

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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(For Terms, etc., See Last Page.)

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JESUS MY KING.

My thoughts are winging their gladsome way
To thy presence, O Jesus, my King!
Oh, fill them with purity, love, and sweet peace,
Bid holiness, judgment, and knowledge increase,
And faith with her heavenward vision ne'er cease,—
That honor and glory to thee I may bring.

My heart runs over with loving speech,
In praise of thee, Jesus, my King!
Oh, lay on my stammering lips a live coal,
That my words with a power beyond their control,
May carry a message of life to each soul,—
So honor and glory to thee I will bring.

My soul is filling with song, break thou
Its silence, O Jesus, my King!
Oh, give me a melody perfect and sweet,
With harmony ringing, and royally meet,
To bear up the hearts of thy saints to thy feet!
All honor and glory to thee I would bring.

I'm rich when I'm poor, and happy in bonds,
If serving thee, Jesus, my King!
Go with me, I pray thee, wherever I go,
Dwell in me, that I, with thine image aglow,
Draw others unto thee, as quick waters flow,—
Thus honor and glory to thee I can bring.

The lights of home grow nearer, more bright!
Art coming? O Jesus, my King!
O shining in strength! O Ancient of Days!
O blessed Redeemer! O Love's living rays!
In "beautiful garments," salvation, and praise,
What honor and glory to me thou dost bring!
—Hannah Coddington, in S. S. Times.

General Articles.

Aleander's Speech Against Luther.

BY MRS. E. G. WHITE.

WITH redoubled zeal, Aleander now urged upon the emperor the duty of executing the papal edicts. Overcome at last by this importunity, Charles bade the legate present his case to the diet. This was just what Aleander had secretly desired. With great care he prepared himself to appear before that august assembly. Rome had few advocates better fitted, by nature and education, to defend her cause. Aleander was not only the representative of the sovereign pontiff, invested with all the outward dignity befitting his exalted position, but he was one of the most eloquent men of his age. The friends of the Reformer looked forward to the result of his speech with some anxiety. The elector absented himself from the assembly, but instructed some of his counselors to be present, and to take notes of the legate's discourse.

There was no little excitement when Aleander, with great dignity and pomp, appeared before the diet. Many called to mind the scene of our Saviour's trial, when Annas and Caiaphas in the judgment-hall of Pilate demanded the death of him "who perverteth the nation."

With all the power of learning and eloquence, Aleander set himself to overthrow the truth. Charge after charge he hurled against Luther as an enemy of the church and the State, the living and the dead, clergy and laity, councils and private Christians. "There are people who tell us," he said, "that Luther is a man of piety. I will not impugn his private character. I will only remind this assembly that it is a common thing for the devil to deceive men under the appearance of sanctity."

A little further on, however, he attacks the Reformer, heaping upon him the most bitter invectives. Then turning to the emperor, he solemnly appeals to him to withdraw his protection from the monk of Wittenburg: "I beseech your imperial majesty not to do that which could only reflect dishonor upon your name. Meddle not with an affair in which the laity have no right to interpose. Discharge the duty that properly devolves upon you. Let Luther's doctrines be proscribed by your authority throughout the empire; let his writings be everywhere committed to the flames. Shrink not from the path of justice. There is enough in the errors of Luther to warrant the burning of a hundred thousand heretics."

In closing, he endeavors to cast contempt upon the adherents of the new doctrines: "What are all these Lutherans? A motley rabble of insolent grammarians, licentious priests, disorderly monks, ignorant advocates, degraded nobles, misled and perverted plebeians. How greatly superior is the Catholic party in numbers, in intelligence, in power! A unanimous decree of this illustrious assembly will open the eyes of the simple, show the unwary their danger, determine the wavering, and strengthen the weak-hearted."

The advocates of truth have in every age been attacked with just such weapons. The same arguments that were urged against Luther, are urged by our opponents to-day: "Who are these Sabbatarians? They are unlearned, few in numbers, and of the poorer class. Yet they claim to have the truth, and to be the chosen people of God. They are ignorant and deceived. How greatly superior in numbers and influence are our denominations. How many great and learned men are in our churches. How much more power is on our side." These are the arguments that have a telling influence upon the world. But they are no more conclusive now than in the days of the Reformer.

The Reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world's history. Luther had a great work to do in reflecting upon others the light which God permitted to shine upon him; yet he was not to receive all the light which was to be given to the world. From that time to this new light has been continually shining upon God's word, new truths have been constantly unfolding. God is light, and he is ever imparting light to his followers.

Those who refuse to advance as the providence of God leads the way, seek to arrest the progress of those who endeavor to walk in the light. The churches of this generation profess to be holy, but they permit the love of the world to control them. They have united in spirit and fellowship with the workers of iniquity. They choose to depart from the divine commandment, rather than to separate themselves from the friendship and customs of the world. They are joined to the idols they have chosen; and because temporal prosperity and the favor of a sin-loving world are granted them, they deem themselves rich and in need of nothing. Pride, luxury, riches, and popularity are their treasures, and in their spiritual blindness they count these an evidence of the love and favor of God. Was the Romish church in great deception in Luther's day? The Protestant churches are in equally great deception to-day. They refuse to receive instruction or reproof. Their ministers cry, Peace, peace, and the people love the soothing message. In their willful blindness they believe only that which will not disturb their carnal security. But in every age of the world, God's true people have learned by experience as well as by the word of inspiration that prosperity and learning and worldly honor are no evidence of the favor of God. The life of Christ, the Captain of our salvation, teaches the lesson that on earth the true church cannot enjoy the favor of a wicked world.

The legate's address was three hours in length, and his impetuous eloquence made a deep impression upon the assembly. There was no Luther present, with the clear and convincing truths of God's word, to vanquish the papal champion. No attempt was made to defend the Reformer. There was manifest in the assembly a general impulse to root out the Lutheran heresy from the empire. Rome had enjoyed the most favorable opportunity to maintain the justice of her cause. Her claims had been presented with the utmost skill. The greatest of her orators had spoken in this assembly of princes. All that Rome could say in her own vindication had been said. Error had presented her strongest arguments. Henceforth the contrast between truth and error would be more clearly seen, as they should take the field in open warfare. The apparent victory was but the signal of defeat. Never from that day would Rome stand as secure as she had stood.

The majority of the assembly were ready to sacrifice Luther to the demands of the pope; but many of them saw and deplored the existing depravity in the church, and desired a suppression of the abuses suffered by the German people in consequence of the extravagances and lies of popery. The legate had presented the papal rule in the light most favorable for Rome. Now the Lord moved upon a member of the diet to give a true delineation of the effects of papal tyranny. With noble firmness Duke George of Saxony stood up in that dignified assembly, and specified with terrible exactness the wrongs, the deceptions, and abominations of Rome, and their dire result. He exposed the utter corruption of her ecclesiastical system and its workings. His speech closed with these words:—

"These are but a few of the abuses which cry out against Rome for redress. All shame is laid aside, and one object alone incessantly pursued: money! evermore money! so that the very men whose duty it is to disseminate the truth, are engaged in nothing but the propagation of falsehood; and yet they are not merely tolerated but rewarded; because the more they lie, the larger are their gains. This is the foul source from which so many corrupted streams flow out on every side. Profligacy and avarice go hand in hand. The officials summon women to their house on various pretenses, and endeavor either by threats or presents, to seduce them; and if the attempt fails, they ruin their reputation. Oh! it is the scandal occasioned by the clergy that plunges so many poor souls into everlasting perdition. A thorough reform must be effected. To accomplish that reform, a General Council must be assembled. Wherefore, most excellent princes and lords, I respectfully beseech you to give this matter your immediate attention."

A more able and forcible denunciation of the abuses of Rome could not have been made by Luther himself; and the fact that the speaker was an opponent of Luther, gave greater influence to his words. The assembly proceeded to constitute a committee for the purpose of drawing up a list of popish grievances. The list, when completed, was found to number one hundred and one. The report was presented to the emperor with the earnest request that he would do what was just in so important a matter. "What a loss of Christian souls," said the committee to the emperor, "what injustice, what extortion, are the daily fruits of those scandalous practices to which the spiritual head of Christendom affords his countenance! The ruin and dishonor of our nation must be averted. We therefore very humbly, but very urgently, beseech you to sanction a general reformation, to undertake the work, and to carry it through."

Had the eyes of the assembly been opened, they would have beheld angels of God in the midst of them, shedding beams of light athwart the darkness of error, and opening minds and

hearts to the reception of sacred truths. It was the power of the God of truth and wisdom that controlled even the adversaries of the Reformation, and thus prepared the way for the great work about to be accomplished. Martin Luther was not present; but a Greater than Luther had made his voice heard in that assembly.

Charles could not disregard the appeals of the diet, so utterly unexpected both by the legate and himself. He immediately withdrew the edict for the burning of Luther's writings, and ordered that they be delivered into the hands of the magistrates.

The assembly now demanded Luther's appearance before them. "It is unjust," urged his friends, "to condemn Luther without having heard him, and without having ascertained from his own lips that he is the author of those books which it is proposed to burn."

"His doctrine," said his opponents, "has taken so fast hold on men's minds that it is impossible to check its progress, unless we allow him a hearing. There shall be no disputing with him; and in the event of his acknowledging his writings, and refusing to retract them, we will all, with one accord, electors, princes, and states of the holy empire, in firm adherence to the faith of our ancestors, give your majesty our unsparing aid to carry your decrees into full effect."

The legate Aleander is greatly troubled by this proposal. He knows that he has everything to dread from Luther's presence before the diet. He therefore appeals to the princes known to be most favorably disposed toward the pope: "There shall be no disputing with Luther, you say; but how can we be sure that the genius of this audacious man, the fire that flashes from his eyes, the eloquence of his speech, the mysterious spirit that animates him, will not suffice to excite a tumult? Already there are many who revere him as a saint, and his image is everywhere to be seen encircled with rays of glory, like those which surround the heads of the blessed."

And now a Satanic thought enters the mind of this agent of the great adversary, and he adds: "If he must needs be cited to appear, beware, at all events, of pledging the public faith for his safety." Aleander hoped that, should Luther appear at Worms, the Romanists might obtain possession of his person, and silence forever that reproving voice, even before it should utter a word in the assembly.

The priests and Pharisees were actuated by the same spirit in their opposition to Paul. Whenever the apostle's words in vindication of the truth were allowed to influence the people, the cause of the Jewish leaders suffered loss; therefore the same Satanic subtlety was employed to silence Paul's voice. Those Jewish leaders knew, as did Aleander, that if truth were presented before the people, it would appear in so striking contrast to error that none could fail to see the distinction.

The same motive led the Jews to destroy Stephen. It was the words of truth which the priests and elders could not controvert that inspired those wicked judges with such madness against this man of God that even while his countenance was shining with the glory from Heaven, they dragged him from the judgment-hall, and silenced his eloquence, not with arguments from the law and the prophets, but with stones.

The Hope of the Righteous.

THE hope of the righteous is always associated with that faith that shows and proves itself by works, and that charity, or love, that comes only by the Holy Spirit; for "God is love."

In Ps. 78:7, we read of Israel, "That they might set their hope in God, and not forget the works of God, but keep his commandments." Ps. 146:5. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." In Prov. 14:32, "The wicked is driven away in his wickedness; but the righteous hath hope in his death." Jer. 17:7. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." In Jer. 31:17, we have a passage that refers plainly to the resurrection: "And there is hope in thine end, saith the Lord, that thy children shall come again to their own borders." In Joel 3:16, we have a scripture that refers to the closing scenes of the present earth: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord

will be the hope of his people, and the strength of the children of Israel." In Acts 23:6, Paul claims to be a Pharisee, and said: "I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question." In Acts 24:15, we have another plain testimony: "And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Also Acts 26:6, Paul again says: "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" A prophecy of the resurrection of the Lord Jesus, on which the living again of all men depends, is quoted in Acts 2:26, 27.

In Rom. 8:24, we read, "For we are saved by hope; but hope that is seen is not hope." This chapter, Rom. 8, plainly teaches that "the manifestation of the sons of God" will be the resurrection of the righteous. In 1 Cor. 15:19, we read "If in this life only we have hope in Christ, we are of all men most miserable." By reading from this verse to the end of the chapter, we learn in plainest terms that a future, or second life depends upon a resurrection from death. In Eph. 4:4, we learn that there is but one hope. "There is one body, and one Spirit, even as ye are called in one hope of your calling." In 1 Thess. 4:13-18, we have an important scripture; because it teaches that unless we have a hope in a glorious resurrection, we are as others who have no hope. "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring [from the dead] with him."

At the end of this chapter, we are told to comfort one another with these words. These words of comfort like those our Saviour gave at the grave of Lazarus, are very different from the comfort we often hear from the popular pulpits.

In Titus 2:13, we read, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." In Titus 3:7, we read, "That being justified by his grace, we should be made heirs according to the hope of eternal life." In John 6th chapter, and many other places, we are taught that eternal life will be given to the righteous at their resurrection. But the wicked who sow to the flesh shall of the flesh reap corruption. Gal. 6:8. In 1 Pet. 1:3, we have, "Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively [living] hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

1 John 3:2, 3, reads, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." John 14:3, reads, "And if I go and prepare a place for you I will come again, and receive you unto myself; that where I am, there ye may be also." This passage, like many others, plainly tells us when our hope shall end in fruition or reality. Matt. 16:27 shows us that when Christ Jesus shall come with all his angels, "Then he shall reward every man according to his works." Matt. 25:34 shows us that the invitation, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," will be given when Christ shall come in his glory. In Luke 14:14, we have a pointed text: "For thou shalt be recompensed at the resurrection of the just." Can language be plainer? In 2 Thess. 1:7, we learn that God will recompense "rest with us [the apostles] when the Lord Jesus shall be revealed from heaven with his mighty angels," &c.

In 1 Cor. 1:7, we learn that the righteous are "waiting for the coming of the Lord Jesus Christ;" not waiting for our immortal souls to be released from these bodies of clay. In 1 Pet. 5:4, we read, "And when the chief Shepherd [Christ] shall appear, ye shall receive a crown of

glory that fadeth not away." Why should we expect a crown as soon as we die, and sooner than the Lord's second advent? In Col. 3:4, we read that "When Christ who is our life shall appear, then shall ye also appear with him in glory."

We have given, as it were, a shower of plain texts on this subject, and have omitted many other plain texts. Proof on proof will not convince those who do not want the truth; but for the sake of the honest we should give proof on proof. Brethren, I fear there is a coldness on many of you. It is no time to be idle. We can all do something. Awake, awake! for the coming of the Lord Jesus is upon us. Surely we are in the beginning of a terrible storm. Let us be up and doing. EPSILON.

