to be a delay. We have never set any time, nor suffered our mind to question in regard to the time. "There is no time in the Third Angel's Message." At this conclusion we arrived when we first studied the message, which was more than thirty years ago. We also heard it declared in a powerful manner some years afterward, and we have long been rooted and grounded in that faith. Not "the time," but "the signs of the times" were given to the disciples, whereby they might "know that he is near, even at the doors."

We do not assert that a person may not fulfill that saying of our Lord, concerning his supposed delay, without having any time set for his coming. He may think that it is very near, and after some time passes, he may relapse into coldness and neglect because so much time has passed and the Lord has not appeared. We fear that many are in that condition now. Their lives, their worldly calculations, show that they say *in their heart*, "My Lord delayeth his coming." Such are in peculiar danger. They have placed themselves where they may never be aroused to a sense of their dangerous condition until it is too late to remedy their great mistake; that day may come upon them unawares.

Seventh-day Adventists have always believed that great and important events are to transpire before the coming of the Lord, both in the work of God and in the working of Satan among the people of all the nations. But to us the work of God occupies the first place in the field of observation. We have said, and we repeat it, that whatever may take place among the nations; whatever preparations for war may be made by the Governments of the earth; whatever wars may break out and for a time fill the world with fear, they do not, any and all of them, lead us to expect the immediate coming of the Lord unless the work of God in the message be also accomplished. Here is where they are constantly deceiving themselves who look to the nations alone—perhaps to the fate of Turkey—to afford evidence of the near coming of our Lord. *They have no special message or present truth.* They have no special work of God to watch. Their watching is of the things of the earth; and, rejecting those scriptures, those warnings and duties, which specially relate to and are given for the present time, they cannot possibly understand how the Lord holds these things in check to the accomplishment of his work of grace for the remnant. By watching only the progress of the things of the earth, their interest becomes gradually linked to earthly matters. Besides this, in rejecting the last, the special message of the advent faith (Rev. 14:9-12), they have cast off the restraining influence of the law of God, the ten commandments, and their being is so far removed from the refining influence of God's Spirit. The commandments of God and the testimony of Jesus Christ are associated in the lives and characters of the remnant. Rev. 12:17. And they who lack the Spirit of God must be lacking in that discernment which is necessary to understand the signs of the times.

We verily expect that a great disappointment will come upon all those professed Adventists who reject the Third Angel's Message of Rev. 14. Their minding

of the things of the world subjects them to disappointments now, for nothing is yet to be determined by these things. They can at best only approximate the truth in regard to the advent near; and they will find themselves at last just outside the true line of observation and of safety. Thus, some looked to Napoleon III. as "the destined monarch of the world;" and when he started out in his war against Prussia they predicted his speedy triumph over all the nations of Europe! We pitied them in their blindness then, even more than we pitied them in the crushing of their cherished opinions and hopes in the imprisonment and death of their ideal hero. Even as we write we look into a professed Adventist paper and read the following words:—

"I learned the other day that the Rothschilds had come in possession of Jerusalem at last, that they had closed the mortgage. Oh, joyous news! Let us watch the moving of the nations now."

This is little short of fanaticism; an overjoy in human theories which will only end in disappointment and regrets. "Jerusalem which is above is free, which is the mother of us all." We are looking for "a city which hath foundations, whose builder and maker is God." A city whose gates will open to them "that do his commandments." (Rev. 22:14), but which the gold of the Rothschilds cannot purchase. "The poor of this world" may inherit it, and rejoice in its glory, when "Jerusalem which now is, and is in bondage with her children," shall be cast out with those who build their hopes on her.

The work of God which is to be carried on to its completion before the second advent, is exactly parallel to that which was committed to John the Baptist at the first advent,—to make ready a people prepared for the Lord." Luke 1:17. When we look at the consecration, the measure of holiness, necessary to pass safely through the time of trouble, and "to stand in the battle in the day of the Lord" (Eze. 13): when we consider that, prior to the advent, every case will be decided, and the filthy and unjust must ever remain so, because the priesthood and intercession of the blessed Saviour will end before he comes the second time, we can readily see that the churches, the professed Christians of this day, are not prepared for that great event. They are filled with pride and ambition and worldliness; allied to the world, and its fashions, and follies, and selfish methods. They court the influence and power of the world as a means of exalting themselves and their dogmas to a high place in the world. Losing sight of the power of the truth and Spirit of God as the sole means of enlightening and reforming the world, they ask the votes of the impenitent masses, and the acts of legislatures, to give Christian character and standing to the nation and to communities! Yet, confident in their worship and in their own sincerity, they see not the end to which they are hurrying on.

The Pharisees thought they were the very ones to whom God should commit his treasures of knowledge—to whom the Messiah would accord special honor in the work of redeeming his people. Standing at the head of the church, as teachers and leaders of the people of God, they knew as little of the nature of the foretold work of God's anointed as they did of the corruptions of their own hearts. They longed for the restoration of the kingdom of God among them, but it must be by methods of their own choosing, and by means consistent with their own ambitious desires. They merged all the prophecies of the promised "seed of the woman" into one advent, the object of which was, as they had perstaded themselves to believe, to redeem them from the bondage of Roman domination. But the bondage of sin, of the corruptions of a fallen nature and a carnal heart, they did not feel. When the Messiah came, meek and lowly, announcing that the kingdom of Heaven was for the poor in spirit, and was not of this world, that such righteousness as that possessed by the Scribes and Pharisees gave no title to it; that pomp in religion and a high position in this life already have their reward in the praise of this world, and can have no part in the kingdom, they rejected him as a matter of course. There was peculiar force in his question, "How can ye believe, who receive honor one of another, and seek not the honor which cometh from God only?"

This history is unfortunately repeated in the present position of the religious world. The wise and learned leaders in the churches—the modern Scribes and Pharisees—have turned all the prophecies of the coming of the Messiah into one advent, the object of which was to supersede the law, to offer the true sacrifice, and to enter upon his ministry. A second advent, with all

its glories and glorious results to the little flock, is ignored, or spiritualized, or so belittled by theories of present-age glory, that it is no longer esteemed as "that blessed hope." Titus 2:11-13. To neglect a practical truth is the same as to reject it. The doctrine of the second advent is truly rejected by the mass of professed Christians in their rejection of the message of warning and of duty which is given to prepare us for that all-important event. Shutting their eyes to the signs of the times, which the Saviour gave in order that we may know when he is near, and turning away from the commandment to know when he is near, even at the door, and unmindful of the example of those who knew not when the flood was coming, in the days of Noah, they are exactly in a condition to be led captive by the deceptions of the enemy, and to have that day come upon them unawares.

In the final conflict there will be but two classes known, as but two classes are recognized now in the Scriptures which relate to that time. At the present time there are many parties, both for and against religion. But as the lines are drawn, and the time of trouble draws near, the opposing forces will be so allied by compromises that they will compose one party. The true people of God will also be united, not by compromises, but by entire submission to God's plan; by complete rejection of all false theories and traditions, and an earnest acceptance of "the commandments of God, and the faith of Jesus." Rev. 14:9-12.

In advocating the truths of the Bible contained in this message, the claims of the Sabbath of the Lord and the doctrine of the advent near, we have continually laid before our readers the position of those who will be prepared to stand before the Son of man at his appearing. It is our purpose now, in a few articles, to notice the opposing work, which we place under the head of "Compromises," in America and in Europe. The message of warning for both continents—for all the world—is found in Rev. 14:9-12. The work of the enemies of God—the opposers of this message, especially as it relates to the United States—is pointed out in Rev. 13. To this we will call the attention of our readers next week. Years ago objections were presented to our views, because the objectors did not believe it possible that the parties indicated in our expositions would act as they must act to fulfill this prophecy. They did not understand that these things would be carried out by compromises, and we could then offer them no proof beyond the mere exposition of the prophecy, which we believed to be sure because we believed we had the truth of the message. Now events are so shaping as to make it evident to every impartial inquirer for truth, that, not only is our exposition a reasonable one—the true one—but, the even's foretold are on the very eve of their full accomplishment. May God give us wisdom to read and understand.

