

The Signs of the Times.

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

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The Signs of the Times.

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WATCH AND PRAY.

CHRISTIAN, seek not yet repose;
Cast thy dreams of ease away;
Thou art in the midst of foes—
Therefore watch and pray.

Gird thy heavenly armor on,
Wear it ever, night and day;
Near thee lurks the evil one—
Therefore watch and pray.

Listen to thy sorrowing Lord,
Him thou lovest to obey;
It is He who speaks the word—
Therefore watch and pray.

'Twas by watching and by prayer
Holy men of olden day
Won the palms and crowns they'll wear—
Therefore watch and pray.

Watch, for thou thy guard must keep;
Pray, for God must speed thy way;
Narrow is the road, and steep—
Therefore watch and pray.

—Selected.

General Articles.

Luther's Journey to Worms.

BY MRS. E. G. WHITE.

LUTHER at Wittenberg hears of the exciting scenes transpiring in the diet. Soon he receives a note of the articles which he will be required to retract. But, like Daniel of old, he purposes in his heart that he will maintain his fidelity to God. He writes to Spalatin: "Never fear that I will retract a single syllable, since the only argument they have to urge against me is that my writings are at variance with the observances of what they call the Church. If our Emperor Charles sends for me only to retract, my answer shall be that I will remain here, and it will be all the same as though I had been at Worms, and returned again. But if the emperor chooses then to send for me, to put me to death as an enemy to the empire, I shall be ready to obey his summons; for, by Christ's help, I will never abandon his word in the hour of battle. I know that these blood-thirsty men will never rest until they have taken my life. God grant that my death may be laid to the charge of the papists alone!"

Notwithstanding the entreaties, protests, and threats of Aleander, the emperor at last determined that Luther should appear before the diet. He accordingly issued a writ of summons, and also a safe-conduct insuring Luther's return to a place of security. These were borne to Wittenberg by a herald, who was commissioned to conduct the Reformer to Worms.

This was a dark and threatening hour for the Reformation. The friends of Luther were terrified and distressed. But the Reformer remained calm and firm. He was entreated not to risk his life. His friends, knowing the prejudice and enmity against him, feared that even his safe-conduct would not be respected. And it had been reported that the safe-conduct of heretics was not valid.

Luther replied: "The papists have little desire to see me at Worms; but they long for my condemnation and death. No matter. Pray not for me, but for the word of God. My blood will hardly be cold before thousands and tens of thou-

sands, in every land, will be made to answer for the shedding of it. The 'most holy' adversary of Christ, the father, and master, and chief of man-slayers, is resolved that it shall be spilled. Amen! The will of God be done. Christ will give me his Spirit to overcome these ministers of Satan. I despise them while I live; I will triumph over them in death. They are striving hard at Worms to force me to recant. My recantation shall be this: I said formerly that the pope was Christ's vicar; now I say that he is the adversary of the Lord, and the apostle of the devil."

Luther was not to make his perilous journey alone. Besides the imperial messenger, three of his firmest friends determined to accompany him. With deep emotion the Reformer bade farewell to his associates. Turning to Melancthon, he said: "If I never return, and my enemies should take my life, cease not, dear brother, to teach and stand fast in the truth. Labor in my stead, since I can no longer work. If thy life be spared, my death will matter little."

A multitude of students and citizens, to whom the gospel was precious, bade him farewell with weeping as he departed. The imperial herald, in full costume, and bearing the imperial eagle, led the way on horseback, followed by his servant. Next came the carriage in which rode Luther and his friends. Thus the Reformer set out from Wittenberg.

On the journey they saw that the minds of the people were oppressed by gloomy forebodings. At some towns no honors were proffered them. As they stopped for the night at Naumburg, a friendly priest expressed his fears by holding up before Luther the portrait of an Italian reformer who suffered martyrdom for the truth's sake. With trembling voice the priest bade Luther, "Stand fast in the truth, and thy God will never forsake thee."

Upon arriving, the next day, at Weimar, they learned that Luther's writings had been condemned at Worms. In the streets of the city the imperial messengers were proclaiming the emperor's decree, and urging all men to bring the proscribed works to the magistrates. The herald, in alarm, asked Luther if, under the circumstances, he still wished to go on. He answered: "I will go on, though I should be put under interdict in every town."