The Warping of Interpretation.

"THE Scriptures," says Bungener, "were written by common men to be understood by common men." "The more any interpretation bears the mark of simplicity, and it appears as if it ought to have struck the reader before, the more likely is it to be true," says Ernesti. "It is better to run all lengths with Scripture truth in a natural and open manner," Bengel adds, "than to shift and twist and accommodate." "The sense of Scripture is one, certain and simple," breaks in Melancthon, "and is everywhere to be ascertained in accordance with the principles of grammar and human discourse." And finally Luther: "We must not make God's word mean what we wish; we must not bend it, but allow it to bend us; and give it the honor of being better than we could make it; so that we must let it stand." But the fatal facility of exegesis when under stress is proverbial, and has been often justly satirized.

Mohammed, it was said, prohibited the eating of a certain part of the swine. But the Mussulman, having first assumed uncertainty as to the part forbidden, argued against the probability of the intended application of the prohibition to each part successively, until he had gone over the whole. The result Cowper sums up:—

"Thus, conscience freed from every clog,
Mohammedans eat up the hog."

Dean Swift's famous story of the dexterously interpreted will scarifies the same foible. The retention of the demise was made dependent among other things on the heir's refraining from the wearing of "silver fringe." But that style of decoration having come in fashion, it was opportunely found that the term "silver" was "allegorical," and that "fringe" (being perhaps a "generic" word) might mean "broomstick." The objection that a prohibition to wear an "allegorical broomstick" was unmeaning, was overruled as "irreverent and hypocritical." This sarcasm is not lower than the strange abuses of Scripture which provoked it. Of such a character was the sermon justifying the persecution of heretics, from the words, "Rise, Peter, slay and eat." The defense of seven as the number of the sacraments on the ground that *mysterion* is the Greek word for sacrament, and that seven is the mystic number, and the proof that the mass is a true oblation because Paul speaks of the "table of the Lord," while "table" means "altar," and an "altar" implies "sacrifice," are of like character. Dumoulin justly says that to depend on such proof-texts is "like warming one's self at the moon." Even the great Augustine, to save unbroken the doctrine that baptism is essential to salvation, maintains that the dying thief was baptized with blood from the Saviour's wounded side, or else had been baptized before his conviction.

OTHER ILLUSTRATIVE INSTANCES.

Matthew 3:6 describes the people as baptized "in Jordan." Dr. Whedon (*in loco*) says: "The Jordan had several banks within banks, so that a person could be in the Jordan on dry ground." This curious geographical information, fortified by a citation from Dr. Thomson, is conveyed for the purpose of adding a *caveat* against what it seems to be implied, would be a natural inference from the language itself. "This expression 'in Jordan' only indicates, therefore, where the rite was performed; it in no way indicates the mode." This adroit effort at the evisceration of the evangelist's meaning (suggested long before, by the way, by Ewing, an antagonist of Dr. Carson) has been since treated somewhat harshly by the Revisers, who make the text now read "in the River Jordan," as the parallel passage

in Mark already did. But waiving that, consider how fantastic a theory is here put forth in the name of interpretation to divest the words of their natural meaning, obvious but inconvenient for the interpreter. By the same process, having moved 1,800 years forward, try the statement that a man was "drowned in the Mississippi." "Mississippi" may readily mean Mississippi Valley, especially as that is often called the Mississippi "bottom"—the word "drowned" means "strangled," and "strangled" is a "generic" word including "hanged"; and since no man would go into the water to be hanged, the legitimate rendering of the passage would be that he was "hanged in the Mississippi Valley." One of the pioneers and among the ablest exponents of this school of exegesis was Dr. Paulus, who sought to prove by the same process, also with an ulterior though different motive, that when our Lord is said to have walked on the Sea of Galilee, he only walked in fact along its shores.—*Rev. J. B. Thomas, D. D., in N. Y. Examiner.*

Overcoming.

BY ELD. A. S. HUTCHINS.

SAYS the blessed Saviour: "Be of good cheer; I have overcome the world." John 16:33. It is the privilege of the disciple of Jesus to feel an assurance from day to day that he is overcoming; that he is gaining victory over the devices and power of Satan; over the allurements and temptations of the world; and over the evil traits of his own nature, and the secret sins of his heart. The deep and earnest cry from the soul, fixed to overcome and gain the victor's reward, will ever be, "Cleanse thou me from secret faults," as well as, "Keep back thy servant also from presumptuous sins."

To overcome in all things, and be numbered with the conquerors at last, is no small thing. The heart must be watched with a godly jealousy. It must be kept with "all diligence; for out of it are the issues of life." The treasure of the heart is good or bad. Good or evil things proceed therefrom. Now to have the heart in that condition that its issues will be good, and tend to life, it must be guarded with constant care.

"Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." If we live in obedience to God, the blood of Christ is adequate to cleanse us from the dark stain of every sin.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Christ, his Son, cleanseth us from all sin." 1 John 1:7. Oh! the unspeakable privilege of being cleansed from *all sin*; of being made white, free, and pure; of being made ready to meet the Lord when he cometh.

This preparation of heart will only be attained unto by overcoming everything unholy, impure, and wrong in the sight of God. The remnant church will attain unto this eminent state of piety and happiness, by keeping the "commandments of God, and the faith of Jesus." And when the final victory is gained it is said of them: "And in their mouth was found no guile; for they are without fault before the throne of God."

Priceless treasure! Inestimable blessing! to be "without fault before the throne of God;" before him who "searcheth all hearts." Shall not this one thought inspire us cheerfully to suffer and toil on in the work of overcoming? Yea, is it not sufficient to make up for all our tears and trials? But, dear saint, dear brother, this is not your reward. No; listen to the Master's promise to the overcomer: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7.

It is said that to live well we must pray well. All true. The reverse is true also, that to pray well we must live well. When life is correct; when the walk is thoroughly conscientious and upright; when the speech savoureth of the things that profit and elevate, then it is not difficult to pray. Unbecoming conduct makes a sluggish heart, and words unfitly spoken are a weight upon the pinions of the soul. No preparation for a prayer-meeting is so good as work done for the Master.—*Sez.*

NATURE has sometimes made a fool, but a cockcomb is always of a man's own making.—*Addison.*

Did the Lord Stultify Himself?

BY ELD. WM. COVERT.

THE Lord directed the prophet Jeremiah to inform the children of Israel that if they would observe the Sabbath in a proper manner the city of Jerusalem should stand forever. This is equal to a declaration that the Sabbath would be obligatory upon them forever.

But we are told that the Sabbath was only to be binding up to the cross of Christ. Now one of two things is evident: Either God's promises and covenants have entangled him in his purposes, or else these persons are mistaken in regard to the abolition of the Sabbath commandment. That the above statements are correct the following scripture will show. "If ye diligently hearken to me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath-day, but hallow the Sabbath-day, to do no work therein; then shall there enter into the gates of the city kings and princes sitting upon the throne of David . . . and this city shall remain forever." Jer. 17:24, 25.

We will consider the subject in the light of the promise in this text. If Israel had obeyed the commandments, could the city have been destroyed? No. And why not? Because its inhabitants would have been loyal to God's laws. But did their violation of these laws release them from obligation to obey them? If so, then the thief is released from any obligation to the commandment that says: "Thou shalt not steal;" or from liability to arrest when he violates it. Had Israel continued in obedience to the Sabbath then the obligation to obey it would have continued upon them. Yet Christ would have come as a Saviour, and given himself as a sacrifice for man's sins, even if Israel had accepted the proposals that the Lord made them in regard to Jerusalem. For God had already promised them through the prophet Isaiah that Christ should take the government upon his shoulders, &c. Isa. 9:6, 7. And that he should bear our sins, and make his soul an offering for sin, and make intercession for transgressors. Isa. 53:1-12. Thus the promises of the gospel were given to Israel more than a hundred years before the conditional promise was made concerning Jerusalem. So we gather from the prophetic promises that the offering and mediation of Christ was a surety at the time that a promise was made to Israel, contingent upon their observance of the Sabbath, which if they had done would have secured to them a national existence throughout the Christian dispensation—and all this for the keeping of the commandments which we are told are abolished because Christ has come in fulfillment of the above-mentioned promises.

If it be true that the establishment of the Christian dispensation abrogates the Sabbath commandment, then it follows that if Israel had obeyed it as the Lord commanded and pleaded with them to do, the time would have come that they would have been released from obligation to observe it because it was abolished; and yet they would in that case not have dared to transgress it because of the threatenings in God's word against them in case they should cease to observe it.

Would an infinite God stultify his own purposes by making conditional promises that might counteract his own will and word? Impossible.

The End of All Things Is at Hand.

How remarkably do the transpiring events of our day coincide with the prophetic delineations of the closing scenes of time, yet how few are willing to consider them as even the premonitory signs of the end of the world, as intimated by the pen of inspiration.

So rapidly do the most wonderful events transpire that even the days of an infant are sufficient to compass the rise and fall of empires. With what rapidity do the revolutions of governments and the changes of the social condition of countries follow each other! What a change even in a single year has been produced! What a dissolving of the elements of human greatness, and the power of princes! What a repelling force has been developed, operating between the particles of social organism! Of how little value are the suggestions of man's wisest experience to the eager throng of adventurers hastening to the vortex of

human finality! how impatient of restraint! how unstable in the path of duty! In fine, how accurate the description of the apostles in the foretold events of the last days.

"Now the spirit speaketh, expressly, that in the latter time some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron." 1 Tim. 4:1, 2.

"This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5. "Knowing this first that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. 3:3-4.

"But beloved, remember the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last times, who should walk after their own ungodly lusts." Jude 17, 18.

How melancholy have been the departures from the faith of late! who does not feel sorrow for the defection of some friend who has turned his back upon the truth, and no longer lingers at the portals of the temple of God?

How wide-spread have been the delusions of seducing Spiritualists? what destruction of social confidence and virtue has attended their manifestations! *seducing spirits*, how truly they were named by the apostles! Doctrines of devils! What horrid developments have been witnessed!

Who does not know of cases of glaring hypocrisy, lies, India rubber consciences, as if seared with a hot iron—unblushing effrontery!

Look at the gross immoralities of the Mormons. See what a host of individuals are accurately described by the apostle in the second quotation from Timothy. But we have not room to specify all the abominations now openly manifested as foretold. If any one can read the daily journals and not be satisfied of the truth of prophecy, we are sorry for their skepticism, for this is also one of the signs of the times. Look at the political condition of society—what corruption! what bribery! how given to all the arts of deception and intrigue are office-holders! witness the ballot-box stuffing, false swearing, and other acts of violence everywhere prevalent. Alas! it seems to be too true that we live in the last days, the days of peril. The tyranny of former ages gave way to constitutional monarchy, and again, that form of government yields to democracy. How greatly is it to be feared that even the feeble restraints of democracy will fail, and the deplorable condition of anarchy succeed to the last flickering existence of human government.—*Sabbath Recorder, 1857.*

HERE is an item for parents. At the General Conference of Seventh-day Baptists, in the discussion of Sabbath-school work, it was stated as a matter of observation, that "those boys who were compelled to go to church and to sit with their parents, when small children, whether they liked it or not, are the young men who to-day are to be found in church and Sabbath-school work; while those who went or not as they felt like it, are to-day nowhere." And this testimony will be corroborated by the experience and observation of every thinking Christian. Take the children to church and teach them how to behave when there. If you do not, the chances are that they will never learn.—*Baptist Teacher.*

THE *Mechanical Engineer* reports a curious effect produced on a wrought-iron forging by a human hair. The forging was in a cold-press—that is, a powerful press for finishing the forging after it is shaped. During this process it is put between two hardened steel dies and subjected to a pressure of 200 tons to the square inch. At one of these operations a hair taken from the head of a by-stander was placed on the head of the forging, and the full pressure applied. The result was that the hair was driven into the forging and imbedded in it. The hair itself was uninjured during the operation, and was removed intact.

The Sabbath.*

BY ELD. H. A. ST. JOHN.

TEXT: "And he said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark 2:27.

THE words of our text are the words of our Lord Jesus Christ. No discount should ever be made upon his words, as he was a teacher sent from God in a higher sense than any before or since. "He spake as never man spake." We should ever bow with humble submission to his instructions, knowing that he always uttered only pure, simple, and unadulterated truth.

We will devote our attention on this occasion mainly to a consideration of one declaration in the text; namely, "The Sabbath was made for man." The Sabbath being something that was made, as our Saviour asserts, the following questions with relation to it are pertinent:—

1. By *Whom* was it made?
2. *When* was it made?
3. *Of what* was it made?
4. *How* was it made?
5. Was it *easy* to make?
6. For *whom* was it made? and—
7. For what *purpose*?

If we were speaking of a structure made by man, each of the above questions could be intelligently answered by the maker, or by some one having full knowledge thereof. For example, take a house. We behold a beautiful mansion, and inquire, By *whom* was it made? Answer, By Mr. David Brown. *When* was it made? Answer, In 1876. What was it made *out of*? Answer, Pine, walnut, iron, etc. *How* was it made? Answer, First step, excavation of cellar and gathering together of materials; second step, laying the foundation; third step, rearing the walls, and inclosing the building; fourth step, finishing the interior. Was it *easy* to make? The most casual observer would not hesitate to say that everywhere upon this mansion are to be seen evidences of very skillful workmanship. For *whom* was it made? Answer, For man. For what *purpose*? Answer, For a dwelling-house.

Let us now examine the Sabbath in the light of these questions. We are confident that the sacred volume of inspiration will furnish us with very clear and explicit answers to all of our reasonable inquiries.

1. By whom was the Sabbath made?

In answer to this question we have only to refer you to Gen. 2:2, 3, and Ex. 20:6-11. Here we have the most explicit testimony that the Sabbath was made by the Almighty. If you were informed that Mr. A. erected a certain house, you would say at once, "It is a poor job," and why? Because you know he is wanting in skill. If informed that Mr. B. did the work without seeing it, you say at once, "It is well done." Why? Because you know him to be a finished and skillful workman. The Sabbath was made by the all-wise Architect and Builder of the universe, who had associated with him his only beloved Son. See 1 John 1:3; Col. 1:16; 1 Cor. 8:6; Heb. 1:2. This enables us to pronounce it a work of the highest character in every particular.