## Questions.

PLEASE answer through your paper the following questions:—

1. Do Seventh-day Adventists hold that the fact that God rested on the seventh day, and blessed it, and sanctified it, is *authority* for its observance among men?
2. Do they teach that the ten commandments were enjoined *by Moses*, or *through him* upon any beside the Hebrews and those who were circumcised as proselytes to their religion?
3. Do they teach that Christ enjoined the observance of the fourth commandment upon the Gentiles who became Christians? If so, cite their Scriptural authority.

W. B. B.

ANSWER 1. Yes. Webster defines the word "sanctify" thus: "1. To make sacred or holy; to set apart to a holy or religious use; to consecrate by appropriate rites; to hallow. . . . 4. To impart sacredness, venerableness, inviolability, title to reverence and respect, or the like, to; to secure from violation; to give sanction to." When therefore it is stated in Gen. 2:3 that God sanctified the seventh day, it means that he set it apart to a religious use, gave sanction to it; in other words, he commanded that men should observe it. The word "hallowed," found in the fourth commandment, is translated from the very same word that is rendered "sanctified" in Gen. 2:3. The fourth commandment introduces nothing new; it simply repeats the command to keep holy the Sabbath-day, refers to the events of the creation week, and states in closing that at that time God commanded the observance of the Sabbath. When God rested upon the seventh day, it became his Sabbath-day or rest-day; the blessing which he pronounced upon it made it superior to the other



days of the week; the crowning act of sanctifying it made its observance obligatory on men.

2. The ten commandments were enjoined neither *by Moses* nor *through* him, but by the Creator himself. See Ex 20:1, and onward. When Moses, at a later date, repeated these commandments, he said, Deut. 5:22, "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them on two tables of stone, and delivered them to me."

Now as to the question, "Were the ten commandments enjoined upon any besides the Hebrews and those who were circumcised as proselytes to their religion?" We answer, The commandments were for all men, irrespective of race or condition. Paul says that "the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons." 1 Tim. 1:9, 10. Now read in Rom. 1:21-32 Paul's description of the heathen nations, and you will see that they did these very things, and that consequently the law was made for them. The law was not made for a righteous man but for sinners; but since there are none who are righteous, Rom. 3:9, 10, 23, the law must have been made for all.

Suppose we particularize in regard to the commandments. Would our friend claim that none but Jews were under obligation to worship the one true God to the exclusion of all others? If so, then he must hold that the heathen committed no sin in worshipping the creature instead of the Creator. Were only the Jews forbidden to take God's name in vain? Did God design to allow all except the Jews to kill, commit adultery, steal, bear false witness, etc., at pleasure? Most assuredly not. The missionaries of all Christian denominations teach the heathen to avoid all these things, and they do so on the authority of the ten commandments alone. They recognize the truth of Paul's argument that the law was made for the Gentiles as well as for the Jews. The Jews, as a nation, did not exist till several hundred years after the flood, yet we find that before the flood murder, theft, adultery, were regarded as sins, and all the inhabitants of the earth were destroyed on account of those sins. We must conclude, therefore, that the law existed long before it was spoken upon Sinai; and that it was binding upon all the inhabitants of the earth. In the case of the Sabbath the evidence is very clear, for (1) As shown above, we are expressly told that the observance of the Sabbath was enjoined in Eden; (2) There was then but one man upon the face of the earth; then of course it was to Adam that the Sabbath commandment was given; but (3) Adam stood as the representative of the whole human family; therefore the Sabbath was given for the whole human family; and this agrees with our Saviour's words, "The Sabbath was made for man."

But now the question naturally arises, "If it was intended that the Gentiles should keep the law, why was it spoken only to the Jews at Sinai?" It will not be out of place to consider this matter as briefly as possible. In the beginning God talked with man, and made known to him his will. It was his design that Adam should be the head of a race of sinless beings. But Adam sinned; having violated God's law, he was under sentence of death, but a plan was devised whereby he might escape the consequences of his sin. But as the population increased, sin increased until the whole world had gone astray from God, and the flood was sent to destroy all the inhabitants. Then Noah and his family alone remained to re-people the earth, and to them was intrusted the responsibility of keeping alive the knowledge of God. Again man was unfaithful to his trust, and soon the whole world was lost in idolatry. Only one family, that of Abraham, remained upright. Since he alone was loyal to God, he was chosen as the depository of God's law. God did not act arbitrarily, or use partiality, when he selected Abraham; he made himself known to him, because he alone wished to retain God in his knowledge, and he alone would command his household after him to keep the way of the Lord. Gen. 18:19. On account of Abraham's faithfulness, the promise was made to him that he should be a great nation, and that in him all the families of the earth should be blessed. See Gen. 12:2, 3.

Isaac and Jacob, and their families, were the singular ones of the time in which they lived, in that they

alone worshiped the true God. Jacob, or Israel, went into Egypt, and there his descendants became a great nation, the Israelites. While here they were so oppressed and hindered in their worship, that when God delivered them it was necessary to repeat his law to them. Why did he give them his law? Because they alone, of all the inhabitants of the earth, would receive it. Other people were not prohibited from learning of God, and keeping his law, but in conformity with God's promise to Abraham they were obliged to be adopted into the family of Abraham.

But the Jews were often unmindful of their obligation to God, and forgot him, until, on account of their stubborn rebellion, they were finally rejected as a nation. God would accept them as individuals, but as a nation they were deprived of the high honor of being the depositories of his law. What then? Did God change his plan, and violate his promise to Abraham? By no means. Read Rom. 2:28, 29: "For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit." And Gal. 3, 27, 29: "For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." God did not cast off Israel, but simply ordained that the badge of citizenship should no more be outward circumcision, but circumcision of the heart, that is, a cutting off and putting away of the carnal mind, bringing it into subjection to God's law. All who would do this were to be enrolled as Israelites, and those who remained disobedient, even though they could trace their ancestry back to Abraham, were no longer counted as a part of Israel. See Rom. 2:28, 29; 9:6-8.

And so it is the Israelites still, and they alone, who are God's chosen people. As in the former dispensation, the Gentiles who accepted God and his law, became a part of the literal Israel, and shared all their privileges, so now the Gentiles are exhorted to keep the commandments of God and the faith of Jesus, but in doing so they cease to be Gentiles and become Jews, a part of the true Israel. Those who do not become Israelites, have no part in the promises, since the promises were made to Israel, and to none other. Rom. 9:4.

3. This question has really been answered above. All who become Christians must keep the law and consequently the fourth commandment. Christ enjoined obedience to the law: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for *this is the law* and the prophets." Matt. 7:12. And he taught obedience not to a portion of the law only, but to the whole. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill [to ratify, to establish]. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. To the young ruler he said, "If thou wilt enter into life, keep the commandments." Matt. 19:17. Does any one say that these words were addressed to the Jews? We reply that Christ taught none directly except Jews. The gospel was not preached to the Gentiles until sometime after his ascension. But just before his ascension he commissioned his disciples to teach all nations and baptize them; "Teaching them," said he, "to observe all things whatsoever I have commanded you." Matt. 28:20. All that Christ said was for all. He did not teach one thing for one class of hearers, and another thing for another class.

Did Christ, then, enjoin the observance of the fourth commandment? We reply, Yes. Upon Gentiles? Yes; upon all who desire to obtain eternal life. Christ, however, enjoined nothing upon his own authority. He commanded nothing new. "My doctrine," said he, "is not mine, but his that sent me." John 7:16. He came to do, not his own will, but that of his Father. It was not at all necessary that Christ should reiterate the commandments. They had been given in the most formal and solemn manner, and, like all laws, must remain in full force until as formally repealed. Even if Christ had not mentioned the law at all, we would understand that it stood unchanged, but as above quoted, he declared in the most positive terms that it should never pass away. Christ and the Father are one, that is, there is the most perfect harmony in all their thoughts and actions. They were one in creating the world; one in giving and upholding the law; one in the plan of salvation.

E. J. W.

## Pacific Coast Conference.

BY ELD. S. N. HASKELL.

It is necessary for those intimately connected with the work of God to have frequent consultations together. Sin has marred the faculties of all so that the judgment of no one person is perfect. To supply this defect, God has placed in the church various gifts, not all to any one person, but divided severally as he would, so that these gifts can be brought together to supply the deficiencies caused by sin.