At Erfurth, Luther was received with honor. Several leagues from the city, the rector of the university, with senators, students, and citizens, met him on horseback, and welcomed him with joyful acclamations. Great numbers of the population thronged the road, and cheered him as he was about to enter the city. All were eager to see the intrepid monk who had dared give battle to the pope. Thus, surrounded by admiring crowds, he entered the city where, in his earlier years, he had often begged a morsel of bread.

He was urged to preach. This he had been forbidden to do; but the herald gave his consent, and the monk whose duty it once was to unclose the gates and sweep the aisles, now ascended the pulpit, while the people listened, as if spell-bound, to his words.

The bread of life was broken to those hungry souls. Jesus was lifted up before them as above popes, legates, emperors, and kings. Said Luther: "Christ, our Mediator, has overcome. This is the great news! and we are saved by his work, not by our own." "Some perhaps will say, You talk to us much about faith; teach us then how to obtain it. Well, agreed. I will show you how. Our Lord Jesus Christ said, 'Peace be unto you. Behold my hands!' That is to say, Look, O man, it is I, I alone, who have taken away thy sin and redeemed thee, and now thou hast peace, saith the Lord." "Believe the gospel, believe St. Paul, and not the letters and decretals of the popes."

Luther makes no reference to his own perilous position. He does not seek to make himself the object of thought or sympathy. In the contemplation of Christ, he has lost sight of self. He hides behind the Man of Calvary, seeking only to present Christ as the sinner's Redeemer.

As Luther proceeds on his journey he is everywhere regarded with great interest. An eager throng constantly accompanies him. Friendly voices warn him of the purpose of the Romanists. "You will be burned alive," say they, "and your body reduced to ashes, as was that of John Huss." Luther answers, "Though they should kindle a fire whose flames should reach from Worms to Wittenberg, and rise up to heaven, I would go through it in the name of the Lord, and stand before them; I would enter the jaws of the behemoth, break his teeth, and confess the Lord Jesus Christ."

The news of Luther's approach to Worms created great commotion among the supporters of the pope. His arrival might result in the defeat of their cause. An artful plan was at once laid to prevent him from finishing his journey. A troop of horsemen met him on his way with the message that a friendly knight desired him to proceed immediately to his fortress. The emperor's confessor was said to be there, awaiting a conference. His influence with Charles was unbounded, and everything might be harmoniously arranged.

The messenger urged that there be no delay. Luther's friends knew not what course to take, but he did not hesitate for a moment. "I shall go on," he answered, "and if the emperor's confessor has anything to say to me, he will find me at Worms, I repair to the place of summons."

At length Spalatin himself became alarmed for the safety of the Reformer. He heard it reported among the papists at Worms that Luther's safe-conduct would not be respected, and he immediately sent out a messenger to warn him of his danger. As Luther was approaching the city, a note from Spalatin was handed him, containing these words, "Abstain from entering Worms." Luther, still unshaken, turned his eyes on the messenger, and said, "Go tell your master that though there should be as many devils at Worms as there are tiles on its roofs, I would enter it." And the messenger returned, and repeated the amazing declaration.

Splendid was the reception granted Luther upon his arrival at Worms. The crowd that flocked to the gates to welcome him was even greater than at the public entry of the emperor himself. "God will be my defense," said the Reformer, as he alighted from his carriage.

Yet the news of his arrival was heard with alarm by both friends and foes. The elector feared for Luther's safety, Aleander for the success of his own iniquitous schemes. The emperor immediately convoked his council. "Luther is come," said he, "what must be done?" One of the bishops, a rigid papist, responded, "We have long thought of this matter. Let your majesty rid yourself at once of this man. Did not Sigismund bring John Huss to the stake? One is under no obligation either to give or to observe a safe-conduct in the case of heretics." "Not so," said the emperor, "what we promise we should observe and keep." It was therefore decided that Luther should be heard.

All the city were eager to see the Reformer, and he had enjoyed but a few hours' rest when counts, barons, knights, gentlemen, and citizens flocked eagerly about him. Even his enemies could but mark his firm courageous bearing, the kindly and joyous expression upon his countenance, and the solemn elevation and deep earnestness that gave to his words an irresistible power. Some were convinced that a divine influence attended him; others declared, as had the Pharisees concerning Christ, "He hath a devil."

The Sabbath.

BY ELD. H. A. ST. JOHN.

(Concluded.)