2. When was it made?

Again we find a very explicit answer to our question in the blessed volume. By reference to Gen. 2:2, 3, we learn that at the close of creation week God rested from all his work on the seventh day, and then blessed the seventh day, and sanctified it. In working six days, the Lord made the preparation for the erection of a Sabbath. In resting the seventh day, he laid the foundation for the Sabbath institution, and all this was in the *beginning of our world*. Now if it be true, as some teachers would have us believe, that the Sabbath was not finished till the exode, it would represent the all-wise God as laying the foundation for an institution at creation, and then leaving it for about *twenty-five hundred years* without the superstructure. Such folly may often be truly chargeable upon mortal, finite man, but should never be affirmed of our Heavenly Father. How much better to answer the inquiry according to the most obvious sense of the Scriptures, by saying that *the Sabbath was made at creation!*

3. Of what was it made?

How plain and direct is the answer of God to this question! In the fourth commandment of the decalogue, God's moral law, we find the following words, which were spoken by the Lord from Sinai,

and written with his own finger on tables of stone: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. 20:11. See also Gen. 2:2, 3. Here we have the most positive information from the highest authority in the universe, that the Sabbath was made *out of the seventh day*. Suppose a friend of yours in the watch-making business should send you by the hand of another a beautiful watch. By letter he informs you that Mr. A. is made bearer to you of a beautiful and valuable pure gold watch, which he hopes you will accept as a keepsake from a true friend. Mr. A. arrives, and hands you a watch. Upon examination you discover that it is partly gold and partly brass. You pass it back to Mr. A. saying, "Sir, this is not the watch my honored friend sent me; this is partly brass, whereas I have his faithful word that the watch he sent me was made of pure gold." He then hands you another. You find this one to be *all of brass*. Almost indignant, you hand this back, saying, "Sir, you are seeking to pass a counterfeit upon me. This one is *all of a baser metal*. I will not receive it." He then hands you a beautiful and valuable watch made of pure gold, and you accept it gladly, as it answers the description your friend gave you. Now if you were assured that there was no other *gold* watch in the world except the one your friend made for you, you would know that you had the right one.

Now if any one should offer you a Sabbath made partly of the first day, and partly of the seventh day, you should reject it as *not* the one God has made for you, as God's Sabbath was not made out of *two* days. If you should be offered a Sabbath made wholly of the *first* day, you ought to reject it instantly as a counterfeit, made *entirely* of baser metal; for there is not one particle of the *seventh day* in the *first day*, and God's Sabbath, given to man as a sacred keepsake, is made *wholly* of the seventh day. And when you are assured that God made the *only* seventh-day Sabbath the world ever had, in accepting that, you know that you have the right one. Remember, then, that *God's Sabbath is made out of the seventh day*.

4. How was it made?

What was the mode of procedure? In the erection of a building, as before noticed, there is an order of procedure: 1. Getting *ready* to build. Thus the Lord prepared to erect the Sabbath institution by making the heavens and earth, the sea and all that in them is in six days. 2. Laying the foundation. God laid the foundation for the Sabbath by his rest from the work of creation, on the seventh day. 3. Rearing the walls and inclosing the building. Answering to this God blessed the seventh day. 4. Finishing the interior. So God gave the finishing touch to the Sabbath institution by sanctifying the seventh day. Then *how* was the Sabbath made? Answer. By the work of God in creating all things in six days, his resting on the seventh day, then his blessing and sanctifying it. Ex. 20:11.

5. Was it easy to make?

We are not to suppose the task of making a Sabbath a difficult one for the infinite God. Perhaps it would not be proper to speak of *any* thing that God does as easy or difficult for him; nor is it in this sense that we ask the question. But it needs no proof that God does many things that would be very *difficult* for man to do, and *very many things* that it is *utterly impossible* for man to do. What one man will do with ease, another man performs with difficulty. What one man does easily, another man cannot possibly do at all—it is beyond the reach of his wisdom, skill, or power. Now let us see about the task of making the Sabbath. You say, "Any one may work six days." Very true, they might, although it should be remembered that they would fall infinitely short of doing what the Lord did in the six days of creation. You say, "Any one could rest on a seventh day after working six." Very true. You inquire, "Could not any one bless the day upon which he had rested?" Very doubtful, indeed. We have not reached the *final* act of the making of a Sabbath, but even here we find something *almost*, if not *entirely*, beyond the power of man to perform. And then, should we admit that man *could* bless a day, what an infinite difference between the blessing of finite man, and the blessing of the infinite *Creator*!

But we now come to the last and crowning act of Jehovah in making the Sabbath. In Ex. 20:11,

we are informed with reference to the seventh day that God "*hallowed it*." Thus we see that God has made the seventh day *holy*. To make anything *holy* is a task far removed from the power of man. As Protestants we do not believe that even the pope of Rome can make anything *holy*. I think any sane man will admit that it is beyond the power of even *all men combined* to make *anything* *holy*. This being true, then what becomes of the oft-repeated assertion that "it makes no difference which day we keep if we only keep it *holy*." As *God only* can make a day *holy*, it would be utterly impossible for me or any one else to keep the first day of the week *holy*, for God never made it *holy*. The first day of the week *never has been kept holy*, nor can it ever be, unless God should hereafter hallow it. There is only *one* day in the week that any one can keep *holy* and that is the one which God has made *holy*, namely, the seventh day. Any other day offered us as a Sabbath must therefore be imperfect, a counterfeit, lacking this essential stamp of divinity. A day that has not thus been made *holy* by divine authority is as far from being a complete Sabbath as an organ would be of being a complete musical instrument without the reeds. There are the case and keys, but the essential part, the reeds, is lacking. God does *not* say, "Remember the Sabbath day and *make it holy*." No, no! He very well knew that *that* would be an impossible task for *man*. But he *does* say, "Remember the Sabbath day to *keep it holy*." *God made it holy*, man should *keep it holy*. God has instructed us in his law *how* to keep the Sabbath *holy*, and this all should cheerfully do. Obedience is better than sacrifice.

(To be Concluded.)

A Revival that "Broke Out."

It occurred more than fifty years ago, in one of the small towns of New Hampshire, and began in this way: Two plain farmers, one summer day, were at work in the field. As they worked they talked—not about the crops, or the weather, but on the subject nearest and dearest to their hearts, the progress of Christ's kingdom.

In several of the neighboring towns there had been extensive revivals, while their own town seemed to them to have been passed by. The love of Christians had grown cold, while sin and wickedness abounded, unrepented. They lamented, as only true Christians can, the low state of religion about them, and looking for the reason of such coldness were led to faithfully consider their own responsibility. They resolved to plead with God more earnestly than ever before for the outpouring of his Holy Spirit upon their church and town. They parted, agreed to meet for prayer the same evening at the school-house, midway between their dwellings.

At the set hour each took his lantern and went silently out to the appointed place. Of the fervency of their prayers, or holy gladness of their songs of praise at that meeting, we may never know. It must, however, have seemed good to them to be there, for as they separated another meeting was appointed for the next week.

During the hour of the second meeting, a neighbor chanced to go by, and seeing the light in the school-house, went in to ascertain the reason. Thus the prayer-meeting of two became a prayer-meeting of three.

At the third meeting the school-house was filled to overflowing. The Holy Spirit was manifestly present, and sinners were heard earnestly asking: "What shall I do to be saved?"

The good work continued and spread rapidly from district to district, with a pentecostal ingathering of souls that made it the most remarkable revival ever known in the town. From among the converts four became preachers of the gospel, and went forth to do faithful service in Christ's vineyard. The far-reaching results of the prayers of faith of those two Christian men, met together in Christ's name, can never be fully known until revealed in the light of eternity.

Yet they only claimed the promises of our Lord: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven." "For where two or three are gathered together in my name, there am I in the midst of them."

The promises of Christ remain sure. The prayer of faith is "a power with God" that prevails. Then why do we not oftener in the present day see revivals of the kind that "break out"?

The Sabbath-School.

Lesson for the Pacific Coast.—Aug. 18.

ACTS 13:14-52.

NOTES ON THE LESSON.

"For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath-day, they have fulfilled them in condemning him." Verse 27. Jerusalem was the religious center of the world. To the Jews as a class God's will had been revealed in an especial manner; they were the depositaries of his law; all his instruction to the human race, either directly or through prophets, came through the Jews. And Jerusalem was the place, where the most favored ones dwelt. Here the law and the prophets were read every Sabbath-day; and yet, not only the mass of the people, but even the rulers themselves, did not know the Messiah when he came. "He came unto his own, and his own received him not." They did not know the prophecies which they read to the people every week. Were they then blameless in what they did? If so, of what use was it to send light to them? Their ignorance was of a kind that Peter says will be common in the last days—willful ignorance. They wanted the Messiah to come in their own way—in a way that would exalt them. But Christ, when he wept over Jerusalem, as its day of salvation was drawing to a close, gave as a reason for its final rejection, "because thou knewest not the time of thy visitation." Because they did not know the things which were for their peace, they were hid from their eyes. Luke 19:41-44. From this we may learn that those in high positions in the church do not always understand the truth which they ought to be able to teach. He who pins his faith to some leading man in the church may be led to destruction.

AND we find precisely this state of things now. At Christ's first advent the rulers believed in Moses, but of Christ they said, "as for this fellow, we know not from whence he is." Those who believed that Jesus was the Messiah, were derided and looked upon with contempt. Now the whole religious world are willing to confess that Jesus was the Messiah, and they call themselves by the name that was once so despised; but they turn with scoffs from the doctrine of his second advent. Those who "according to his promise, look for new heavens and a new earth," are stigmatized, and looked upon as fanatics. "Where is the promise of his coming?" say they. They can believe a truth when it is no longer a special test, but "present truth" they reject. But, says one, "If the rulers and leaders in the church do not know the truth, how can we whose advantages are far more limited hope to be enlightened?" Hear what the Lord says: "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66:2. Whoever remains ignorant of truth, has only his own perverse heart and haughty disposition to blame for it. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent [wise in their own and the world's estimation], and hast revealed them unto babes." Matt. 11:25.

IN verse 27 we have positive proof that Paul recognized no other Sabbath than the seventh-day Sabbath. He said that the prophets were read "every Sabbath-day." Upon what day was the law read in the Jewish synagogues? On the seventh day of the week; all acknowledge this, when they sneeringly term it "the Jewish Sabbath." Did they read the law on the first day, or in any way recognize that day as of any more importance than the second or third? They did not. Then when Paul says that the prophets were read "every Sabbath-day," he showed that he knew nothing of any other Sabbath than the one which the Jews observed. The Jewish dispensation, so called, was long past when Paul used these words; but the Sunday was not recognized as a Sabbath even by Paul, the most advanced of the apostles.

"AND by him all that believe are justified from all things from which ye could not be justified by

the law of Moses." Verse 39. The "law of Moses" refers not to the moral law, or ten commandments, but to the ceremonial or Levitical law. It is true that no one can be justified by the moral law, for that is not the object of law. It would justify a man if he had never sinned, but since all have sinned it can only condemn. Under the Levitical law there were sacrifices for sin, and an atonement was made every year. But this atonement or justification was only figurative. As Paul says, those gifts and sacrifices "could not make him that did the service perfect, as pertaining to the conscience." Heb. 9:9. Their only object was to point to Christ, and to keep ever before the minds of the people the real sacrifice that he was to make. In Paul's sermon he tells the Jews that this true sacrifice has already been made, and that through Christ their sins may now be forgiven in fact instead of in figure, as under the ceremonial law. The Jews had largely lost sight of the object of those sacrifices, and looked upon them as efficacious. As a consequence they rejected Christ, not realizing that they needed the sacrifice that he made.

"It was necessary that the word of God should first have been spoken to you." Verse 46. Here is a text for the consideration of those who think that the gospel is yet to be preached especially to the Jews as a nation, and is to result in their entire conversion. God designed that they should always be, as for a long time they were, the objects of his special favor. Through them, as Paul says in the next verse, God designed to enlighten the Gentiles. In accordance with this plan Christ confined his ministry when on earth solely to the Jewish people. "I am not sent," said he, "but to the lost sheep of the house of Israel." In carrying out God's plan it was necessary that the word should first be preached to them. A grand future was before them, but they neglected their opportunity. They despised the high estate to which they had been called. They rejected Christ. "He came unto his own, and his own received him not." And so Christ said, "Behold, your house is left unto you desolate." Yet God has not forgotten his promise nor changed his plan. The promises were to Israel. The name "Israel" means "a warrior or soldier for God," and was given to Jacob because he prevailed with God. Gen. 32:28. Therefore all, of whatever nation, who strive to overcome through Christ are classed as a part of the true Israel. Read Rom. 2:28-30; Gal. 3:27-29.

"AND as many as were ordained to eternal life believed." Verse 48. Dr. Barnes says, "this verse is a battle-ground." That it has always been such is proof rather of the perversity of the human mind, than of any inherent difficulty in the text. If the Bible were studied more as other books are, to find out just what it means, and not for the purpose of bolstering up preconceived ideas, many supposed difficulties would vanish. In regard to this passage, a certain class hold that it affords positive proof of their theory of foreordination or predestination; and many who could not yield assent to the inconsistencies of that theory, have almost wished that this text were not in the Bible. There are many things in the Bible that are "hard to be understood," but this text does not seem to us to be one of them. Let us give it a brief examination.

The text does not say that as many as were foreordained to eternal life believed, although it has come to be considered as having that meaning. The word "ordained" is from the Greek word *tasso*, which signifies, to place, appoint, set in order, dispose; it is used with especial reference to the motions of an army, to drawing it up in battle array. But it has not connected with it the slightest idea of predestination; none of the lexicons give any hint of such a meaning. Having found out what it does not mean, we will determine by the context what it does mean.

We find that the apostles had in their audience both Jews and Gentiles, but they addressed themselves at first especially to the Jews, as Paul said to them: "It was necessary that the word of God should first have been spoken to you." The Jews listened attentively until they say that the Gentiles were favorable to the word spoken, and then, being filled with envy, they "spoke against those things which were spoken by Paul, contradicting and blaspheming." Now it is evident to all that they could not be accepted and saved while in such a condition, and

Paul plainly told them so. But what language did he use? Did he say, Seeing ye have been foreordained to destruction, lo, we turn to the Gentiles? No; but, "Seeing ye put it [the word] from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." The word "judge" means to sentence, to condemn. Paul did not mean that the Jews *thought* themselves unworthy of everlasting life, for they considered that they alone were worthy of it; but he meant that by their rejection of the truth they had passed sentence upon themselves. This shows very plainly that their salvation rested wholly with themselves; they might have shown themselves worthy of eternal life, if they had chosen to do so. Then as far as they as individuals were concerned, there was no foreordination. It might be truly said of them that they were not disposed to accept the word of truth; and no one would have any difficulty in understanding such a statement.