The more the different features of the cause are canvassed by a multitude of counselors, and contemplated moves are looked upon from different stand-points, the more safe will be the conclusions arrived at. God made man a social being and to a certain extent dependent upon his neighbor. The apostles felt the need of this. They met in an upper room and spent much time in prayer and consultation.

The apostle to the Gentiles was instructed by the Spirit of God to visit Jerusalem and confer with the brethren. The first General Conference of Christians was held at Jerusalem in the year 51. It was at such times that God in a signal manner gave his Holy Spirit to enlighten the minds of his people and sanctify their judgments.

Individuals living alone become one-sided in their experience, and odd and singular in their ways. The moulding influence of society is necessary upon each other. These are self-evident facts; and the same principle is true in churches and Conferences. While in Germany last year we found a company of Sabbath-keepers very conscientious. They sang upon one strain only. They did not raise or lower the voice at all. They used no verses, but simply sang psalms as they read in prose. Could they have mingled with other brethren in Europe, they would readily have learned that it was not sacrilegious to sing poetry according to accepted tunes. It is the blending of habits and of ideas that gives light and knowledge. Churches which have no connection with others often entertain notions that are inconsistent in the extreme. Yet they may be conscientious and God fearing, but their usefulness to others is greatly crippled by their peculiarities. Our church and Conference organizations are simple but are designed to bring together representative men from all parts of the field, so there may be unity of action. This avoids extremes and gives correct views of the Word and work.

While at the North Pacific Conference the propriety of having a general meeting, where the three Conferences of the Pacific Coast, and also Nevada, could be represented, was freely discussed. Upon this coast there is every feature of the work that exists in any part of the field. We have a school, a Publishing Association, the Ship Missionary work; the cause presents every phase, and every class of people is represented here. Hitherto the Northern Conferences have been more by themselves. There are many reasons why it would be well for our brethren on this coast to associate more, and receive ideas from one another. The people of the North Pacific and Upper Columbia Conferences are situated in many respects similar to the California Conference, and while they labor to a greater or less extent under the same circumstances, having to meet the same influences, it must be admitted that in some things the California Conference is far in advance of the others. This must be attributable largely to their having the benefit of different laborers from the East. Could the brethren north have had the same advantages, they would have been far in advance of what they are now. The people are as willing, and are not lacking in ability and means in proportion to their numbers. But as they are on account of their situation deprived of many privileges, all can see that it would be for the mutual advantage could the friends on this coast meet at least once a year in a general council.

Each Conference needs the benefit of others in order to learn of the work as it progresses in other portions of the field. The cause is one, and oftentimes a change of laborers is beneficial to any Conference; and were there more of a connection this might be brought about many times. The geographical position of the Pacific Coast is such that it never will derive that amount of benefit from the Conferences east of the Rocky Mountains that they will from one another. This makes it more important that the Conferences on this coast have consultations among themselves, and each part of the

field have the full benefit of help the General Conference may send from time to time. It will send help to the coast to be present at least once a year at the annual meeting, and not only would these Conferences be benefited by this labor, but the General Conference would be able at this meeting to receive a knowledge of the work throughout the entire coast. It cannot be expected that the General Conference can furnish laborers to visit each of these fields and spend the time with them that would seem to be necessary if taken separately. Then the cause upon this coast would be better represented at the General Conference, at each annual session; whereas at the present time it would be inexpedient for Upper Columbia Conference, and even the North Pacific Conference, and also the brethren in Nevada to always be represented by delegate at the General Conference.

Again, it would be a source of encouragement for our brethren in the northern part of the State could their Conferences be well represented by a number of delegates at the next annual meeting of the California Conference, and no less encouragement would it be for California to have our northern Conferences well represented here.

We hope, therefore, at the coming camp-meeting in California to see a representative from Upper Columbia and North Pacific, also from the brethren in Nevada. Then one year from now perhaps in the North Pacific Conference there might be a good representation from California and these other fields; and then the year following Upper Columbia might receive delegates from each of the other Conferences. It would be for the spiritual prosperity of each of these different fields thus to meet in counsel. We therefore cordially invite our brethren from the North and from Nevada to meet with us, by a good delegation, at our camp-meeting at San Jose.

While we have our respective fields to care for, we have some interests which are mutual. The school located in California should receive support by way of students and means from this entire coast. Then in return it should qualify laborers to go to each of these fields as ministers, canvassers, colporteurs, and teachers of schools. From the nature of the work, no institution of Seventh-day Adventists can be local in its operation. May God hasten the day when it can be truly said that the Pacific Coast school has sent laborers to the islands of the Pacific Ocean; that Australia and New Zealand have received the word of God from those institutions which are nourished and supported by the friends of the cause up and down this coast. There are fields west of us stretching out their arms for help. What shall be done for them? and, How soon can we do it? are questions that interest the friends of the cause in Nevada, Oregon, and Washington Territory as much as California. These questions should be considered by the representative men of each of these fields. We want larger and more unselfish ideas concerning the work before us.

## The Missionary.

### Fresno County.

SINCE my last report, I have visited the churches in Fresno County. There are three regularly organized: Fresno City, Fair View, and Mountain View.

Sabbath, June 23, I met with the Mountain View church (Burrough Valley); held two meetings on that day. At the forenoon service, the subject of the sanctuary and its cleansing was presented, with a consideration of the solemn times in which we live, and the grave responsibilities of the present hour, resting upon all who have the light of present truth. The social meeting which followed gave evidence of an earnest desire and a strong determination to obtain a deeper consecration to the work of God. Every Sabbath-keeper in the house, including a number of youth, gave a feeling testimony.

The afternoon meeting was devoted to the interests of Healdsburg College. Its object and character were set before our people, and the importance of immediate preparation to labor in the cause of God strongly urged upon them. Several of this company, and perhaps others in the vicinity, expect to enter the College during the coming year.

On the following Tuesday evening, a meeting was held in behalf of the missionary and Sabbath-school work. The solemn duty to sustain these

enterprises by our personal efforts, means, and prayers, was pointed out from the Scriptures. As a result, it is believed that our brethren and sisters here will take hold of the work with greater interest and zeal than before. God has rich blessings in store for this church, if they will become fully consecrated to his cause and faithfully follow the leadings of his Spirit.

This company is very favorably situated for spiritual growth and prosperity in many respects, as all but three or four of the residents of the valley are Sabbath-keepers. The public district school is under their full control, and here a devoted teacher could accomplish much for the advancement of truth. It is to be hoped that our people here will take pains to obtain the services of such a teacher. It may be here stated for the information of all our people thus situated, that it would be well for them to correspond with the president of our College whenever in need of a teacher, as there are always Sabbath-keeping students in the school who are competent to teach in the public schools and who have this work in view. The College affords an excellent opportunity for making a thorough preparation for teaching, although this is not its special object.

Wednesday night, June 27, I met with the Fair View church (Temperance Colony). Here, as before, the relation of our College to the cause of God was presented, and the importance of preparing for active labor in spreading the truth specially emphasized. Every family of Sabbath-keepers was visited besides a number of others who are not of our people. The promise of several students from this church was received, together with several who do not profess the truth. The Lord has precious souls in this little company, and if they become "not weary in well-doing," but communicate some of their zeal to those around them, they and others who are out of the ark of safety will be saved at Jesus' coming.

Sabbath, June 30, I was with the church in Fresno City. Essentially the same plan was pursued here as at Burrough Valley. Considerable interest in the College was manifested by all our brethren and sisters present. I met here as at both the other churches some noble young people who have an earnest desire to labor for the truth more actively. Some of them have decided to enter the College the coming year, and the only reason for hesitation in any case was the lack of means. I trust that the way may open for all of these earnest souls to receive the benefits of our College. Probation will soon close, the harvest is ripe, the laborers are few. In the providence of God, I believe that Healdsburg College may accomplish much for the advancement of the Third Angel's Message. May it not, therefore, reasonably expect the patronage, prayers, and support of all the people of God on this coast?

CHAS. C. RAMSEY.

### North Pacific T. and M. Society.

THE seventh annual session of this society was held on the camp-ground at Beaverton, Or. The first meeting convened June 21, 5 p. m. Prayer by Eld. Colcord. Minutes of the last annual meeting read and accepted. Report of labor, finances, and standing of the society was called for and read. The reports, on being compared with those of last year, showed about three times the amount of labor performed and money received.