6. For whom was it made?

ANSWER, "The Sabbath was made for man." Thus, in our text, the Saviour directly answers the question. Some, indeed, would have us believe that the Sabbath was made for only a small portion of the human race, namely, the Jews. Hence they are pleased to call it the "Jewish Sabbath." But there is no foundation in the word of God for such assertions. The Bible nowhere calls the seventh-day Sabbath the Jewish Sabbath. On the contrary, it is called the Sabbath of Him who made the heavens and the earth, the sea and all that in them is. The Jews did not do this work. The Sabbath was made more than two thousand years before there was a Jew on the face of the earth. God, from Sinai, declares that "the seventh day is the Sabbath of the Lord thy God." How dare men contradict the Almighty and say, "Not so, it is the Sabbath of the Jews." In the Greek our text reads, "The Sabbath was made for the man," pointing unmistakably to Adam, the first man, the representative head of *not the Jews only, but all nations of the earth*. If any of you, my hearers, do not belong to the race of man, then the Sabbath was not made for you. But we see many things about us that were made for man, yet not all for the same purpose. These chairs, and those pews were made for man, but for what purpose? They were not made to work in, nor to sleep in (although I am sorry to say that they are sometimes thus used, even in the house of God), but to sit in. This house in which we are convened, and all the buildings around us were made for man, but not all for the same purpose. This one was made to worship God in, that one across the way to print in, others about us to dwell in, etc. We have learned that the Sabbath was made for man, but—

7. For what purpose?

We have now come to the last question for consideration at this time, and though it is the *last* it is by no means the *least*. From my experience in teaching the Sabbath truth, I have learned that many persons have an erroneous view of the purpose for which God gave man a Sabbath. If interrogated upon the question, the answer will generally be, "Why, God gave man a Sabbath to rest his physical, and build up his spiritual nature." It is also further replied that "God knew that in six days of toil man would get very weary, and need a day to rest his body, and that if he toiled continually, he would become worldly minded, and therefore needed a day for meditation and worship." All this sounds very good, and we do not deny but that these great blessings are secured to man by the proper observance of the Sabbath; but we *do deny* that they constitute the grand reasons or purpose, for which God gave man the Sabbath. They are so far from being the *true* grounds for Sabbatic observance that God did not see fit in giving the reasons for the institution, to mention them at all. Let us now consider the great Sabbath law. Ex. 20: 8-11. "Remember the Sabbath-day to keep it holy." Why? for what reason? "For in six days you will get very tired, and will need to rest your weary body?" No indeed! "For in six days you will grow worldly minded, and will need a day for worship, meditation, and prayer?" No, no; but, "For in six days the Lord (not you, nothing about you) made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore [for these reasons] the Lord blessed the Sabbath-day and hallowed it."

The acceptance of one error always paves the way for another. So in this case, a wrong apprehension of the *true* reasons for keeping the Sabbath has opened the way for the introduction of several very serious errors which are becoming quite prevalent, and which it will be in place now to notice:—

1. "The Sabbath has been changed." This error is very common and wide-spread. Now if the Sabbath was given *simply* and *only* as a day of rest and worship, a change might not be impossible. But when it is remembered that the Sabbath is the *birthday* of the world, and that the great Creator has required its observance in memory of that stupendous event, it will at once be seen that a change of the day is utterly impos-

sible. It is not at all strange, then, that there is not a hint in all the Bible about such a change. The world was not born in one day, nor in two. The birth of all this beautiful creation was not completed till the seventh day, and thus the seventh day becomes emphatically the *birthday* of the world. Now, does any one think he can change his birthday? Can Washington's birthday be changed from Feb. 22 to July 4? You say, "Impossible!" The only way your birthday could be changed would be for you to be born over again. So an eminent writer, Alexander Campbell, has truly said that, in order to change the Sabbath, creation would have to be gone over again. We may therefore dismiss the question of the change of the Sabbath by simply saying, "Impossible!"

2. "God is not particular which day we keep, if we only keep one day." But we might inquire, How are we to know that God is particular to have us keep even one day? You answer that God has told us to keep one day. Very true, but it should be remembered that the same God, and the same law, that tells us to keep one day, tells us which day; and unless that particular one day is regarded, there is no obedience to God in the matter. The whole question, therefore, resolves itself into this; viz., *Is God particular whether we obey him or not?*

Again, we may observe that God's care for the week, and the seventh day, to preserve their identity from oblivion and obscurity, is another good proof that God is particular. The history, the testimony, and the practice of all nations, establish unmistakably the identity of our week with the week of creation, and, consequently, the identity of the true seventh day. To question this is to question a truth resting on as firm a basis as any truth within the compass of God's revelation.