But right in contrast with these, we have another class, to which the apostles turned. The Gentiles were not troubled with race prejudice; their consciences were quickened, and a desire for salvation was aroused in their hearts. And so, like those in another place, "they received the word with all readiness of mind." In other words, they were disposed or inclined to obtain eternal life, and consequently they believed; and that is just what the text states in regard to them.

Just a few words in regard to what kind of predestination the Bible does teach. There is a class who are foreordained to eternal life. Who are they? They are described in the following verse: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Before man was created, God formed a plan in regard to him, and that was that if on trial he proved loyal and obedient, he should have eternal life. Simple obedience was all that was required; but after the fall another condition was added, viz., belief in Christ for the remission of past sins. It was a fixed fact then that those and those only who should comply with those conditions would have eternal life. But the offer was to all; "whosoever will, let him take the water of life freely;" that is, whosoever is so disposed, as were the Gentiles at Antioch. E. J. W.

"BRETHREN, if ye have any word of exhortation for the people, say on." Here we have an illustration of the manner of the Sabbath service as conducted in the synagogues. After the reading and expounding of a portion of the law or prophecies by the leader, others had opportunity to speak. Here we have authority for our system of social meetings—a system sanctioned by our Saviour, as it was his custom to attend the synagogue services (Luke 4:16), and also by the apostles as shown by their example and precepts. Paul was especially solicitous in regard to this duty and privilege, when writing by inspiration of the Spirit. See 1 Cor. 14:26; Col. 3:16; Eph. 4:15-21; Heb. 3:12, 13; 10:24, 25. And the same Spirit, speaking through the prophet Malachi, foretells what they who fear the Lord in the last days will do in this regard. See Malachi 3:16, 17.

"AND when the Gentiles heard this they were glad." That is, when they heard that the Lord had sent messengers specially to them with the word of salvation. And we of to-day have fully as great reason to rejoice that, although Gentiles after the flesh, we have been grafted in to the Israel of God, to be the seed of Abraham and heirs according to the promise. Let us, then, the recipients of so great privileges, "be not high-minded but fear; for if God spared not the natural branches, take heed lest he spare not" us. The natural branches were cut off for want of faith and a consequent lack of fruitfulness; and we have no reason to expect greater favors than they. See Rom. 11:13 and onward. W. N. G.

If a superintendent really wants order and quiet in his school as a preliminary to beginning the exercises, he can have it without fail. He need do nothing more than to take his place in the desk and—wait. If he will not begin until there is quiet, he will have quiet before he begins. But if he enters into a competition with the school, to see which can make the most noise, with bell or voice, the majority will be pretty sure to win.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, AUGUST 9, 1883.

Two Great Compromises.

THE AMERICAN COMPROMISE—CONTINUED.

BEFORE saying more concerning the position of the several parties in the movement of which we have spoken, it may be well to notice *the object* of the compromise as stated in Rev. 13. It is the formation of

An Image to the Beast. An image must have a resemblance to the beast in some prominent features. But it cannot be the beast itself. Here is the error of some would-be expositors of the present day. They make the beast Catholicism, and they make the image Catholicism, as though anything could be an image to itself! The most prominent features of the beast were as follows:—

1. It was an alliance between the Church and the State. The State did not become the Church, but it became so far subservient to the Church that it upheld her in her claims and enforced her dogmas and decrees. The Church was exceedingly modest, too. It asked nothing but the punishment of crime; but it demanded a recognition of the declaration that "heresy is the worst crime," and she was to be the sole judge of what was heresy! The result could not be a matter of conjecture: any one with even a small knowledge of human nature could foretell it.

2. This alliance, this virtual union of church and State, was made solely for the glory of God and for the advancement of his cause in the earth. It was far from the intention of those who effected it that it should ever be used for evil purposes. And though almost all the world, outside of the Roman communion, now unite in condemning its formation and its practices, they who are most nearly related to it are still satisfied that it was all right. They say *the object* was good, namely, to glorify God, and to benefit mankind. And *the motive* was right; for what better motive can actuate any one than an earnest desire to advance the glory and the cause of God in the earth, and to do good to our fellow-man? This was the object of its formation, and such the motive of those who upheld it and labored for it, and executed its decrees even to the dungeon and the tortures of the Inquisition.

3. In its inception and execution its promoters were moved by excessive zeal for the cause of God. They could not content themselves with the slow work of evangelizing the world by individual conversions; they must Christianize nations. And if people would not consent to act according to *their views* of Christian doctrine, they must be *compelled* to yield obedience, for *the nation must be Christian*. The result is too well known to need a word of comment.

We of this century and in this country have been wont to look back with astonishment at the actions of men of centuries ago, and think if we were in their places we would act in a far different manner. But in that very few judge aright. Looking forward they saw only the cause and the motive that impelled them to action, and their consciences approved it. We, looking back, see only the results, and we are filled with horror. Could they have seen the full result of their actions, they might have paused and considered well their motive; but they could not see it. And could the people of the present time look forward and see the full result of their course they might stand appalled as they now do in reviewing the course of their ancestors. It is the old story over again: "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." But they who spake thus clamored for the blood of Jesus of Nazareth, the chief of all the prophets. Thus ever "history repeats itself."

And in the prophecy of Rev. 13 there is a further object—the main object—to be reached by this action. The formation of the image to the first beast will be made for the express purpose of

Causing people to receive a mark. As the image was an image of the beast, so this mark is called "the

mark of the beast." Can we ascertain what this means? Reader, will you try to ascertain? Are you willing to examine evidences on the subject? You may say: "We do not *know* that you have the truth on the subject." But *do you know that we have not?* Have you ever inquired diligently and prayerfully to know what it means? To show you the immense importance of these questions we will here present a message of warning and of threatening which the God of Heaven has spoken on the very subject of which we are treating. It is in the following words:—

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

This is the most solemn warning, the most terrible denunciation, to be found in the holy Scriptures. Dear friend, you cannot afford to be indifferent when God speaks thus. Better sleep when your house is burning; better mock at him who would stay your steps from walking off a precipice. God has pronounced blessings upon those who tremble at his word; while only ruin stands before him who acts presumptuously.

In this message we find a solution of the greatest difficulty in the prophecy of Rev. 13. Two classes are presented in the message: one worships the beast and his image, and receives his mark; the other keeps the commandments of God and the faith of Jesus. Is there anything in the commandments of God, or in the faith of Jesus, which stands in opposition to "the mark of the beast," spoken of in this prophecy? There is; it is found in God's commandments.

By comparing the scriptures we find that several words are used to designate the same thing, as *sign, seal, mark*, etc. See Rom. 4:11; Eze. 9:4; Rev. 7:1-3. In Eze. 9 a mark is set upon the foreheads of God's people before utter destruction comes. In Rev. 7 the servants of God are sealed in their foreheads before the four winds blow upon the earth. Thus we have in the Scriptures a seal or mark set upon the foreheads of God's worshippers, and a mark set either in the foreheads or in the hands of the worshippers of the beast. We have no idea that these are literal marks put in their foreheads. These prophecies contain symbols or figures. The forehead represents the intellect of man, as the hand represents power. Now let us look at "the commandments of God" to ascertain what is God's mark, or seal, or sign. In Ex. 31:13 we read: "Verily my Sabbaths ye shall keep; for it is a *sign* between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." And again in verses 16, 17: "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a *sign* between me and the children of Israel forever; [for what reason] for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

The same was given through the prophet: "Moreover also I gave them my Sabbaths, to be a *sign* between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. And yet more impressively in verse 20: "And hallow my Sabbaths; and they shall be a *sign* between me and you, *that ye may know that I am the Lord your God.*"

Why was the Sabbath selected to be a sign whereby we may know that Jehovah is God? Because it is the memorial of his work of creation; the evidence of "his eternal power and godhead." The title of "Creator" is the highest that Jehovah ever chose for himself. It is this which distinguishes him from false gods—"the gods that have not made the heavens and the earth." Read Jer. 10:1-16. Compare Acts 17:22-24; Rom. 1:19, 20; Rev. 10:5, 6; and 14:6, 7. Thus we see that the sign, or seal, or mark, in "the commandments of God" is his Sabbath; the sanctified *seventh day*; the day on which he rested when he made the heavens and the earth. No other commandment in his law is thus spoken of, because no other contains the evidence of his creative power. The other commandments likewise reveal to us the will of God; this contains proof that Jehovah is God—the true God. And this is the proof given by God himself. "Hallow my Sabbaths; and they shall

be a sign between me and you, that ye may know that I am the Lord your God."

This God-given sign of the creative power of Jehovah is utterly destroyed, obliterated, by changing the Sabbath to another day than the seventh; to a day on which he did not rest when he made the heavens and the earth; to a day which is not the memorial of his creative work. Mark the language of Jehovah himself; the Sabbath is a sign that we may know him, that he is God, "for in six days the Lord made heaven and earth, and on the *seventh day* he rested and was refreshed."

We have identified the sign or seal (or mark) of God, in the evidence offered by himself. Can we in like manner identify the sign or mark of the beast power? We can, for that power has also furnished its evidence. And here our difficulty is not in finding the proof it gives, but to decide where to begin to quote, and which to choose, where the proof is so abundant. First we will state a few facts concerning the Sunday which are beyond dispute.

1. There is no law in the New Testament for keeping Sunday.

2. There is no Bible proof that it was ever blessed or set apart as a day of observance.

3. There is no proof that the Sabbath was ever changed from the seventh to the first day of the week. The claim in that respect rests on mere inference.

4. There is no Bible proof that anybody ever kept the first day of the week, or regarded it as a sacred day. Proof of this all lies *this side of the Bible record*. History or tradition is the only basis of the Sunday Sabbath.

5. The first *law* for resting from labor on Sunday was made by Constantine, A. D. 321. It was not a Christian edict but, as Dr. Schaff says, it was to honor "the venerable day of the sun" out of respect to "Apollo, the sun-god."

6. The religious character of the first day of the week was given to it by the pastors of the Church of Rome. As a religious or church festival it is solely the property of the Catholic Church.

And what does the Church say on this subject? She has *always* claimed the "Christian Sunday" as the creature of her power. In a Catholic tract, an appeal to Protestants, are the following words:—

"The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible, and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered, or, at least, from which you may confidently infer that it was the will of God that Christians should make that change in its observance which you have made. . . . You keep the Sunday, and not the Saturday; and you do so rightly, for this was the practice of all Christians when Protestantism began; but you have abandoned other Catholic observances, which were equally universal at that day, preferring the novelties introduced by the men who invented Protestantism, to the unvarying tradition of above fifteen hundred years. We blame you, not for making Sunday your weekly holiday, instead of Saturday, but for rejecting tradition, which is the only safe and clear rule by which this observance can be justified."

As the Creator of the heavens and the earth gave the Sabbath memorial as the evidence of his power, so the Catholic Church gives the Sunday, the opposing or counterfeit Sabbath, as the evidence of its authority. See the following from a book by M. Segur, entitled "Plain Talk about Protestantism":—

"It is worth its while to remember that this observance of the *Sabbath* [Sunday]—in which, after all, the only Protestant *worship* consists—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath which is Saturday. It was the Catholic Church, which, by the authority of Jesus Christ has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church."

And still more emphatic, if possible, is the following from a Catechism:—

"*Ques.* How prove you that the church hath power to command feasts and holy days?"

"*Ans.* By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church."

That is, the Sunday-Sabbath is evidence that "the Church" has power to ordain Christian institutions, and to make that sinful of which the Lord has never spoken. And by the observance of Sunday, Protestants recognize and act upon the authority of the Catholic Church.

Tradition and the Bible.

God gave the Bible by the inspiration of the Holy Spirit. That volume is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3:16, 17. We must not add to the word of God, and we are warned not to take anything away from it. Prov. 30:5, 6; Deut. 4:2; 12:32. If we obey this instruction, we shall conform exactly to the will of God. We shall not create institutions and commandments and add them to those which God has created, and we shall not neglect nor transgress any of the things which God has commanded.

But men do dare to add to the Bible and to take away from the Bible, and they are so far from thinking this to be a sin that they even regard it as a virtue. The authority which justifies this course of action is tradition. Now tradition has an origin that is wholly indefinite and uncertain. Men suppose that Christ taught his apostles some things of a different nature from those which the apostles recorded. They suppose that the apostles repeated these things by word of mouth to the next generation of disciples, and they to the next, and they to the next, in constant succession. Thus in the second or third or fourth centuries men began to write what had come down to them in this manner by tradition. These writings in our times are known as the works of the fathers of the church. Some of these works contain valuable information concerning the times in which the writers lived, and valuable expositions of some passages of the Bible.

But when they deal in traditions they always depart from the declarations of the Bible, sometimes in a very grave manner. When traditions do not contradict the Bible they may be true, but they are not even then safe to follow, for they may be entirely false. But when traditions do conflict with the word of God we know that they are absolutely false. The Bible came from God. Whatever tradition contradicts the Bible must have come from the adversary of God and man, Satan. But many persons seem never to have thought of this. They acknowledge that the Bible came from God, but they think that tradition comes also from God, even though it contradict what he has said in his word. Therefore they dare to accept tradition when it leads even to disobedience of the commandments of God. There is always one thing to promote the triumph of tradition over the Bible: Tradition is popular and agreeable, but the Bible is always pointing us to the duty of self-denial and to the crucifixion of the old man with his deeds.

Tradition is the great source of strength to the church of Rome. Her doctrines, ceremonies, and ordinances rest mainly upon tradition as she freely admits. Her rule of faith is not the Bible alone, but the Bible and tradition. And when these two are thus joined tradition has always the superiority. Men do not say in such cases: We will accept tradition so far as it is in harmony with the Bible, but they say rather: Tradition has come down to us to teach the meaning of the Bible, and to supply the defects of that book. Tradition is therefore always the master, and the Bible must give place to this usurper.

If the church of Rome were to renounce tradition and to return to the simplicity of the Bible, we should see no longer one vast organization largely composed of unconverted men, but we should see, as in the book of Acts, many churches, each composed of men and women who had been converted. There would be no pope and cardinals, no archbishops and bishops, no inquisition, no pompous ceremonies, but there would be pastors and evangelists, like Stephen, who was filled with faith and the Holy Ghost; and the members of these churches would keep the commandments of God and the faith of Jesus, without turning to the right hand or to the left to follow tradition.

Tradition is the great element of weakness in the Protestant church. It is not such from necessity, but from unfaithfulness on the part of Protestants to the great doctrine of the Reformation that the Bible alone, and not the Bible with tradition, is the rule by which God governs men. Before this doctrine Romanism must fall, and so also must all human ordinances among Protestants. The weakness of Protestants has been that in separating from the church of Rome they brought away with them institutions which could not be sus-

tained without the help of tradition, and which made void some of the institutions of the Bible.