Committees were appointed as follows: On Nominations, Eld. W. L. Raymond, Henry Atkins, and Joseph Wilson; on Resolutions, Eld. G. W. Colcord, R. D. Benham, and J. Kingsbury.

The remainder of the time allotted to the meeting was occupied by Eld. Haskell in giving a very interesting and instructive address on the rise, time of organization, progress, and object of the missionary society. He remarked that the time will soon come when the message will go with a loud cry, and the work will be more largely accomplished by missionary labor than by preaching; that this is the most important work in which man ever engaged, and that by taking an active part in this cause we are working with God and angels. Some thrilling incidents were related in regard to the Waldenses; their missionary spirit and the bitter persecution it brought upon them. Adjourned to call of chair.

SECOND MEETING, JUNE 25, 5:30 P. M.

Prayer was offered by Eld. Haskell. The Nominating Committee submitted the following: For President, Eld. C. L. Boyd; Vice-President, O.

Dickinson; Secretary, Mrs. C. L. Boyd; Assistant Secretary, J. M. Cole; Directors—District No. 1, J. C. Bunch; No. 2, T. H. Starbuck; No. 3, J. Burden. The nominees were elected. District No. 3 was divided so as to form another district, to be known as No. 4, and G. W. Davis was elected director. Voted, that the State officers draw the lines between the two districts, Nos. 2 and 3. The Committee on Resolutions presented the following report:—

WHEREAS, The providence of God clearly indicates that his blessings accompany the colporteur work of many missionary laborers in obtaining trial monthly subscriptions to the SIGNS OF THE TIMES, weekly visiting subscribers, selling our publications, etc., therefore

Resolved, That we hereby express our confidence in this phase of the missionary labor, and will do what we can to encourage proper persons to devote their time to this work.

WHEREAS, Much time is required to obtain first numbers of subscriptions to the SIGNS from Oakland, Cal., therefore

Resolved, That we recommend that our State Secretary order a sufficiently large club of the paper to remain to all who subscribe for less than six months.

Resolved, That we encourage suitable persons in our various churches who cannot devote all of their time to missionary efforts, to devote what time they can in their own neighborhood to obtain trial subscriptions, to visit and to secure renewals of subscriptions.

Resolved, That we urge our brethren and sisters while traveling through the country to solicit trial subscriptions to the SIGNS, even though they cannot revisit the subscribers; that the names be sent to the State Secretary and then to some experienced V. M. worker, to increase by correspondence the interest created.

After remarks, questions, and explanations, the resolutions were adopted. Eld. Haskell reminded the brethren of the necessity of their becoming full-paying subscribers to the SIGNS, in order that they may be enabled to furnish clubs at reduced prices for missionary purposes.

Remarks were made concerning the location of the State library. Portland was spoken of as the proper place notwithstanding the necessary increase of expenses. Pledges were made to the amount of \$558 on the Reserve Fund, and \$109.10 on Tent and Camp-meeting Fund. In an informal meeting it was advised that the State library be moved to East Portland as soon as possible, and that the place be thoroughly canvassed, preparatory to tent-meeting; \$300 were pledged to help carry forward the canvassing enterprise.

Several of those specially interested in the work remained two days after the meeting proper adjourned. The time was devoted to instructions relative to canvassing for "Thoughts on Daniel and the Revelation" and the SIGNS, and laying plans for future operations. Five young men and two young women went from the meeting to enter upon the canvassing work.

The financial report for the year ending June 1, 1883, is as follows:—

ASSETS.	
Due from Societies.....	\$ 89.32
“ “ Ministers.....	6.80
“ “ Private individuals.....	42.57
“ “ Books, tracts, etc., on hand.....	239.97
LIABILITIES.	
Due SIGNS Office.....	\$ 69.56
“ Review “.....	149.39
“ For new tent.....	140.00
PRESENT STANDING OF SOCIETY.—CASH STATEMENT.	
Cash on hand July 1, 1882.....	\$ 10.11
Received on periodicals.....	444.83
“ “ Tract Society Fund.....	490.44
“ “ Reserve “.....	238.10
“ “ Tent and Camp-meeting Fund....	130.85
	\$1,314.33
Cash paid to SIGNS Office.....	\$883.19
“ “ Review “.....	70.00
“ “ For new tent.....	100.00
“ “ On last Camp-meeting expenses..	34.13
“ “ For general expenses.....	25.57
	\$1,112.89
Cash on hand.....	201.44

Following is the report of labor for the year ending June 1, 1883:—

No. of members.....	113
“ “ reports returned.....	245
“ “ added.....	49
“ “ dismissed.....	6
“ “ visits.....	619
“ “ letters written.....	1,284
“ “ pages of tracts given away.....	60,723
“ “ “ “ loaned.....	49,722
“ “ “ “ sold.....	68,565
“ “ periodicals distributed.....	10,136
“ “ Signs in clubs.....	166
“ “ new subscribers obtained.....	158

ELD. C. L. BOYD, Pres.

Mrs. C. L. BOYD, Sec.



## Sketch of the Waldenses.

BY ELD. S. N. HASKELL.

THERE are conflicting statements in history concerning the origin of this people. Whatever may be true concerning the time these valleys were settled, it was an early date, and in many respects the people were truly a wonderful people. It must be confessed by all who have visited these people from an unprejudiced stand-point that they are an intelligent and industrious people; and, to all appearances, a different race from those in Southern Italy. There is but one cause to which this can be attributed, namely, their habits and education. They are separate from all other people in their denominational character, and yet at the present time their faith is similar to many other denominations.

The Waldensian churches are scattered more or less throughout Europe, and especially in Italy. They retain their name, and there seems to be an attraction among the people to each other, which does not appear among many other people. Some historians say that those valleys among the Alps were first settled by a class of Christians from Rome, in the second century, who went there to avoid the corrupting influence of that city, feeling they could not bring up their children and keep themselves free from the influences so common in city life. The heathen temples still exist in Rome, which existed in early times, although consecrated to some virgin or saint. In the early history of the church, heathen worship was conducted, notwithstanding Christianity had established itself in these cities. A company of Christians, therefore, fearing the influence of these practices upon themselves and their posterity, separated themselves from these influences by resorting to the valleys of Piedmont, which lie among the mountains of the Alps. These valleys were rich and fertile, and were outside of the commercial interests of Europe. In their quiet retreat the Waldenses were separate from all other people. Here they preserved the religion of their fathers in its purity and simplicity, and from their secluded spot sent forth missionaries to different parts of Europe in a quiet unpretentious manner.

The Papists regarded the heresy of the Waldenses as the worst they had to deal with. The man who reasons with them is sure to be poisoned they said. They gradually came into note, and the fires of persecution kindled among them. In about the tenth century they became quite prominent, so that well-directed efforts were put forth to exterminate the Christians. In view of their seclusion these people seemed to be among the last that persecution was directed against, but when it did reach them it knew no bounds. Inquisitions were established in their very midst. The people that inhabited the valleys were driven to the mountains. They lived in caves; they built themselves houses of stone, in some instances where they were almost inaccessible.

// They had their own manner of instructing their children. They made a specialty of instructing them in the Bible and the Christian religion. They did not consider it in a general way, but they believed that they should make a specialty of the service of God. The children were taught to memorize the Scriptures, and were also taught from their youth up to prepare for martyrdom. In times of persecution the faith of even the children was most thoroughly tested; but the children who had thus been educated had received such a mold of character, that at the age of only ten years, the historian says, when taken from their parents, they would endure the severest persecution without yielding their faith; and they were put to death in every way that human demons could invent. // One young lady of about fifteen is spoken of as having been buried alive. A hole was dug in the ground, she placed in it upright, and the dirt thrown around her and stamped down. The cross was offered her by the Papists, and she was asked if she would renounce her faith and embrace the faith of the church. She refused; more dirt was placed around her and stamped down. The cross was still offered, but still she refused. Then more dirt was placed around her; and thus they continued to throw dirt about her and stamp it down, and then offer her the privilege of renouncing her faith, until they reached her head. After the dirt had been stamped around her so that she could only speak and scarcely breathe, still she refused. She knew what

awaited her. Then she was covered and the dirt stamped over her, and thus she perished.