Lastly we observe that God "hath made his wonderful works to be remembered." Ps. 111: 4. How reasonable it is that the infinite Creator should want his creatures whom he hath endowed with intelligence and accountability, to remember his wonderful works! And in order to enable them to do this in a practical manner, he has given them a memorial of the highest order. In calling the attention of his creatures to it, he begins with the word "remember," thus: "Remember the Sabbath-day to keep it holy." He tells us the seventh day is this Sabbath, or memorial day. Let it be a day of rest, and of directing the mind to the wonderful creation, and thus to the Creator. "For in six days the Lord made heaven and earth, the sea, and all that in them is [these are certainly the wonderful works of God]; wherefore the Lord blessed the Sabbath-day and hallowed it."

There is no fact of American history remembered so well by young and old in this republic as the signing of the Declaration of Independence on the 4th day of July, 1776. Why is this? Simply because the event is remembered by an annual celebration on the 4th of July. No monument, though of the most enduring granite, would serve the purpose of a memorial so well as the celebration of a day. So the Lord well knew what was the best kind of memorial to keep his wonderful works in lasting remembrance, and so gave to man a memorial at least *fifty-two times better* than the 4th of July. Notwithstanding this, however, many peoples and nations have trampled down God's holy Sabbath, and thus they have been led to forget God, and go into infidelity, idolatry, and atheism. It needs but a casual examination of the subject to enable a person to see that Sabbath desecration lies at the foundation of atheism and idolatry, and that a Sabbath reform lies at the foundation of all reforms. By the sacred observance of the holy Sabbath, we are enabled to show in a substantial and practical way our gratitude to our Heavenly Father for the "heavens and earth, the sea, and all that in them is."

There is no fanaticism, therefore, in saying that we keep the seventh-day Sabbath by divine appointment, in order to show our thankfulness for the grains and fruits that constitute our daily food; for the sweet and lovely flowers that bloom around us, and brighten our path; for the animal creation, including the beautiful birds that flit all about us, enlivening the hours of day with their happy notes of song; for the atmosphere that we breathe; for the water that we use; for our own existence; in short, for everything that we are, or have, on this mundane sphere. Now if all

these things belong exclusively to the Jews according to the flesh, then may the Sabbath belong to them only, but if all mankind have need of the blessing comprehended in that statement in the great Sabbath law, "heavens and earth, the sea and all that in them is," then should all mankind sacredly remember the Sabbath-day, and keep it holy.

It is an easy matter to say we are sorry when we are not. Words are cheap. We express our sorrow for the poor, but honest drayman, with a worthy family, who has just lost his faithful horse, and is not able to buy another; but when asked to show our sorrow in a practical way by a donation of five dollars, more or less, and we do nothing when we might lend him assistance, it proves that there is no depth or foundation to our sorrows—simply talk, nothing more. The same is true of thankfulness. There is much that is called thankfulness that is empty and vain.

And now, my dear readers, I must soon leave this heavenly theme with you, and I do it with the earnest reminder that it is not enough that we simply say we are thankful for all the blessings of this life while we refuse to show our gratitude to the bountiful Giver by remembering the Sabbath-day to keep it holy. Thankfulness and love are inseparable from obedience. It should be a matter of the greatest importance, and of the deepest interest to us all, that God is now, in these last days, testing the faith and gratitude of the human family, by a glorious Sabbath reform. Let us raise the standard high, and cheerfully and lovingly rally around it. By departing from all iniquity, and through Jesus, obtaining the love of God shed abroad in the heart, we may be channels through which the flood of light now shining upon the holy Sabbath of the Lord may shine upon many now sitting in darkness around us. And then in the sweet by and by, when the holy Sabbath shall shine as glorious as the first, in the earth made new, with all the redeemed host we may assemble from Sabbath to Sabbath in Paradise restored to worship the Lord of glory.

What the Word Says.