This has placed them under the necessity of constant resort to tradition to strengthen the feeble support which they could produce from the Bible for the institutions to which we refer. And this has given Romanists the occasion to say that Protestants do not make the Bible their only authority, but that while denying that tradition should be added to the Bible, they actually add tradition to that book, but only follow tradition so far as it suits them, while Romanists follow it in full.

There is certainly some force to this reproach. We refer in particular to the change of the fourth commandment. We have often shown that the Bible makes no allusion to this change as an act wrought by divine authority. But it is said in reply that the fathers of the church assert that this change was made by Christ, and that they received this fact by tradition from the apostles.

J. N. A.

The Honor Due to God.—No. 2.

LAST week we showed that besides honoring God in a general way with our means, we are called upon to honor him with the first-fruits of all our increase—to devote a tithe to God. We showed that it rests upon the same foundation as the Sabbath, and is as binding on men. The payment of tithes dates from long before the Jews were called as God's peculiar people, and is one of those things which our Saviour said *ought* to be done. Perhaps we do not always grasp the full force of that word "ought." Webster says it denotes "obligation to duty," "moral obligation." When, therefore, Christ said, "These ought ye to have done, and not to leave the other undone," it was equivalent to a command. In effect he said, It is your duty not only to do judgment, mercy, etc., but also to pay tithes. Reader, do you profess to love the Lord? remember that he has said: "Why call ye me, Lord, Lord, and do not the things which I say?"

There is one more thought which we will present as showing that tithing is not a Jewish, but a Christian doctrine. We turn to the case of Abraham returning from the slaughter of the kings. Gen. 14. When Melchizedek, king of Salem, and "the priest of the Most High God," came forth, Abraham gave him tithes of all that he had gained. In the seventh chapter of Hebrews, the apostle Paul, in the course of an argument based on this circumstance, to show the superiority of the Melchizedek priesthood, makes incidentally a strong argument on the obligation to pay tithes. We quote verses 4-10.

"Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they were come out of the loins of Abraham; but he whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payeth tithes in Abraham. For he was yet in the loins of his father when Melchizedek met him."

The argument for tithing, which is none the less forcible because it is brought in incidentally, to illustrate another point, is as follows: Under the Mosaic law the tribe of Levi, which was appointed for the service of the sanctuary, received tithes of the people. The tribe of Levi was, therefore, superior in rank to the other tribes. Abraham was the father of all the Jewish tribes, and consequently he was greater even than Levi. The Jews regarded Abraham with peculiar reverence. But Melchizedek was greater even than Abraham, as is shown by the fact that he received tithes of Abraham, and blessed him. Heb. 7:4, 6, 7. Abraham had the promises of God, yet Melchizedek blessed him, and the act of blessing implies superiority of age or rank, as Paul says, "And without all contradiction the less is blessed of the better." Abraham was himself a priest, empowered to offer sacrifices, as were all the patriarchs, yet he was inferior to Melchizedek, "the priest of the Most High God." And from this Paul concludes that the priesthood of Melchizedek was far superior to that of Levi.

But what has this to do with tithing? Just this: The Melchizedek priesthood received tithes. Christ is now our priest, but as he is "made a priest forever, af-

ter the order of Melchizedek," Heb. 6:20; 7:21; Ps. 110:4, we also are under the Melchizedek priesthood, as was Abraham, and therefore we are under obligation to pay tithes, as well as he was. For if it was necessary that those living under the Levitical order should pay tithes, it is far more necessary that we should do so who live under the order of Melchizedek, since the Levitical priesthood itself, in the person of its head, paid tithes to Melchizedek. And this point is enforced by Paul when, evidently referring to Christ, he says: "And here men that die receive tithes; but there he receiveth them of whom it is witnessed that *he liveth*." Heb. 7:8.

We have now given sufficient evidence, we think, to show that Christians are under obligation to pay tithes. Other points will be noticed, however, as we consider various questions that arise in regard to the tithe. The first thing that will claim our attention is the question as to

WHAT THE TITHE IS.

When Abraham paid tithes to Melchizedek it is said that "he gave him tithes of all," Gen. 14:20, the "all" referring to the spoil which he had captured from the kings. The remaining nine-tenths, less the amount that the young men that had accompanied him had eaten, Abraham turned over to the king of Sodom. See verses 22-24. It should be particularly borne in mind that the tithe was taken from the whole amount, verse 20, without regard to what may have been taken out, and that the support of the servants while on the march came from the nine-tenths. Since Abraham generously refused to keep anything himself, the king of Sodom received nine-tenths of the spoil, less the portion which Abraham's confederates took.

Another point in connection with this circumstance should not be overlooked. The spoil that Abraham recovered originally belonged to the king of Sodom. Although it was now his, as the king of Sodom himself admitted, verse 21, Abraham refused to consider it so, and persisted in returning it to its original owner, lest he should seem to be under obligation to the king of Sodom. Here is the conversation:—

"And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the Most High God, the possessor of Heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will *not take anything that is thine*, lest thou shouldst say, I have made Abram rich; save only that which the young men have eaten, and the portion of the men which went with me." Gen. 14:21-24.

Now mark, Abraham had sworn that he would not take anything that belonged to the king of Sodom, except the portion for the young men, and yet he took out one-tenth to give to Melchizedek. What does this show? It shows that Abraham regarded the tenth as belonging solely to God, no matter in whose hands it might be. The king of Sodom had never paid any tithe on this property, and so Abraham, when it came into his possession, promptly gave the Lord his tithe. And in so doing he acted perfectly consistent with his determination to restore to the king of Sodom all his property; for the tithe had always been the Lord's, and the king of Sodom had never had any just claim on it.

We come down about one hundred and twenty-five years, and we find Jacob fleeing from his brother Esau, as recorded in Gen. 28. One night on his journey he slept and dreamed that he saw a ladder reaching from earth to heaven, upon which the angels of God were ascending and descending. It was here that God renewed the promise that he had made to Abraham and Isaac. When Jacob awoke, his heart was touched, and he felt solemn. The result is stated in the following words:—

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone which I have set for a pillar, shall be God's house; and *of all that thou shalt give me*, I will surely give the tenth unto thee." Gen. 28:20-22.

It is worthy of note that Jacob's past life had been very faulty. It was in consequence of his deceptions that he was now fleeing for his life. And now when he turns to the Lord, and resolves to serve him henceforth, the first thing in his mind is that he will pay tithes. Surely Jacob must have had some instruction as to the importance of tithing, even though he may not have

carried it out heretofore. Some persons seem inclined to sneer at this vow of Jacob's, and say that he was trying to make a sharp bargain with the Lord. Such an idea can only come from a very superficial reading of this chapter. When Jacob said, "If God will be with me, and keep me in this way that I go," etc., he was only repeating what the Lord had already promised, verse 15: "And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land." This, with the two preceding verses, was a great promise on the Lord's part; and Jacob, filled with gratitude, solemnly entered into a covenant with God, promising to serve him; and in the promised service the payment of tithes occupies a prominent place.

But now to the main point, as to what the tithe is. Read again verses 20-22, already quoted. Upon how much of the property that he might receive did Jacob promise to pay tithe? Answer: "Of all that thou shalt give me I will surely give the tenth unto thee." And now notice particularly that Jacob did not say that he would first pay his expenses—provide himself with food and clothing, and then give a tithe of the remainder to the Lord. Not at all. Read verse 20, and you will see that Jacob did not expect to amass great wealth in Syria; all he asked for was bread to eat and raiment to put on; and this was the "all," of which he promised to give a tenth to the Lord. According to his word, if he had earned only a bare living, one tenth of it was to be returned to the Lord.

From these two cases, then, we may learn that before we use any part of our income, even for the absolute necessities of life, we must take out a tenth of the whole for the Lord. We have also direct testimony to this effect, in these words: "Honor the Lord with thy substance, and with the first-fruits of all thine increase." Prov. 3:9. Many persons who believe it is their duty to pay a tithe, fail to give the Lord all that is his due. We may rob God by withholding a part of the tithe as well as by withholding the whole. When, through the prophet Malachi, God accuses the people of robbing him in tithes and in offerings, he says, "Bring ye all the tithes into the store-house." Mal. 3:10. We cannot effect a compromise with God, and satisfy him with the performance of only a part of our duty. E. J. W.

An Explanation.

BY ELD. S. N. HASKELL.

It may be interesting to our friends who so liberally donated to remove the debt existing upon the San Francisco and Oakland meeting-houses, to know how the matter stands, and also to learn whether these churches appreciated the help bestowed, and have been faithful to contribute their tithes to the California Conference.

It is well understood that all the money paid into the Conference fund, either by donation or as tithes, is used exclusively for the support of the ministry, and the expenses connected therewith. When the meeting-houses in San Francisco and Oakland were erected, the cause in the State was comparatively feeble, and it was thought advisable, as our brethren were poor and these cities a missionary ground, to give all they could raise to pay the interest on money borrowed, and the running expenses of the meeting-houses. Those working in the Office at Oakland donated liberally of their wages. In fact nearly all sacrificed, to a large extent, their income, and were obliged to do this in order to retain the houses of worship.

It was in the year 1881, at the Sacramento camp-meeting, when the prospect that the number of laborers in the State would be increased, and the tithes of these churches would be needed to support ministers, that the brethren proposed to lift the debt on the meeting-houses. Previous to this time the Oakland Church had decided that whatever might be the consequences, they would venture to put all their tithes, which amounted to \$2,000 a year, into the Conference.

It was supposed at that time, without making particular inquiry, that \$10,000 would liquidate the entire indebtedness of these two houses, but it has since been ascertained that \$12,000 would be required. It was presented to our brethren that \$10,000 would be sufficient to remove the indebtedness. Without any knowledge on the part of these churches, thirty-seven of the friends of the cause in the State pledged \$10,000, one half to be paid in 1882 and the other at the fall camp-meeting of 1883.

In looking over the various pledges we find that

seventeen of those that pledged did pay their entire pledges in 1882, to the amount of \$2,830; thirteen paid a portion of their pledges, to the amount of \$3,050; seven have paid nothing on the pledges; six who did not pledge have paid \$102.50; thus making the entire amount received \$5,982.50. There are therefore over \$4,000 in pledges yet unpaid. The mortgage upon the Oakland church has already been due to the Bank of Savings, but they have kindly consented to let it remain until the time of camp-meeting. The mortgage is \$3,000. It will therefore be necessary that our brethren who have pledged to this enterprise make a payment, if possibly consistent, about the time of camp-meeting. We believe that this move was in a right direction.

We cannot state exactly what the tithes of these churches have been during the past year, but during the past six months the tithes in the Oakland Church have been over \$1,700; and if in the six months to come they receive as much as the past six months, it will amount to not less than \$3,500 during 1883. Thus it will be seen that these churches have appreciated the aid the brethren have given them, and the tithe instead of diminishing has increased during the past two years \$1,500 in this church alone since they paid it exclusively to the Conference. The cause never could have advanced as it has during the past few years without the aid of the tithe from these two churches.

Any one wishing to aid in removing the balance of the indebtedness on these churches, which is about \$2,000, can be assured that it will be appreciated at this important time. The expense for janitor, gas, etc., for the Oakland church is about \$300 more than is received from rents on the church. These facts will give the friends of the cause in California an idea of how this matter stands. When they built the sanctuary in the wilderness and when Solomon built the temple, also when it was repaired by Josiah, the tithe was not used for that purpose, but there was great liberality, even to bringing precious stones which were in the hands of the children of Israel. Ex. 35:21-29; 1 Chron. 29:8-17; 2 Chron. 24:8-14.

The Missionary.

Persecutions of the Waldenses.

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine Mountains cold.
* * * in thy book record their groans
Who were thy sheep, and in their ancient fold,
Slain by the bloody Piedmontese, that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven."—Milton.

It was the early part of the fourteenth century that marks the earliest dates of the martyr-history of this people. Persecution had already done its work in different parts of Europe. Pope John XXII. was desirous of carrying forward the work of Innocent III., and he ordered inquisitors to repair to the valleys of Lucerna and Perosa, and in this effort persecution reached the Waldensian Church. The Waldensian Church was strong at this time, and a knowledge of their faith was very extensive. They had sown seed before this that was now springing up, and thousands were embracing the truth of the gospel. Many of them hardly knew how they had first become interested. The different popes put forth special efforts to exterminate these religious people.

The closing days of the year 1400 witnessed a terrible tragedy, the memory of which has not been obliterated by the many greater persecutions which have followed it. It was on Christmas, when the Waldenses felt perfectly secure,—thought that they were sufficiently protected by the snows that lay deep upon the mountains; and by their secluded position; but they were destined to experience the bitter fact that the rigors of the season had not quenched the fire of their persecutors' malice. At the head of an armed troop Borelli broke suddenly upon them, designing to destroy them *en masse*. These poor people fled to the mountains, "carrying on their shoulders their old men, their sick, and their infants, knowing what fate awaited them should they leave them behind. In their flight a great many were overtaken and slain. Night-fall brought them deliverance from the pursuit, but no deliverance from horrors no less dreadful." They encamped on a summit which has ever since, in memory of the event, borne the name of Alberge, or Refuge.

"Without shelter, without food, the frozen snow around them, the winter's sky overhead; their sufferings were inexpressibly great. When morning broke, what a heart-rending spectacle did day disclose! Some of the miserable group lost their hands and feet from frost-bite; while others were stretched out on the snow, stiffened corpses. Fifty young children, some say eighty, were found dead of cold, some lying on the bare ice, others locked in the frozen arms of their mothers, who had perished on that dreadful night along with their babes." To-day the descendants of this people will tell the story.

Many were kidnapped by the inquisitors, who were ever on the track for them, or waylaid, whenever they ventured down into the plain of Piedmont, and were carried to Turin and other towns, and burned alive. But notwithstanding this terrible onslaught their numbers were not thinned by apostasy from the faith; their constancy was not shaken; they still refused to enter the Roman Church. They had been prepared by their early education for all kinds of torturings and burnings, and they offered a resistance as unyielding as the rocks of their mountains to the tempests of hail and snow which the whirlwinds of winter hurled against them.