While in Torre Pelice, I visited a building that had formerly been used as an inquisition. I saw the skeletons of two individuals. The bones had been found in a position which showed that the persons had been buried heads downward. They were individuals, no doubt, that believed in the truth of the gospel and would not renounce their faith.

Plans were laid in every way possible to deceive this people, take advantage of their confidence and bring them into trouble. No promises which were made them by their persecutors were regarded of any account only to allure them into some snare. Even to this day they gather in the vicinity of Torre Pelice and have an annual meeting of thanksgiving to God for their deliverance from the terrible persecution which they endured.

NOTE.—In this sketch of the Waldenses, which is here commenced, I have largely followed a work entitled, "History of the Waldenses," by the Rev. J. A. Wylie, LL. D. I am also indebted to a small work, "History of the Middle Ages," for many ideas. To those who desire to examine the subject further, I would recommend the "History of the Waldenses," by Dr. Wylie, as a very interesting and profitable work. S. N. H.

## Temperance.

## An Old Man on Tobacco.

THE *Lever* gives the following report of a temperance speech:—

George W. Clark spoke last Sunday evening in the M. E. Church, on "Tobacco and its Effects." The speaker opened the service by prayer, followed by a song and a Scriptural reading. After asking the privilege of sitting down while addressing the audience—he being somewhat infirm and weary—proceeded to say that the common and prevalent use of this Indian weed is most irrational, illogical, and unphysiological, whether chewed, snuffed, or smoked. It is a gross perversion of manhood, and a gross perversion of the weed, and no valid reason can be given to justify or excuse this habit or mania of tobacco using. Nicotine contains no nutriment, supplies no waste or want of the physical system. It neither antidotes nor cures disease, nor aids the intellectual powers. It is no friend to moral purity nor religious spirituality, and on no rational theory can its use be justified or excused. I do not say it is good for nothing, for it is an active poison, and may be used successfully as an exterminator of flies, moths, bugs, ticks, etc., and is an infallible remedy for lice on lousy cattle, and for killing fleas on dogs. Give it its due. Doctors administer it to prostrate the physical forces in men and animals, and it does it most effectually. So poisonous is it that one drachm of nicotine is equal to the same amount of prussic acid. The smallest drop it is possible to hold on the head of a pin, when placed on the nose of a mouse will throw it into spasms and kill it.

The refuse of a quid, after the juice has all been extracted, if swallowed by the habitual user of the weed would make him sicker than the whale was when he tossed Jonah on dry land. It contains the very breath of disease, and produces blindness, deafness, rheumatism, idiocy, apoplexy, paralysis, and many other ills. Cases of violent death from tobacco paralysis are becoming alarmingly frequent, and a large per cent. of the sudden deaths now occurring are attributable either directly or indirectly to the use of tobacco. Cancers on the lips and mouth are becoming more frequent every day.

Many a poor, sickly woman, who is supposed to be dying of consumption, is in reality pining away from the effects of inhaling her sweet husband's tobacco-poisoned breath. Tobacco throws off two of the most deadly gases known, viz., carbonic oxide and carbonic acid gas, and few husbands and fathers realize how they are endangering the health and lives of their children and wives by filling their homes, their offices, and their stores with this vile, poisonous smoke. Men on the street go puffing it into the face of the lady with whom they are riding or walking. What would they think of a lady who would be guilty of such a breach of manners?

Another evidence that it is not fit to use is that it makes every one deathly sick when they first begin using it. The speaker referred to his own

experience, and thanked God that he had been led to stop its use before it had become a confirmed habit. It creates a thirst for strong drink by exhausting the saliva which was placed in the mouth to assist digestion. He did not say that every one who uses tobacco becomes addicted to strong drink, but many of them do. It is acknowledged that not many of our women die suddenly, and not many of them, especially our northern women, now use tobacco. The southern women have a most disgusting habit of "dipping," and one house in New York manufactures one hundred barrels of the strongest kind of Scotch snuff a month, especially for this southern trade; but as a rule, women do not use tobacco in any form.

Why should our animal economy, which naturally revolts at the use of it, be subjected to such violations? Man has no right to entail on his offspring the evil effects consequent upon its use. We should never forget that inexorable but infinitely wise law of retribution. "The iniquity of the father shall be visited upon the children to the third and fourth generation." It brings young men and boys into bad company. Smoking, drinking, rowdyism, and crime, are almost always inseparable. Take a drink and take a cigar are synonymous terms. The wooden Indian with his handful of wooden cigars, and the bloated Bacchus grinning over his favorite glass, go hand in hand, and stand side by side, upon every business street, fitting "signs" of the barbarism and brutality that reigns within. You seldom find a man who argues that the use of tobacco does any good. Nicotine feeds disease instead of healing it. It reduces its dupes to the most abject slavery. Alcohol victims are not more firmly bound. Many is the man who has endeavored to break off the habit, and finally given up in despair and died a driveling slave.

## "Respectable Saloons."

UNDER this head the *National American* makes a strong point against high license, or any other kind of license, in the following ironical style:—

Why should a person sign a saloon petition who would be ashamed to keep a saloon himself? Why should a Christian ask the State to license a man to keep a saloon when he belongs to a church which would expel the man for keeping the saloon? Is there a church member in St. Louis who would consent that his pastor should take out a saloon license and become a silent partner in a saloon? Why not? It would be perfectly proper for a minister to have an interest in any "respectable" business which would not interfere with his duties as a pastor. If we have a right understanding of the high license theory, we are surprised that its Christian advocates do not try to get their pastors into the business. It pays well, can easily be run by proxy, and if it needs to be made "respectable," as we are told it does, by putting it into the hands of respectable, sober men, a sprinkling of ministers in the business would materially aid in gaining this object.

We know that there are Christians in St. Louis who prefer high license to prohibition, and who do not want liquor sold on Sunday or to drunkards. There is no other class of people who would be so likely to observe these provisions of the high license law as the ministers. Another plan which has occurred to us is this: Let every church in this city take out a saloon license and run the saloons on Christian principles. In England a number of coffee-houses have been established by the churches. Why should not the churches go into the saloon business? What is there in the business to hinder the ladies of a church from running a few saloons? Nobody wants any but "respectable saloons." The object of high license is to make them "respectable." If high license does make them respectable we see no impropriety in ministers, churches, or women going into the saloon business. If one saloon to every church could not "accommodate the bibulously inclined," let two, three, or more be opened by each church. There can be no more objection to four "respectable saloons," or to 1,800, than to one. What we want is to have them "respectable." Let our logical high-license friends think of this.

THERE are more fools than sages, and among sages there is more folly than wisdom.—*Chamfort*.

## The Home Circle.

### "COULD YE NOT WATCH ONE HOUR?"

"Could ye not watch one hour?" the Master said;  
 "Ye who have been my friends, and for whose sake  
 I willingly alone the wine-press tread;  
 Could not your hearts keep watch while mine must break?"

"Could ye not watch one hour? Is this the love,  
 My brethren, that ye oft have longed to show,  
 Vowed even to death its strength to prove—  
 Will ye forsake me in mine hour of woe?"

"Need will ye have now both to watch and pray,  
 Whither I go ye cannot come; and strong  
 Temptation will assail; and rough the way,  
 The flesh so weak, the struggle hard and long."

"Could ye not watch one hour? But take your rest;  
 Mine hour is come, and ye may now sleep on;  
 Forsaken e'en by those who loved me best,  
 Exceeding sorrowful, denied, alone."

O Son of God, O holy Son of man,  
 What bitter anguish, deepest grief, were thine;  
 Naught can compare since time its course began,  
 Nor e'er did love with such effulgence shine.

—Selected.

### Mrs. Worrie Hurrybustle and Mrs. Don't-Fret Anyhow.

"OH, dear! and this is washday," said Mrs. Worrie Hurrybustle, as she commenced hastily dressing. "I shall be so late commencing it."

Mrs. W. H. felt somewhat relieved on glancing at the clock to find that it was only half-past five, but she meant to have been up much earlier, and her brow clouded as she saw the unwashed supper dishes standing as she had left them the night before when company came in. There were no kindlings in the box, nor any wood cut, and picking up a basket, she ran out to gather some chips to start the fire. There had been a shower in the night, and the chips did not prove desirable as kindlings, so she had to look about for a piece of board, find the hatchet, and convert it into splinters, and after the second attempt succeeded in lighting a fire. By this time there was an ominous red spot on each cheek, and going to the foot of the stairs, she called to her liege lord:—

"John, are you going to get up, or not? There isn't a stick of wood cut, and I'm in a hurry!"

If she had waited a little longer before rising, the good man would have been up, and the wood would have been ready soon afterwards, but she was in too much of a hurry to delay a moment after opening her eyes, and she only wished she could have waked up sooner. Ten minutes later, he sauntered leisurely towards the wood-pile, whistling as he walked along.

"Dear Worrie, why don't you take things easy, and not allow yourself to get so nervous? You have all day before you."

"It's very easy for men to talk," she replied, as the red spots came on her cheeks. "I ought to have been at the washing an hour ago, and I would have done it if you had only seen to the wood and things."

Breakfast, meanwhile, was served and eaten, after which, hastily clearing away the breakfast, she stacked the unwashed dishes on the table, and gathered up the clothes. It was quite a large wash, and she sighed as she sorted them over, and thought of the task before her. Gathering up the finest she put them in the tub, got the wash-board, and went at it, while scattered over the floor, were piles of the most soiled ones, which, if they had only been given a suds to themselves in which to soak, would have washed in half the time. The sun rose higher and higher as she stood over that tub, rubbing, rubbing, pausing only to wipe the perspiration from her heated face, or to add more clothes to the tub. No time had she to note the perfect beauty of the day, to list to the warblings of the birds, the hum of the bees, or gaze on the far-away floating clouds. That washing was to be done, the breakfast dishes to wash, dinner to get, beds to make, sweeping and scrubbing to do, and many other little things to be attended to. Willie came running in, screaming at the top of his voice, from a bee sting, and while she bathed the painful foot, little Kate played in the wash tub; so that when Mrs. W. H. returned to her work, she found that young lady enjoying herself hugely, and so wet that it was necessary to change every garment upon her. Things seemed to combine together with the willful intention of causing delay. The wood also gave out, so, from that time on till

noon, the fire had to be fed with what chips she and the children could gather up. When she got ready to make the starch, there was nothing clean in which to make it, and she was compelled to take time to wash something for that purpose. Everything in the kitchen appeared to have been used, and was scattered here and there in the way.

"And those dishes," she thought, "if I only had time to wash them, and put them away! how the flies do swarm over them!" and as she passed the kitchen glass, and caught a glimpse of herself she added:—

"Oh! what a fright I am with my burning face and uncombed hair. I do hope no one will come and catch me looking so, but I just cannot spare the time on wash morning to attend to my appearance."

Yet scarcely had the thought passed from her mind, when she heard a rap. "Some of the neighbors, probably," she thought as she opened the door, but no such escape awaited her; it was an acquaintance of girlhood days, a gentleman she had known long ago, and whom she had not met for several years, and to be caught looking like that.

"He was passing through town," he said, "and thought as he had a few minutes to spare that he would like to see how his old friend stood the wear of years."

Mortified and embarrassed almost beyond endurance, Mrs. W. H. could scarcely look him in the face, for while she apologized for her appearance on the plea that it was wash-day, she felt in her heart that no words or occasion could justify her uncombed hair, or the condition of her front room. Over a chair lay her summer shawl, just as she had thrown it the night before when she came from church; on the centre table lay her hat and gloves, while scattered promiscuously here and there about the room were sundry garments, which she was never known to hang away in their proper place since she had been married.

The call was a painful one to her, and she felt relieved when her friend arose to go. Going wearily back to the kitchen, she sat down on the nearest chair and indulged in a hearty cry.

"If I could ever have anything half way convenient," she thought, "I might take my work more leisurely, and tidy up as I go along. But just think how I have to do; instead of going down cellar out of the kitchen I have to run into the sitting-room, and every pail of rain-water I want, go half-way round the house, and then draw it up by hand, enough to break my back. No pantry, no shelves, nowhere to put things out of sight, and John would fall headlong over the slop-pail and never think of emptying it, and as for taking up the ashes and carrying them out, I don't believe he knows such a thing is ever done about a stove. And now, that I've got the clothes washed, I must ring them through the rinse with my hands, nearly parboiled with the hot suds; then I will have to put up a line. If I only had a wire line, like Mrs. Don'tfret's, how much time it would save every week in putting up and taking down to say nothing of the clothes never freezing to it in winter time," and while her thoughts were busy, she was again bending over the tub, rapidly rinsing and starching, and at half-past eleven the wash was on the line; but not one moment had she to pause or rest, as she hurried back into the kitchen. Dinner must be prepared immediately, and the dishes were to wash before the table could be spread.

At half-past twelve she sank into her chair at the table, overheated and trembling with exhaustion; altogether so utterly tired that she was unable to eat a mouthful. She helped the children, and then languidly leaned back and watched the tremor of her hand as she toyed with her teaspoon.

"Tired?" queried her husband, as he suddenly looked up and noticed how listless she looked.

"So tired and worried that it seems as though it would be almost an impossibility to arise to my feet. Oh, dear! I wish I was through for to-day. I know one thing, however, sitting here will not finish the work."

"Well, but why don't you rest yourself first? go and lie down for an hour or two and you will feel better."

"That's the way a man would do, I know, even if he knew he would not finish to-day, but I could not sit down in such a looking room as this; as it is, I expect some one will be in before my dress is changed."

So to work she bent all her energies, and when the dishes were put away, the kitchen scrubbed and tidied up, the rooms swept and dusted, beds made and the Sunday clothes hung up, the clock chimed three, and with her face almost purple from over-exertion, she slowly ascended the stairs, and half blind and faint, lay down on her bed while every heart-beat sent the hot blood throbbing in fierce pulsations all over her body.

The next morning she rose, stiff and weary, and with a feeling of utter exhaustion went about preparing breakfast. "Oh! I wish I had not sprinkled down the clothes last night," she sighed, as she put the irons on the stove, an hour afterward. "Now they must be ironed to-day, or they will spoil and I feel so little like it, I am tired all over."

But she took no warning from the experience of the previous day. By that time, the seething hot stove proclaimed the fact that the irons were ready for their work, and listlessly, and scarcely able to drag one foot after the other, due from the over-exertion and over-heating of her blood the day before, Mrs. W. H. commenced her ironing, feeling that she had no ambition whatever to do her work well, but only the desire to get through with it in the least possible time. Through all the long, warm forenoon, she crammed wood into the stove, and pushed her table further and further from it, as from time to time she felt she should surely faint from the heat; but the irons must be kept hot or the work dragged.

The next morning she could not rise from her bed. A nervous headache had seized her, her temples throbbed painfully, while every nerve seemed strung to its utmost tension.

"This comes of not taking things easier; you must rush and hurry if you half die for it," was the sympathy extended by her husband, as he descended to the kitchen, and with the children's aid, after some fashion, got their breakfast.

But there was too much to do to lie there, and afternoon found Mrs. W. H. sitting in her rocking-chair, dizzy and faint, and with trembling hands doing up the mending of the week. And in this way her life dragged on, one continual strain to keep up with the work that seemed to drive from week to week. It is no wonder that, as the years went by, she grew haggard and nervous, without ambition or purpose, and the only longing that possessed her was for rest, to get away from it all, but never once suspecting that she herself was at all at fault for the continual drive in which she lived and kept all those around her.

#### HER NEIGHBOR.

Mrs. Don'tfret Anyhow was Mrs. Hurrybustle's neighbor. At half past five on that same Monday morning, she appeared in her kitchen neatly dressed, and her hair arranged in the same nice order that it was on the evening previous. Mr. D. A. had risen before her, as he always did, started the kitchen fire, put on the kettle, and was then taking exercise in the fresh morning air, at the wood-pile, although there was fully a cord already cut and carefully piled about the sides of a small wood-house opening out of the kitchen, and the box that stood by the stove was well filled, both with wood and plenty of dry, finely-split kindlings. Everything in the kitchen was neat and in perfect order. It was a rule with Mrs. D. A. never to let one day's work run into another; each day brought enough of its own. So, on the evening before, the supper dishes had been washed, the table laid for breakfast, and every Sunday garment put away in its place, books and papers picked up and arranged, and furniture restored to something like order.