In the fifteenth century another great blow was meditated. Plan after plan was devised to purge the valleys of this heresy. No accusation could ever be brought against them as being lawless, idle, dishonest, or disorderly. Their only fault was that they did not worship as Pope Innocent worshiped. A bull was issued against them in 1487, inviting all Catholics to take up arms against the heretics; and to stimulate them in this pious work, it "absolved from all ecclesiastical pains and penalties, general and particular; it released all who joined the crusade from any oaths they might have taken; it legitimized their title to any property they might have illegally acquired; and promised remission of all their sins to such as should kill any heretic. It annulled all contracts made in favor of Vaudois, ordered their domestics to abandon them, forbade all persons to give them any aid whatever, and empowered all persons to take possession of their property."

This granted a pardon to all, and an unrestrained license to kill, plunder, or commit any wickedness against the humble worshipers of God in the mountains. This bull was talked of in all countries. It was not only on these mountains that this warfare was to be carried, but it was on the Waldensian race, wherever dispersed, in any part of Europe. All kings were invited to gird on the sword and come to the help of the Church. "Wherever a Vaudois foot trod, the soil was polluted and had to be cleansed; wherever a Vaudois breathed, the air was tainted and must be purified; wherever Vaudois psalm or prayer ascended, there was the infection of heresy, and around the spot a cordon must be drawn to protect the spiritual health of the district."

A joint army of 18,000 regular soldiers was raised, and this number was greatly enlarged even by thousands of ruffians that flocked together, stimulated by the temporal rewards to be earned in this work of combined piety and pillage. This army was divided, to fall upon the Waldenses from two main avenues to their territory. A terrible slaughter followed this effort. Thousands of these innocent people retreated to the caves and dens of the earth, only to find these caves and dens to be their graves; for their persecutors, having found them in a cave, would build a fire at its mouth, so that a large volume of black smoke would roll into the cave, leaving the unhappy inmates to the miserable alternative of remaining in the interior to be stifled by this smoke, or to pass out through it into the hands of their persecutors. "When one large cavern was afterwards examined," says Mr. Muston, "there were found in it 400 infants, suffocated in their cradles, or in the arms of their dead mothers. Altogether there perished in this cavern more than 3,000 Vaudois, including the entire population of Val Loyse."

The property of these unfortunates was distributed to the vagabonds who accompanied the army; and to describe the persecutions that came upon these Christians at this time would only be stating the most terrible suffering that could be brought upon any class of people who fell into the hands of devils clothed with flesh. Another writer says: "Combustible materials were piled up, and fires kindled at the mouth of these hiding-places, and when extinguished all was silent within. Folded together in one motionless heap lay mother and

babe, patriarch and stripling; while the fatal smoke which had cast them into that deep sleep was eddying along the roof and slowly making its exit into the clear sun-lit summer sky."

But this terrible persecution was brought to a sudden halt, for the inhabitants took heart, and finally turned upon their murderers and drove them from their valley, exacting a heavy penalty for the ravages they had committed in it.

S. N. HASKELL.

California Tract and Missionary Society.

REPORT FOR QUARTER ENDING JULY 1, 1883.

DISTRICTS	No. of Members	Reports Returned	Members Added	Members Dismissed	Missionary Visits	Letters Written	Signs taken in clubs	SUBSCRIBERS OBTAINED.				
								Review	Signs	Good Health	Instructor	Other Periodicals
No. 1	143	30	3	2	893	166	235	4	226	...	...	...
No. 2	94	31	4	1	175	243	175	6	61	...	...	...
No. 3	80	39	...	4	70	49	149	...	4	...	...	...
No. 4	25	...	...	...	144	49	67	...	10	...	...	...
No. 5	103	34	2	1	62	109	148	...	4	12	...	1
No. 6	13	6	...	...	4	20	23	...	1	...	...	...
No. 7	136	44	4	...	155	238	514	...	35	...	4	15
No. 8	33	50	...	1	2194	184	201	...	2	40	...	5
No. 9	21	15	...	...	68	22	23	...	...	...	...	...
Ships	...	...	...	...	396	...	50	...	...	...	...	...
Total	698	257	15	9	4161	1180	1635	16	389	9	17	21

DISTRICTS	READING MATTER DISTRIBUTED.		CASH RECEIVED.			
	Pages tracts and pamphlets	Periodicals	Membership and Donations	Sales	Periodicals	Total
No. 1	31210	1834	\$ 89 05	\$ 8 10	\$ 73 37	\$170 52
No. 2	41266	1173	93 65	40 00	98 60	232 25
No. 3	11586	2053	26 60	5 25	7 00	38 85
No. 4	5315	433	1 65	8 25	14 80	24 70
No. 5	14560	2657	21 20	13 95	138 60	172 75
No. 6	12432	300	3 00	...	6 00	9 00
No. 7	50392	4770	40 30	1 75	125 90	167 95
No. 8	33706	2596	33 55	10 60	49 15	93 30
No. 9	5230	237	15 30	28 30	10 50	52 10
Ships	26990	2551	20 00	25 50	...	45 50
Total	237893	18629	\$342 30	\$141 70	\$523 92	\$1007 92

The State quarterly meeting was omitted, as so many general meetings were held in the spring; it is also the time of harvest, when many are busy taking care of their crops, and consequently could not attend. Blanks were sent out at the usual time; and the above is a summary of the missionary work, as returned from the districts. A report was received from every district, and only in a few instances have the churches failed to report. There is also a decided increase in the amount of labor performed, which would be expected from the increased interest in reporting.

Over \$1,000 have been received from the societies; and the standing of the districts is as follows: District No. 1 owes the State Society \$259.27; No. 2 owes \$339.85; No. 3 owes \$238.66; No. 4 owes \$79.38; No. 5 owes \$86.24; No. 6 owes \$53.91; No. 7 owes \$392.65; No. 8 owes \$18.68; No. 9 owes \$58.94.

The ship mission is also considerably in debt, as opening the mission rooms, and supplying the library has cost more than was expected. Of the \$2,000 called for, \$1763.75 has been pledged to be paid at the fall camp-meeting; and \$634.25 has already been paid. Commodious rooms have been secured for the mission at 316 Fremont Street, San Francisco. The report shows the number of ships visited, and the amount of publications placed on board. Some omens for good have already been seen, and four persons were baptized, not long since, as the result of ship missionary work.

The resolution adopted at the last meeting, recommending the plan of securing subscribers to the SIGNS for one month has been tried, and not without success. Some of the students from Healdsburg school have been engaged in this work during vacation, and as the result over 900 subscriptions have been taken. One brother in Nevada obtained 273 subscribers in less than five weeks.

We should take courage as we see the cause of present truth advancing, and do our part, that the "well done" may be said to us.

ALICE MORRISON, Sec.

WHEN John Newton's memory was nearly gone, he used to say that, forget what he might, there were two things he never could forget. They were that he was a great sinner, and that Jesus Christ was a great Saviour.

THE TIRED FOOT.

The potter stood at his daily work,
One patient foot on the ground;
The other, with never-slackening speed,
Turning his swift wheel round.
Silent, we stood beside him there,
Watching the restless knee,
Till my friend said low, in pitying voice,
"How tired his foot must be!"

The potter never paused in his work,
Shaping the wondrous thing;
'Twas only a common flower-pot,
But perfect in fashioning.
Slowly he raised his patient eyes,
With homely truth inspired:
"No, marm; it isn't the foot that kicks;
The one that stands gets tired!"

—The Continent.

Placer, Nevada, and El Dorado Counties.

On the way from Fresno County to my appointments in the northeast, I stopped at Sacramento, Rocklin, Newcastle, and Auburn. With two or three exceptions, I visited every family of Sabbath-keepers in these places. I presented to them the interests of our College, and found them in hearty sympathy with an enterprise which gives so great promise of becoming a powerful auxiliary in the advancement of the truth. I also endeavored to encourage them to press forward with the whole armor on and endure faithfully to the end. A deep interest was manifested in the progress of the message and the prosperity of all the institutions of the cause. At some of these places, I met several whom I would like to see in attendance at our college, preparing themselves for greater usefulness in the cause of God. I trust that the way may open for them to come.

Many of the Sabbath-keepers in these places are sisters, and labor under the disadvantage of strong opposition, but nearly all who have accepted the truth have held on firmly and are of good courage in the Lord. I earnestly hope that all of them may advance with the opening providence of God, keep abreast of the increasing light of truth, lay aside all worldliness and unbelief, and engage more actively in the spread of our solemn message of warning to a perishing world.

Sabbath July 7, I filled my appointment for Grass Valley and Nevada City, holding two meetings at the former place. At the forenoon meeting, the solemn time in which we live and the important duties and grave responsibilities of the present hour were pointed out from the Scriptures. A good degree of interest in the word spoken was evinced by all present.

The afternoon meeting was devoted to a consideration of the character and workings of Healdsburg College and its important relations to the cause of God. In the social meeting which followed, it was evident that our brethren and sisters here appreciate the efforts put forth in the establishment of the school. Deep love for the truth and an earnest desire for sanctification through it were expressed by all. The Lord has precious souls here, and I greatly enjoyed my short visit among them. The chief occupation of the people is mining, the business being carried on generally by wealthy companies who give employment to large numbers. Notwithstanding that this is their only source of obtaining a living, our brethren have bravely and firmly held on to the truth. The Lord will richly bless them if they thus continue faithfully to endure.

During my visit at the homes of our brethren in Nevada City, the deep and heartfelt interest which they manifested in the College was truly gratifying. Their circumstances being such that they could not just then give ready money, gold watches and chains were taken from their persons and freely given to be sold for the benefit of the school. May God bless them in their cheerful sacrifices for his cause.

Tuesday night, July 10, I met with our people at Placerville, El Dorado Co. The meeting was devoted exclusively to the interests of the College. I was glad to see so deep an interest in the school as was here manifested. In visiting the brethren and sisters at their homes, I found several who greatly desire to attend, and others who ought to be receiving the benefits of its instruction and training. I shall expect to see students from this place at no distant day. There are earnest souls in this company, those who expect to go through to the kingdom of God. I pray that they may all press together and become unitedly consecrated to God in his glorious cause. He has rich blessings in store for them if they put on the

whole armor, fight the good fight of faith, and lay hold on eternal life.

This was my last visit among the churches. After an absence of six weeks, having met with seventeen companies of our brethren and sisters, and traveled a distance of thirteen hundred miles, I reached home July 13, rejoicing that God had so mercifully preserved my life throughout so long a journey. Whether good has been accomplished through the feeble efforts put forth, I feel that personally I have derived a great blessing in the labor performed, and am grateful to God that I am permitted to bear some humble part in his cause.

CHAS. C. RAMSEY.

Healdsburg College, Aug. 1.

San Jose.

OUR meetings here have not been accompanied by that spirit of intense interest which we sometimes see in places where the people are eager to hear. Many here have heard something of our faith, and try to think that it does not matter whether they do just as the Lord says or not; that they will be excused if they do break His law. But some have thankfully received the pure "word" and are rejoicing in it. Twenty-six have signed the covenant, including a few who have been keeping the Sabbath for some years past. Our Sabbath meetings are quite interesting. The attendance averaging about thirty adults, and a number of children. We have hope that the camp-meeting will result in good to the cause here. Brethren Wm. Ings, Henry Scott, and Sister Alta Morrison, with my wife, are still here to follow up the missionary work. The other workers have returned to the school, except Bro. Frank Lamb, who is at San Juan, laboring to build up the work there. W. M. HEALEY.

August 3, 1883.

The Call for Workers.

THE first and abiding impulse of a converted soul is to help his fellows. In this way the gospel began. After Jesus, the great Shepherd, had come down to give his life a ransom for the world, John pointed two of his disciples to him as the Lamb of God. They followed him. One of these was Andrew, and he first went to his brother Simon Peter, and brought him to Jesus. The next day Jesus found Philip, and enlisted him in his service. And the first work of Philip was to hunt up Nathaniel, and bring him in.

So it has been, and so it must be. Those who have been made recipients of the truth must make it known to others. He who sits idly by, and sees his fellow-men go down to ruin, without an effort to save them, is not cultivating the Spirit of Christ and is not preparing to enter into the joy of his Lord.

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

Shall we let the present opportunities pass, and the stars which we might secure fade from our crowns of rejoicing, and the crowns themselves fall from our grasp, and the kingdom recede from our reach, and life and all its joys be lost forever?

You answer, No; but the answer, to be effectual, must be, not in words only, but in works also.

"O God, my inmost soul convert,
And deeply on my thoughtful heart
Eternal things impress.
Cause me to feel their solemn weight,
And tremble on the brink of fate,
And wake to righteousness."

U. S.

How they raised money at Antioch for the suffering Christians of Jerusalem, affords a beautiful illustration of simplicity of giving. It would be well for Christian churches of to-day if the Antioch plan were made the standard, to be closely and undeviatingly followed. We do not read of a fair, or festival, or even a popular course of lectures. "Every man according to his ability, determined to send relief." That is the whole story as to the method. "Which also they did, and sent it," completes the record. Many a church would be saved from spiritual declension, not to say absolute poverty, by adhering to the Antioch plan.—Baptist Teacher.

"LUXURY, my lords, is to be taxed, but vice prohibited."—Lord Chesterfield.

The Home Circle.

"LET US GO FORTH."—HEB. 13:13.

SILENT, like men in solemn haste,
Girded wayfarers of the waste,
We pass out at the world's wide gate,
Turning our back on all its state;
We press along the narrow road
That leads to life, to bliss, to God.

We cannot and we would not stay;
We dread the snares that throng the way;
We fling aside the weight and sin,
Resolved the victory to win;
We know the peril, but our eyes
Rest on the splendor of the prize.

No idling now, no wasteful sleep,
From Christian toil our limbs to keep;
No shrinking from the desperate fight,
No thought of yielding or of flight,
No love of present gain or ease,
No seeking man or self to please.

No sorrow for the loss of fame,
No dread of scandal on our name;
No terror for the world's sharp scorn,
No wish that taunting to return;
No hatred can our hatred move,
And enmity but kindles love.

No sigh for laughter left behind,
Or pleasures scattered to the wind,
No looking back on Sodom's plains,
No listening still to Babel's strains,
No tears for Egypt's song and smile,
No thirsting for its flowing Nile.

No vanity nor folly now;
No fading garland round our brow,
No moody musings in the grove,
No pang of disappointed love;
With the brave heart and steady eye,
We onward march to victory.

What though with weariness oppressed?
'Tis but a little, and we rest.
This throbbing heart and burning brain
Will soon be calm and cool again.
Night is far spent and morn is near,—
Morn of the cloudless and the clear.

'Tis but a little, and we come
To our reward, our crown, our home!
Another year, it may be less,
And we have crossed the wilderness—
Finished the toil, the rest begun,
The battle fought, the triumph won!