Mrs. D. A. was an early riser, and always took the time to comb her hair and adjust a fresh collar before she went down stairs; and while thus occupied, she aroused the children and saved herself the trouble of coming back to awaken them.

In half an hour all were cheerfully seated at breakfast, the wash water was heating, and the work of the day commenced. As soon as they had finished, the tubs and washing-machine were brought up from the cellar, where they were kept to prevent them from falling to pieces, and arranged on a bench in the wood-house, in which was the cistern pump.

The little girls meanwhile, only five and seven years old, deftly cleared up the dishes, and went about washing them in a way that bespoke careful training, while Mrs. D. A. sorted over the clothes and prepared them for washing. By this

means she avoided all the troublesome scalding and boiling which had so unfavorably affected her neighbor, Mrs. Hurrybustle. Mrs. D. A. then leisurely proceeded to do the chamber work, and put the house in order, and even sat down by the open window a few minutes to enjoy the cool, fresh air, scented by the sweet perfume of her flowers that looked so bright after the shower in the night. A bird caroled its song from a tree near by, with such an outpouring of joy from its little heart that it awoke an echo of gladness within her own soul, and she went back to her work with a song on her lips.

The little girls had swept and finished the kitchen work, and now stood ready to turn the wringer, as their mother with only a little rubbing, rapidly put the pieces through it. More clothes were added to the soaking tub as the machine was supplied from it, thus making the soap do the most of the work, and as there was no boiling going on, there was no steam and heat, and the work progressed rapidly. By ten o'clock the wash was all on the wire line, always up and ready, the tubs in the cellar, and everything in order, although Mrs. D. A.'s family was exactly the same in numbers as the family of Mrs. W. H.

People in the village often wondered why Mrs. D. A. had so much more time for visiting, reading, and doing fancy-work than Mrs. W. H., for their families numbered the same, yet the house of the former always seemed in order, and she never appeared hurried with her work, while Mrs. W. H. always was, and exert herself as she might, she did not seem to be able to catch up. She has since learned that the true secret lay quite as much with herself as with the work. It was a difference of persons rather than of things after all.—*Christian at Work.*

KEEP trouble at arm's length. Never turn a blessing around to see whether it has a dark side to it.

### News and Notes.

—The number of immigrants arriving in San Francisco last week was 990.

—A strong and prolonged shock of earthquake was felt at Lima, Peru, the morning of the 19th.

—The revision of the Old Testament is now undergoing the final review, which has been carried as far as Ex. 27.

—It is said that Japan has declined the proposal of the French Ambassador at Shanghai to form an alliance against the Chinese.

—Four lots, on which will be erected a Catholic college for young men, have been purchased in the outskirts of Stockton, Cal.

—It is estimated that New York farmers will lose not less than five million dollars by damage to the grain crop this year.

—The local preachers of the Wesleyan Methodist Church, of England, number one for every twenty-eight of the membership.

—Dispatches from Cairo, Egypt, agree that the number of deaths there from cholera far exceeds the number given in the official reports.

—Charles Stratton, known to the public as General Tom Thumb, died July 15, of apoplexy, at his home in Middleboro, Mass., aged forty-six.

—A fire among the shipping at one of the docks in New York, on the 19th, resulted in a loss of over \$1,000,000. Several lives were lost.

—A company of Kansas City capitalists made last week the largest entry of public lands ever made in Kansas. It amounted to 43,000 acres, at one dollar an acre.

—Out of fifty-one persons received into the Presbyterian Church at Hokendauqua, Pa., during the past year, forty were teachers or scholars of the Sunday-school.

—Southern Missouri was visited by a severe storm on the evening of the 17th. Several buildings were struck by lightning, and fences, crops, etc., suffered much from the wind.

—A bill has been introduced into the Spanish Cortez for a credit of \$1,000,000 to defray the cost of the adoption of all possible measures against the introduction of cholera into Spain.

—Dr. Young, author of the "Analytical Concordance," has ready for the press, a "Concordance to the Hebrew Bible," a "Concordance to the Greek New Testament," and a "Greek Concordance to the Septuagint."

—The S. F. *Chronicle* has a column on the quirks of prominent men of the State. It says: "Chief Justice Morrison of the State Supreme Court is a religious enthusiast. He is a Roman Catholic, and Catholicism is his hobby."

—Fifty corpses of Zulu men, women, and children were seen on June 30th, at the White River, on the border of Zululand. They were massacred in their hiding place by Cetewayo's followers. It is said that Chief Mapoch has surrendered to the Boers.

—The Cairo correspondent of the London *Daily News* writes that the actual number of deaths from cholera in the twenty-four hours of July 21, was nearly 600. Each death only aggravates the disease, as there is an utter disregard for all hygienic precautions.

—The Texas exhibit at the Louisville exhibition will show, it is said, that that State takes the lead in the production of cotton, her cotton product for the past year being over one-fifth of the entire crop of the United States. The crop for this year is estimated at 1,800,000 bales.

—The British Government has been notified that several cases of Asiatic cholera have appeared in East London. Much excitement has been caused by the reports. The disease was doubtless carried by vessels that have been allowed to pass through the infected districts of Egypt.

—Eight boilers in an anthracite furnace at Reading, Pa., owned by the Philadelphia and Reading Railway Company, exploded on the 17th, utterly demolishing the furnace. Several employes were killed. The force of the explosion shook the earth and aroused the people for miles around. The damage to the furnace will amount to many thousands.

—Baboo Keshub Chunder Sen, the scholarly leader of the Indian Theistic Church, recently declared that fifty per cent. of the educated natives of India die through over-indulgence in intoxicants, having the habit of drinking, from their contact with western civilization. From this it seems that India has not much cause for gratitude to the "civilization" of the West.

—Promptly at noon, Washington time, on the 19th inst., over 13,000 telegraph operators, in various parts of the country, struck for higher wages. As a consequence, business has been very much hindered, although the companies say that they will soon succeed in filling their places. The operators themselves feel confident of success, and it is probable that they will carry their point.

—The engineer of the steamer *Pilot*, which was blown up in Petaluma Creek last spring, has been suspended from steamboat engineering service for five years. The Commission found that no portion of the boilers was of less textile strength than 60,000 pounds to the square inch, and that the accident, which caused the death of nine persons, was due to the carelessness of the engineer.

—Near Knoxville, Tenn., July 18, an express train going at full speed, was thrown from the track by a misplaced switch. The train struck four coal cars on a side track, demolishing the engine, jumped the track, and ran into the main building of the works of the Valley Zinc Company, tearing away the whole side of the building, and destroying much machinery. The loss, of property only, was considerable.

—In a recent pastoral, Cardinal Manning used the following words, which have too much of truth in them: "No civil order in the world ever sank so low as the Christian world is sinking now. . . . For the first time since the world began, it is openly rejecting God. . . . Now God is nowhere, and exists no longer; the world is dead. . . . If men libel their neighbor, they may be heavily punished. If they only libel God as our Divine Redeemer, we are told that no man should judge them."

—The American Consulate in Monterey, Mexico, was entered on the 17th by a mob of Mexicans, who attacked and beat the Acting Consul, Rev. Mr. Shaw, nearly to death, and destroyed the furniture and papers. The outrage is the result of the jealousy which the lower classes of Mexicans feel towards the Americans on account of the improvements which the latter are making in that country, by means of railroads. This jealousy is not shared by the better class of the people, who wish to see the resources of the country developed.

—Of a Missouri storm that was merely mentioned in our last week's news, additional reports say: "At Joplin and Webb City, in the lead-mining region of southwestern Missouri, an immense amount of rain fell, which flooded the mines to such an extent that it will take a month or two to put them in working order. In the meantime several thousand miners are out of work. In addition to this the wind and hail did great damage to buildings and crops. At Macon and Louisiana, in the northeastern part of the State, much damage was done to crops and buildings. Burlington Junction is a pile of ruins; nearly all the houses in the town were destroyed or badly injured."