We grudge not then the toil, the way;
Its ending is the endless day!
We shrink not from these tempests keen,
With little of the calm between;
We welcome each descending sun—
Ere morn, our joy may be begun!

—H. Bonar.

Written for the SIGNS OF THE TIMES.

A Lesson of Faith.

MR. W—— was a sea-captain; he had followed the sea for many years. On account of his wife's health, he gave up the sea-faring life, and retired to a cottage a few miles out from the city of New Bedford, Mass. He then followed the business of a carpenter and joiner. His wife was a religious woman and a member of the church. There was but one thing needed to complete her happiness, namely, that he also should profess religion and become interested in divine things. To this end she labored for many years.

Finally Mr. W—— yielded his heart, and commenced to observe the commandments of God and the faith of Jesus. He was, as many other men are, connected with certain secret societies, such as the Free Masons, and he also had had his life insured, that his wife might receive some support in case of his death. After he had made a profession of religion, he began to seriously consider the claims God had upon those that served him. One of the first things that troubled him was the tithing system. He felt that God had a claim upon all of his temporal blessings. God had given him life, and power to accumulate that which he possessed, and he reasoned with his wife as follows: Said he, "If I acknowledge God in all my ways I ought to give God that which he claims, one-tenth of all my increase." His wife was rejoiced at this, for it met her mind most fully. But after going this far he felt that God had a greater claim upon that which he possessed. He said that he had never given anything to the cause of God. Now, said he, if I begin right, I ought to give God a tithe of all I possess, for I have never given the Lord anything in all my life. He felt that he had robbed God both in tithes and in offerings. His wife thought that that might be all right; "but," said she, "you know that Mr. A—— is owing us a debt which there is some doubt about our ever receiving. We will donate that to the Lord, which will be equivalent to a tithe of what we possess; perhaps

the Lord will induce him to pay the debt if we will give it to the Lord as a tithe." But Mr. W—— thought that that was making a close bargain with the Lord. They had a certain amount of money lying in the bank, and out of that they could give the Lord a tithe, and he felt that they should do so; but still she felt that perhaps the Lord would move on the mind of Mr. A—— so that he would pay the debt, and they would give that to the Lord.

Thus they reasoned with each other for many weeks; he felt convicted that he ought to give a tithe out of that which he had, and then trust the Lord as to whether or not they should secure that which was uncertain; but he delayed to follow his convictions on account of his wife. Mr. W—— also felt convicted that instead of being connected with any secret society that included all classes of men, and leaning upon them for support in case of sickness, he ought to more fully lean upon God; that the union of Christian fellowship was the best and most sacred union that could exist upon the earth; and therefore he would disconnect himself from every organization where simply a selfish interest was the object. He felt the same about paying his annual dues toward a life insurance company. "Has not God taken care of us," said he, "thus far in our lives, and if we give our money to him and serve him, will he not throw around us a protection as he did his servant Job anciently? and do we need to have our life insured by any company which has not the cause of God in view? But his wife, in all of these cases, as in the case of the tithing, thought that his propositions were all sound, but she would conclude with this: If you should happen to be sick it would be an excellent thing to have the support of some society, and if you should happen to die, a few hundred dollars would not come amiss. And so they postponed the time when he should take a stand, fully according to the conviction of his own conscience.

Thus the matter stood for many months; on her part it was simply a delay, waiting for a more favorable time when they would take their stand. Finally one morning after he had been to his work about three hours, he was brought home in a carriage, having fallen from a building. He had received an injury at the upper part of his spine, and his entire system below his head was paralyzed. He could not move hand or foot. A more severe blow could not have happened to Mrs. W——. They immediately telegraphed for the minister who had labored with them in by-gone days. He came to the house of affliction and found them in the situation described. He had been there but a short time before Mrs. W—— brought forward a sum of money that she had taken from the bank, and gave it to the minister to be appropriated to the cause of God. Said she "I feel that God has been in earnest with me. I have kept my husband from giving to God that which belonged to him, and I wish to redeem the past."

They had a few cows and some poultry, and also raised vegetables, which brought them a little income; but it had seemed that the hand of God was against them. Nothing that they set their hand to prospered; their horse was lame, and could not be used; their cows were sick, and the milk could not be sold; and she felt that these things were permitted of God because she had not permitted her husband to do according to the conviction of his own conscience, and which she also believed was right. Now, even while he was helpless, she was willing to take the steps that she did not feel free to have him take while he was in health. He had often told her while in health that he feared God could not bless them, but his frown would be upon them if they did not do as his word required. The minister, thinking that she might be excited, and that the movement would not be according to her sound judgment after the excitement was over, told her that she had better retain that which she was about to give to the cause, till she had time to more fully consider the matter; that perhaps they would need all this in his sickness. She waited a reasonable length of time, but finally told him that her mind was fully made up; that he could do as he pleased about being an agent for her in appropriating it to the work of God, but if he did not do it, she would give it to some one else. The tithe was the Lord's, and the Lord should have it, and that she had caused her husband to hold it in his possession until she longed to be free from that which God declared was his.

They also had conversation upon the other points upon which he had been convicted before his sickness. The Free Masons, according to their profession, had come forward and helped him immediately. He was receiving from them favors which they seemed willing to bestow. And there was that insurance policy which, in case he should die, would be the means of bringing her a handsome little income; but under these circumstances, having a few weeks to deliberate over the matter, she concluded that let circumstances be what they might, they would trust God, who had cared for them in all their past lives; who numbered the hairs of their head and watched the fall of the sparrow. They could not read in the Scripture that God ever ordained such institutions to save his people from calamities which might befall them. So he finally severed his connection with the Masons. She also took the policy and returned it to the agent of the Life Insurance Company. The agent, being a friend of theirs, advised her not to do this, "for," said he, "your husband is sick and probably will not live, and in case of his death you will receive the full amount of your policy." But her soul was burdened; her heart was full; and she felt that under any circumstances, whatever the result might be, she would go according to their convictions of duty when in health they calmly considered these things. She left the policy and thus relinquished all the claim which they had upon the company. Said Mrs. W——, "If my heart was ever light, it was light when I returned from the city. I felt that I had done all that I could. I had sought God's forgiveness for holding my husband back when he was anxious to move according to the convictions of his own conscience, and now I had taken every step to put away those sins and trust alone in the God of Israel. I went rejoicing from morn till night. Our captivity turned then and there. God smiled upon the labor of our hands, we were never so prospered temporally in all our lives before."

The blessing of God now came into the family. It seemed that the cows gave an unusual amount of milk; their hens laid more eggs than usual; their garden yielded the vegetables as never before. The man in their employ would carry to market one morning what it seemed that they had in the garden, and the next morning there would be as much more. It was thus during the season of vegetables. It was the same in every other respect; and yet Mr. W—— remained upon a sick bed.

One day when Mrs. W—— was riding out she met the insurance agent with whom she had previously left the policy. He beckoned her to stop and presented her with a draft of \$500. Said he, "I returned your policy to the company; and told them that you relinquished all claim you had upon them. In a few days I received this amount as a present to you." It covered all they had ever paid the company, and she felt that the blessing of God not only gave her freedom when she returned the policy, but it had also returned to them the full amount that had been paid to the company. God raised them up friends who did for them every possible thing that would add to their comfort.

In looking over their accounts, one year from the time the accident took place, they found that their expense had been during the year not far from \$2,000; but they also found that their income from that which they had sold was equal to their expense. It was a marvel to themselves and to their neighbors how that could be. They had paid a tithe on all that they had received. They had not consumed their principal, but that was still good. They felt that God had especially favored them.

When Mr. W—— had been well and was earning good wages, they only lived and supplied themselves. It took all his wages, with all the income that they could receive from their garden and from their cows to support them; but now he had not himself earned one penny; and they were obliged to employ a man to do the work out of doors, and a woman much of the time in the house; so that it had required much assistance during the year with an increased outlay of means, and notwithstanding this they had received from the sources before mentioned sufficient to support them. They and many others believed that God blessed them in doing right and trusting him.

F. T.

EXPERIENCE is a high-grade school—course thorough, tuition free—but incidental expenses enormous.

Religious Notes.

—The Illinois Supreme Court has just decided that a contract made on Sunday is just as binding as if entered into on any other day.

—The *S. S. Times* says: "When a minister's preaching hits any particular sin to which his hearers are addicted, he is pretty sure to be complained of because he doesn't stick to 'gospel preaching'."

—There has recently been a great sale of relics in Italy, but the pious Catholics who manufacture them are dismayed by the low prices which they bring. Certain relics of St. Peter brought only four francs.

—We learn that the School Superintendent of California has rendered a decision forbidding Trustees to allow religious services to be held in district school houses, under penalty of a forfeiture of their school appointment.

—Emperor William has directed that the four-hundredth birth-day of Martin Luther be observed by all Protestant people. The students of the University will celebrate at Erfurt on August 8th the entry of Luther into that town.

—"Observer," in the *Christian Union*, says: "I am convinced that preaching does not deal vigorously enough with the consequences of sin; that the old dogmas are not much preached, even by those who pretend to hold them, because they are unpreachable now; and as a consequence there is need of return to the gospel method of dealing with men's consciences—the crowding of motives that stir the souls of the impenitent in their innermost workings, so that the fires within shall move them to immediate works of righteousness."

—Rev. Newman Hall, in the *Independent*, takes the position that the popular system of renting pews is neither reasonable, equitable, nor expedient. It is not expedient because more money would be brought into the treasury if it were abandoned. It is not equitable, because pew-holders do not contribute in proportion to the advantages received. And it is not reasonable, because, as he says, "A Christian church is a society of believers. The qualification is not wealth, but faith and holiness. The object of assembling is not to provide an entertainment which shall be a financial success, but to worship God, to nourish piety in the saints, and to convert sinners by the word. A pew-renter chooses a certain church because it is fashionable, or the service imposing, or the music good, or the preacher eloquent, original, amusing; not from any real love for worship itself. Yet, because he can pay the regulated price, he may occupy one of the most convenient or conspicuous seats, while others, who worship in spirit and in truth, and aid every sermon by earnest prayer, are treated as strangers in their own church."

News and Notes.

—Tucson, Arizona, is now lighted by electricity.

—The Catholics are about to establish a convent at Raton, N. M.

—The coinage of the mints for the month of July was \$3,133,800.

—Several shocks of earthquake have recently been felt at Gilroy, Cal.

—The reduction of the public debt during the month of July was \$8,000,000.

—July 30, a fire in the business portion of Tulare, Cal., destroyed property to the amount of \$120,000.

—The Canadian Pacific managers state that 2,000,000 bushels of wheat will be sent to tide-water this season from Manitoba.

—One hundred and eighty houses have been destroyed by fire in the town of Semerov, Russia, in the government of Nijni Novgorod.

—Another severe shock of earthquake on the island of Ischia, has put a stop to the work of searching the ruins for the bodies of victims.

—A fire in San Francisco on the 4th, destroyed over thirty houses, the loss aggregating about \$300,000. One man was burned to death.

—The latest reports place the number of victims of the Ischia earthquake at 8,000. It is also stated that Vesuvius is in a state of eruption.

—Two freight trains came in collision at Pawlet, Vt., Aug. 1. Both trains were wrecked, and twelve cars were burned. Four men were killed.

—Small-pox and malignant fever are raging on the coast of Guatemala. Yellow fever is making havoc among the foreign residents of Callao, Peru.

—A most dangerous nihilist conspiracy has just been discovered in Russia. A great number of people are implicated, and many arrests have been made.

—A powder mill explosion at Aujoulune, France, on the 3d, killed six persons, injured several others, and destroyed property to the amount of 1,000,000 francs.

—The total number of deaths from cholera in Egypt, since the first outbreak of the disease is 16,000. The death rate is not materially diminishing as yet. Cholera is epidemic at Bombay.

—Two parlor cars, one baggage, and one passenger car, and the engine of an express train were wrecked near North Troy, Vt., on the 2nd inst. Fourteen persons were seriously hurt and one lady was killed.

—James Carey, the Irish informer, was killed by one O'Donnell, at Port Elizabeth, South Africa, whither he had been sent by the British authorities for safety. The murderer admits that he had been appointed to do the deed.

—At a meeting in Sacramento, Cal., last week, to express sympathy for the striking telegraphers, and to indorse their action, Governor Stoneman presided, and the State, county, and city officials occupied the stage and took a prominent part.

—During the year closing June 30, 1883, the sale of public lands has amounted to 17,000,000, an increase of twenty per cent. over last year. Of this number 8,000,000 acres were disposed of in Dakota alone. This is twice as much as was sold in Dakota during the years 1881 and 1882.

—Two bridges on the Texas Pacific Railroad, about seventy-five miles west of Dallas, Tex., were set on fire on the night of the 31st ult. The engineer of the east-bound through express discovered the fire, on one of them, in time to stop within a few yards of it. A detachment of U. S. troops, that was on board, prevented the robbery of the train by men who were concealed by the roadside.

—A company with a large capital has been organized in New York, for the manufacture of the newly-invented multi-charge cannon, which is said to be the most formidable weapon in the world. One has just arrived in New York, and is described as follows: "It contains four 'pockets' underneath, each of which holds twenty-eight pounds of powder, while the breech itself holds but eighteen pounds. As the projectile starts from the breech the force of this entire one hundred and thirty pounds of powder is concentrated on it, one 'pocket' after another rapidly discharging its contents. The gun is twenty-five feet long and weighs twenty-five tons. It is rendered doubly strong by a steel lining, and, it is thought, can hurl a projectile through a solid piece of iron twenty-four inches thick. It will shoot, so it is claimed, from twelve to fifteen miles, and is intended for both harbor and naval defense. The present gun was manufactured at a cost of over \$50,000. The projectiles with which it is loaded weigh from one hundred to one hundred and fifty pounds."

Appointments.

California Camp-Meeting.

It has now been decided to hold the camp-meeting for northern California at San Jose, Sept. 6-18. It will be held upon the fair-ground, near the depot of the Narrow-Gauge Railroad. The horse-cars which pass the railroad station also pass the camp-ground. The ground is level and covered with shade trees, presenting a beautiful grove in which to pitch family tents. Only one spot is large enough for the tent 60x100 ft. Had the ground been designed on purpose for the camp-meeting, it could scarcely have been improved. The committee will do everything possible to make it comfortable and to accommodate all that come.

We hope this will be the largest camp-meeting ever held in the State of California; and in many respects it certainly will be the most important. Provision will be made for man and beast.

CAMP-MEETING COMMITTEE.

California Conference.

THE twelfth annual session of the California Conference of Seventh-day Adventists will be held in connection with the camp-meeting at San Jose, Sept. 6-18. This will be as important a session as was ever held in California. Every company of Seventh-day Adventists in the Conference should be well represented. Delegates should be chosen, so that the wants of all parts of the field may be known, and future labor arranged accordingly. Individuals living alone, who cannot attend, should make known their wants and condition by letter addressed to the SIGNS Office. We have reached an important and interesting time in the history of the cause on the Pacific Coast. Advance steps must be taken, and now is the time to move forward in the opening providence of God. The cloud is rising. The judgments of God are already in the earth. There are many indications which show that what is done must be done quickly. We expect to see a general rally of the friends from all parts of the State.

S. N. HASKELL,
I. D. VAN HORN,
M. C. ISRAEL,

California Conference Committee.

California Tract and Missionary Society.

THE thirteenth annual session of the Tract and Missionary Society will convene on the camp-ground at San Jose, in connection with the camp-meeting, Sept. 6-18, 1883.

Not only the missionary work of this Conference and the Ship Mission, located at San Francisco, but the foreign missions, and what can be done for the islands of the Pacific Ocean, Australia, and New Zealand, will be considered. Many important questions which pertain to the missionary work, that will interest all, will be considered.

S. N. HASKELL, President.

New England Camp-Meeting.

THE camp-meeting of the New England Conference of Seventh-day Adventists will be held on the Fair-Ground, in the city of Worcester, Mass., Aug. 23-28. We expect this will be the largest gathering of our people that has ever convened at any one meeting in the New England States. In some respects it will be the most important. Eld. Geo. I. Butler from Iowa, President of the General Conference, Elder J. D. Van Horn, formerly President of the North Pacific Conference, and Mrs. E. G. White, from Oakland, Cal., are among the speakers who will be present. The school interests of this Conference, the foreign missions that will be considered, and the advance steps which are being taken this season in the work of present truth, will make this meeting an important one, and one of unusual interest to all of the friends of the cause. Every company of Seventh-day Adventists in the N. E. Conference should be represented, and all those living alone should attend as far as consistent. All friends of the Christian religion desiring a good spiritual meeting are especially invited. Reduction of fare on all railroads, as heretofore, is expected. Those coming through Boston, and from Boston will come over the Fitchburg and Nashua R. R., leaving the Fitchburg depot in Boston, about 6, and 11 A. M., and 4 P. M.

CAMP-MEETING COMMITTEE.

Illinois Camp-Meeting.

THE Kankakee and Seneca railroad will sell round trip excursion tickets on Sept. 10, 11, and 12 from Kankakee to Seneca, good to return until Sept. 21, inclusive, for \$1.80. And the C. I. St. L. & C. Ry., from St. Anne to Seneca and return for \$2.20, same limit as above. Trains make close connections at Seneca with C. R. I. & P. trains for Sheridan via Ottawa. The brethren living near the C. & E. I. and Illinois Central railroads will please make note of above arrangements.

B. R. NORDYKE,

Trav. Agt. C. I. St. L. & C. Ry.

Reno and St Clair, Nevada.

If nothing in the providence of God prevents, I will meet with the church at Reno, Nevada, Sabbath and first day, Aug. 11, 12, and at St. Clair, Aug. 18, 19. At each of these places evening meetings can be arranged. As my stay will be necessarily brief, I would be glad to see all of the friends at these meetings. There will be an opportunity for baptism at each of these meetings.

S. N. HASKELL.

Obituary.

SPEAR.—Died, near Ferndale, Humboldt Co., Cal., July 18, 1883, Mrs. Alzina Spear, aged 71 years. Sister Spear was mother-in-law to Bro. Asa Atwood, of the Rural Health Retreat. For many years she had been a believer in the near coming of the Lord, and the doctrine of life only through Christ. The last few years she has been a reader of the SIGNS OF THE TIMES, and for a few months before her death she was an observer of the Lord's Sabbath. We visited her several times in her last sickness and felt assured that her hope was in God, and that, if faithful, we shall meet her in the first resurrection.

The funeral was held from the tent. Words of instruction and comfort were spoken from Rev. 14:13, a text which she had chosen for the occasion.

G. D. BALLOU.

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.

32 pp. Price 4 cents; \$3.00 per hundred.

Address SIGNS OF THE TIMES, Oakland, Cal.

THE DEFINITE SEVENTH DAY;

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

By Eld. J. N. ANDREWS.

This tract is an answer to the question, "Can a definite day be observed by all the inhabitants of the earth?" It is a complete refutation of the common objection against the Sabbath, that the rotation of the earth on its axis makes it impossible for all men to keep the same day, showing not only that a definite day may be observed in all parts of the earth, but that no real difficulty has ever been experienced in the matter.

16 pp. Price, 2 cents; \$1.50 per hundred.

Address, SIGNS OF THE TIMES, Oakland, Cal.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 9, 1883.

Time of Camp-Meetings.

VIRGINIA, New Market,	Aug. 9-14
KANSAS, Bull City, Osborne Co.,	" 9-20
OHIO, Galion, Crawford Co.,	" 14-21
IOWA, Smithland,	" 16-20
" Algona,	" 23-28
MASSACHUSETTS, Worcester,	" 23-28
VERMONT, Montpelier,	Aug. 30 to Sept. 4
MICHIGAN, Manton, Wexford Co.,	" "
MAINE, Waterville,	Sept. 6-11
CALIFORNIA, San Jose,	" 6-18
NEW YORK, Union Square,	" 12-18
ILLINOIS, Sheridan,	" 18-25
NEBRASKA, Crete,	" 19-25
KENTUCKY, Glasgow,	" 19-26
MISSOURI,	Sept. 25 to Oct. 2
TENNESSEE,	" 27 "
INDIANA, Bunker Hill, Marion Co.,	" "
ALABAMA, Choctaw Co.,	Oct. 1-10

FOR appointments see preceding page (359).

NOTICE changes in times of Camp-meetings above.

READ "Important Notice," and also the short notice, "\$25,000 Wanted." This will be kept standing,—how long?

THE Michigan State Camp-meeting will probably be held in Battle Creek.

Dedication in Healdsburg.

THE dedication of "North College Hall" took place Sunday, Aug. 5, according to appointment. The weather was about as pleasant as possible, and the occasion in every way an enjoyable one. The large double parlor and room adjoining and hall were crowded with citizens of Healdsburg, with members of our church, and the inmates of the house. The exercises commenced with singing, reading of Psalm 19, and prayer. Bro. W. C. White made the report in behalf of the Building Committee, giving a very brief description of the building, its cost to date, etc. It was interesting to all. Eld. Haskell responded in behalf of the Board of Trustees, and accepted the building. The dedicatory address was given by the editor of the SIGNS, and the dedicatory prayer offered by Eld. Haskell.

After this, remarks were made by Sister White, Mr. Jordan, the editor of the *Russian River Flag*, Mr. Ruffner, of the Council, and Mr. Atherton, pastor of the Presbyterian Church. The exercises were interspersed with singing; and the company of singers, rather hastily organized for the occasion, did themselves credit. All seemed pleased, and most of the audience spent some time in viewing the building, which was the admiration of all.

As we arrived home just in time to aid in putting the paper to press, we can give no further particulars this week.

"PLEASE explain Isa. 65:20.

B. R. N."

We cannot undertake to do it, because we do not think we understand it. It is confessedly an obscure passage. "The Age-to-Come" believers used to claim it as proof on some phases of their theory; but after a long and very close examination of it, Eld. D. P. Hall, the most critical advocate of that theory with whom we ever met, confessed to us that he could not use it as he had been accustomed to use it.

We have seen several pretended "translations" of the text, made to relieve it of its obscurity, but by an examination of the original we found they were not translations at all, but rather *free renderings*; they but give the opinions of the writers as to what it means, not the exact translation of what the Hebrew says. If any of our correspondents have light on it we shall be glad to receive it.

Gaining Ground.

THE *Christian Statesman* sees indications that the relation of the railroad system of the United States to the Sunday law is soon to receive more serious consideration at the hands of railroad men and the Christian public than ever before. Following the order of the President of the Louisville and Chicago Railroad Company, prohibiting the running of trains on Sunday, the *Chicago Railway Age* published a letter from H. B.

Ledyard, President of the Michigan Central Railroad Company. He says: "If each of the trunk lines were absolutely to refuse to exchange traffic of any kind with their connections from 6 P. M., Saturday, until Monday morning it would be a simple matter to so arrange the movement of traffic as to practically do away with the running of Sunday trains." He also says that on account of the grouping of the railway companies into associations, for the exchange of traffic, etc., it would be much less difficult to bring about a cessation of Sunday labor now than a few years since. He thinks that the loss in traffic from Sunday stoppage would not be appreciable. He further says: "I believe if this matter is presented to all our managers in its true light, either from a moral or an economical standpoint, a few moments' reflection will show to each of them that we are all committing a fearful mistake in allowing the continuance and rapid growth of this Sunday work." While confidently believing that there would ere long be a general movement in favor of Sunday observance, we have thought that the railroads would present the greatest hindrance to such a movement, but from this we see that the way is already preparing. But the *Statesman* is not satisfied with even voluntary observance of the Sunday. It well knows that a voluntary compliance with a custom for which there is no semblance of authority, may not be of long continuance, and it puts in a plea for Sunday legislation and a national religion as follows:—

"The present state of this weighty matter illustrates vividly the necessity of laws enforcing the observance of the Sabbath. It is generally recognized by thoughtful men that mere voluntary agreement among individuals would never, in the absence of restraining laws, secure the general cessation of business on any single day. Law must interpose her hand to restrain individual avarice, willfulness and folly, for the sake of the public good. For the same reason we doubt the success of the effort to arrest railroad labor on the Sabbath by voluntary agreement among companies or officials. If even a minority refuse to enter into such an arrangement, competition will still drive all, however unwilling some may be, to continue the traffic. Even if made, such an agreement would be liable to be broken at any time by the action of any one of the parties to it. Nothing but the calm majestic voice of law, not worn-out statutes habitually violated with impunity as our Sabbath laws are violated to-day, but serious legislation with the sanction of sufficient penalties, can ever remedy this great evil. Such legislation will come with the reformation of the government on religious principles; till that has been secured it will not come. Let agitation proceed in every possible way."

And agitation will proceed. Light on the Sabbath of the Lord is spreading in every quarter, honest souls are accepting it and helping to send its rays still further, and when the test comes there will be a little company who will say in the spirit of meekness, "We ought to obey God rather than men."

Baptism of Fire.

PLEASE explain Matt. 3:11: "He shall baptize you with the Holy Ghost and with fire."

P. W.

The query is, of course, in regard to the baptism of fire, as there is no question in regard to the baptism of the Holy Ghost. We think the explanation is found in the context. John was speaking to two classes of people, as well as of two baptisms. One class consisted of those who would bring forth "fruits meet for repentance," the other, of those who would continue to merit the appellation, "brood of vipers." This distinction is clearly made in verse 12, in which he continues, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Verse 12 is explanatory of verse 11. Fire is the agent by which the wicked are to be destroyed; and the propriety of calling this destruction a baptism is apparent when we read that the wicked are to be consumed in a "lake of fire." Rev. 20:10.

The first instance of the baptism of the Holy Ghost occurred on the day of Pentecost, in fulfillment of the promise of Christ in Acts 1:5. The disciples were immersed in the Spirit, because "it filled all the house where they were sitting." There was nothing on this occasion, however, that could be called a baptism of fire. It is true that there appeared tongues parting asunder "like as of fire," but these tongues merely "sat upon" each one of them.

Those who claim that the baptism of the Holy Ghost and of fire are the same, must also claim, to be consistent, that the wicked Pharisees were promised the baptism of the Holy Ghost; for the words of John were ad-

ressed to them as well as to those who were repentant. This no one will hold for an instant. Wicked persons do not receive the gift of the Holy Ghost, which prepares its recipients for the garner of Heaven; but they will receive the fire from Heaven, which rids the earth of the worthless chaff.

E. J. W.

Important Notice.

It will be noticed in this week's paper that we have acknowledged the receipt of money toward raising a sum of not less than \$25,000, the income of which goes to aid those who are worthy and need the benefit of our school, but who, without financial aid, cannot attend. It is well known that the object of the school is to fit young men and women for usefulness in the cause of God. To accomplish this it is necessary that habits of industry be acquired, as well as mental training and a knowledge of the sciences; also that the Scriptures be taught in a manner which will give a thorough knowledge of the truth and the best method of presenting it to others.

Not only ministers and missionary workers are wanted in the cause, but teachers also. There are not less than five of our churches in California at the present time which are in need of teachers to instruct their children, and they are ready to pay a reasonable sum if the proper persons can be secured. They are not satisfied with the common teachers of the present day. They need those who have formed habits of industry themselves, and understand how to teach the Bible in harmony with the truths which we profess, as well as the most successful methods of teaching the Scriptures. If there ever was a time when our youth and children should be well grounded in the truths of God's word it is in this infidel age in which we live.

Men and women professing present truth are revealing the fact that they have no real faith in the Scriptures as being the word of God. As we value the importance of eternal life in the kingdom of glory, and the salvation of our families, so will be our interest in securing that instruction in divine things which will shield ourselves and families against the corrupting influences of the present time. These teachers should also be prepared to aid the church in the missionary work. Teachers not of our faith cannot appreciate the needs of the children and youth, and the wants of those who are looking for the second coming of Christ in the clouds of heaven.

There are many who are anxious to prepare themselves for these fields of usefulness, but are unable to attend school. Such persons we are anxious to help. There are also those who have money loaned to the Association on interest, who have no special interest in giving their means or any part of the income to the cause. It is proposed that this money raised will be used to take up such notes, and that the Association pay the interest directly to the school. Thus instead of the earnings of the Association going to those who have no special interest to help the cause, they will be brought directly to the aid of those who are seeking to qualify themselves for usefulness. The principal will ever be kept good, being used in the cause of God, while its earnings will be used as described.

We invite those who have funds, to donate from one to ten thousand dollars each, for this enterprise, if they can do so without robbing other branches of the work. It is a safe investment, yielding a sure income in the kingdom of God. 2 Cor. 9:9; Ps. 12:9.

S. N. HASKELL.

\$25,000 Wanted.

WE, the undersigned, hereby give the sums set to our names, to raise the sum of \$25,000 to be placed under the control of trustees chosen at the annual session of the California Conference. Said sum to be loaned to some of our Institutions at 5 per cent., the proceeds of which shall be used to assist those who are seeking an education at the Healdsburg College, to fill positions in the cause of God. Said individuals must be recommended by the Conference Committee, and the College Faculty.

William Butcher.....\$5,000

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PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

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