### Obituary.

INGRAM.—Died, at Nortonville, Contra Costa Co., June 30, 1883, Grace Selina Ingram, youngest daughter of Henry, and Jane Elizabeth Ingram deceased, aged 5 years, 8 months, and 13 days, of diphtheria. Little Gracie had a very severe struggle, but it is over now, and she is quietly sleeping waiting till the "Lifegiver" shall come to take his children home. A. E. S.

## THE SPIRIT OF PROPHECY; OR THE GREAT CONTROVERSY BETWEEN CHRIST AND SATAN.

By MRS. E. G. WHITE.

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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 26, 1883.

## Time of Camp-Meetings.

VIRGINIA, New Market,	Aug. 9-14
KANSAS, Bull City, Osborne 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, Crete,	" 19-25
INDIANA, Bunker Hill, Marion Co.,	Oct. 1-10
KENTUCKY, Glasgow,	" 2-9
ALABAMA, Choctaw Co.	
CALIFORNIA, San Jose,	

## California Camp-Meeting.

It will be seen in this paper that the Camp-meeting in California will be held in San Jose. The time is not yet determined. The place is easy of access, the climate pleasant, and all the surroundings beautiful. See Eld. Haskell's article in this paper on the "Pacific Coast Conference." Further notice will soon be given.

## Spiritualism a Religion.

SOME interesting points are being developed concerning Spiritualism as a religion. While Spiritualists were denying the Bible, yes, even in the very infancy of the system, Seventh-day Adventists confidently announced their belief that it would not only appear in a religious garb, but would be accepted as the leading religion of the day. We have some interesting facts to present on this subject which will appear in our articles on the "Two Great Compromises."

## Another Cyclone.

ONE of the most terrific cyclones of the year struck southern Minnesota, July 21, mainly along the line of the Chicago and Northwestern Railroad. The town of Elgin was totally destroyed, and several other towns were badly wrecked. One mile west of Owatonna a passenger train was taken from the track and turned over. A number of persons were killed and many injured in the several places which it struck.

## Old Theology.

THERE is much talk of late about the "new theology" which is largely prevailing, especially in the Congregational Church. We believe that it is a wide departure from the truth of the Bible on some vital points. But it is a revulsion from the old Calvinistic system, which is too strong for the minds of "young America." Very few in these days are believers in strict Calvinism, though not many strictly Calvinistic churches have changed their creeds on the subject. In a late number of the *S. F. Post* we find the following:—

"According to the *Chicago Advance* (Congregational), a student has just been graduated at the Presbyterian Theological Seminary in that city who keeps a firm grip on the old faith. It says that on his recent examination before a Congregational council for ordination, he declared it his fixed belief that 'the whole race of mankind was actually guilty of Adam's sin—that little children, even before they come to the knowledge of right and wrong, are unholy, sinful, and morally unclean, and that there is no warrant in the Scriptures for believing that such children can be saved.' He further declared his unqualified belief in the doctrine of election and in the eternal damnation of all heathen. 'He had learned all this,' says the *Advance*, 'of Dr. Shedd in Union Theological Seminary (Presbyterian, New York), and, we are sorry to say, had not unlearned it during a year's course in our Theological Seminary here in Chicago.' Some of the council hesitated to vote for his ordination on account of his professing faith in such monstrous doctrines; and the *Advance* declares it had no idea that there could be found, in 1883, one young man in the denomination who 'still clung to such middle-age armor.'"

If the creeds had been revised when the agitation began, the departure might not have been so great. But about the last thing to be touched in a modern church is its creed. We do not believe in vacillation in religion, but we do believe in growth in knowledge, and in the acceptance of truth when it becomes known. To defend extreme Calvinism is an unpleasant task;

and when students are compelled by their church authorities to give assent to it, we are not surprised that many, in their revolt, go to the opposite extreme.

## Fallen Churches.

THE *Southern Presbyterian* gives a few reasons why the preaching of the gospel has so little effect in Christian lands, and in the following manner lays the fault at the door of the churches:—

"They get up a church raffle—a pious sideshow of some kind—and ask sinners to take a chance. They get up a miniature theater, mostly farcical, and ask godly and ungodly men and women to take parts so as to draw money out of godly and ungodly pockets. And what does the sinner say and think of this? Why, that the church is no better than the world. If he does not say it out, he thinks it in his heart."

And if he said it out would he not speak the truth? We believe that churches which practice such abominations are more demoralizing in a community than an infidel club would be. Under a cloak of Christianity they misrepresent the religion of Christ, and mislead unbelievers as to the true way of life. They are blind leaders of the blind. We firmly believe in the old Protestant faith that Babylon of the Apocalypse is the Romish church, and that as the "mother of harlots" she is represented as the parent of those churches which cling to her traditions and follow her worldly practices. The selling of indulgences was no more misleading, no more a perversion of the gospel, than are Protestant church fairs where petty gambling is carried on under the wicked pretense of supporting the religion of Christ. "Babylon is fallen." What does this mean, if not that the mother and her daughters have alike left the spirit and power of the truth, and brought their traffic and merchandise into the house of God, "supposing that gain is godliness"? They are wise who flee from these things before they are ruined by contact with them.

## Dedication of the New College Building at Healdsburg.

LAST week, in company with W. C. White, we came to this place where we found Prof. Brownsberger and others actively engaged in preparing the new College building for the reception of students. The interest manifested on the part of the sisters of this church in assisting in the preparation for the commencement of the school has been unselfish and truly commendable. A number of students have already arrived, and others are daily expected.

The building is now completed and the work has been done in a satisfactory manner. The plainness of the building and its completeness for the purposes designed show wisdom on the part of those who designed it, and speak for the efficiency of the building committee. In fact, one would fail to see where anything could be added or important changes made, to better adapt it for the purposes designed. It contains sixty rooms, thirty-seven of which are lodging rooms. The others are family rooms, work-rooms, etc. Twenty-one of them are now furnished. Prof. Brownsberger and family have already moved into the building, where, with his co-laborers, he will have a parental care for those students who may be placed under their charge in the boarding-house. The boarding with the teachers, where assistance at any time can be rendered to the students, and other advantages which will at some future time be mentioned, presents inducements to those attending the school to board at the College boarding-house.

Notwithstanding we as a people have ever been ardent advocates of education, and believe that a school should be conducted on the principle of a family school, where as near as possible the moral influences of home can be thrown around the pupil, not until last year at South Lancaster, Mass., has this plan been fully adopted. This is the first building we have ever erected expressly for this purpose. In the erection of this building we have seen the providence of God in a marked manner favoring the enterprise. We have therefore thought it highly proper that upon the opening of this building it be dedicated to the cause of God, to be used in the manner herein mentioned. We cordially invite our friends to meet with us at this time.

It is now arranged to dedicate this building Sunday, Aug. 5, at 3 P. M., when Eld. Waggoner and others will be present. We shall expect to see quite an increase of students at that time, who could not be present at the commencement of the term, July 25.

S. N. HASKELL.

## Signs Canvassing in Oregon.

WITHOUT experience in the work, our colporteurs commenced, last week, to introduce this valuable paper. The establishment of the State library, and other duties, have taken one-half the time of the canvassers. The following facts will speak for themselves in regard to the result of the efforts put forth:—

Subscriptions obtained for five weeks at 25 cents, 246; for one year with premium, at \$2.25, 24; for German paper, 12; and for *Tidende*, 2.

By the grace of God, we will try to tend with care the good seed thus sown, and will pray for a bountiful harvest.

CHAS. L. BOYD.

East Portland, Or., July 19.

## East Portland, Oregon.

OUR tent-meeting for preaching and Bible-reading to be held by the undersigned, will commence Thursday evening Aug. 2, on the corner of G and 6th Streets.

C. L. BOYD.

## THE DEFINITE SEVENTH DAY; OR, GOD'S MEASUREMENT OF TIME ON THE ROUND WORLD.

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It is also shown from the prophetic scriptures that spiritualism is one of the most impressive signs of the times. 184 pp. Price, 20 cents.

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## THE SEVENTH PART OF TIME. A SERMON ON THE SABBATH QUESTION.

By W. H. LITTLEJOHN.

This is a refutation of the theory that God sanctified simply a seventh part of time as the Sabbath, without fixing that time to any definite day. The necessity for a

## 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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