It was a good point which was made by a clergyman, at a recent ministerial gathering in Boston, that all true progress in theology must be secured through a better understanding of the Bible teachings; not through any un-biblical theories as to what God might have taught, or ought to have taught, to man. If any uninspired formulas of the ages are found to be at variance with the letter and spirit of the Bible text, they will have to give way before the pressure of intellectual and spiritual progress. But if any new theology is based only on what uninspired men think is the fair or reasonable view of God's ways of working, without any Bible teachings on which to rest their thinking, that theology will not secure any permanent hold on the Christian mind, whether its advocacy be by European or American professors. There is no better way of finding out what God means than by looking at the Bible record to see what God has said.—*S. S. Times.*

DOGMAIC debate is not always the most effectual defense of truth. A rationalist, sure of his logic, once accosted D. L. Moody with this challenge:—

"Mr. Moody, will you meet me in argument on this whole question?"

"No," said Moody; "I will not."

"Just as I expected. You can dogmatize *ad libitum* at the Tabernacle, but you dare not meet the tests of reason."

"Look here, my friend," said Moody, "you are an educated man, and have a wide range of learning; now, do you suppose you could make a fly understand all that you know?"

"No; of course I could not."

"Well, the difference between you and God is a million times greater than the difference between you and a fly. Would it not be more in keeping if you would not deny what you know that God said to you through your own conscience? settle that quarrel of yours with God, and you'll have enough to do."

There was no answer to this, because the man knew that he was having just that battle on hand. Many a sinner tries to dry up his convictions by adverse argument.—*Sel.*

Second-Hand Religion.

THOUGH we have free access to the fountain of revealed truth, the Bible, which is able to make the man of God perfect, thoroughly furnished to every good work, yet the great mass of men choose a second-hand religion, taking what others have taught for the truth, instead of what God has clearly revealed. In things pertaining to this life, they are wise enough to look out for themselves, so that no man shall deceive them; but respecting a preparation for the world to come, they willingly leave themselves in the hands of others. Not feeling sufficient interest in it to learn for themselves what God has taught, they implicitly trust their hopes for eternal life to those who have, like themselves, followed the traditions of their fathers from ages and generations past.

The gospel plainly requires that every one should repent and be baptized in the name of the Lord Jesus. All in Christian lands know this; and in every land of Bible light the meaning of baptism is laid open, so that among all the learned there is "not a dog to move his tongue" against immersion, as valid and genuine baptism. All agree that it is. But tradition has long taught that something else will do just as well; and therefore a substitute for what God requires continues to be offered, with the vain hope that it will be equally acceptable with Him who has said, "In vain do they worship me, teaching for doctrines the commandments of men." They would not take a counterfeit one-dollar bill, though assured that it would pass just as well as the genuine. But in matters involving the favor of God and an interest in the eternal world, they will trust in the word of men, ignoring the word of God.

The fourth commandment of the holy law of God, delivered with his own voice and written with his own finger, still requires all to remember and keep holy the day on which he rested when he made the world. That day was not the first, second, third, fourth, fifth, or sixth day; for he labored on each of these; but the seventh day was the Sabbath, or rest-day; for he rested on this and on no other. But while the commandment of God bids us rest on the seventh day, because God rested on it, men tell us that another day, the first day of the week, will do equally as well, and even better, because they think the day of Christ's resurrection more worthy of commemoration than the creation of the world.

There is not the least intimation of this change in all the Scriptures of truth. Men pretend that there is, because they choose to follow the easy rut of tradition, rather than venture the asperity of turning into the forsaken and narrow track of truth. It is true that the counterfeit will pass as well, and even better in this world, than the genuine. But how sad will be the disappointment when it shall be presented at the bank of Heaven!

Let me exhort and beseech you, dear reader, to go to the fountain-head of truth, and not, in a land of Bibles, get your religious ideas second-hand. There is great light at the present time from revelation, if we will receive it. But the days are perilous, from the fact that there is great danger that the light will be rejected, and the false light of tradition will still be followed in these closing hours of probation. The rage of the world is riches, pleasures, and popular applause. While these things fill the heart, religion being a secondary thing, a mere expedient by which to get to Heaven when the earth can no longer be enjoyed, you will be content to take your religion second-hand, not having time nor disposition to go to the fountain and draw for yourself.

R. F. COTTRELL.

The Blessed Hope.

It is hope that makes existence enduring. It is hope that makes man cling to life. From the cradle to the grave it is the beacon light, the guiding star. Like the clinging tendrils of the vine, man's aspirations rise, grasping for hopes, around which to cling for support and solace. Blot hope from the mind's sky, let not one cheering ray gleam forth, and man's mind is a drear waste, a gloomy, dread charnel-house. Who would dare to approach, to fathom its drear, pestilential vaults? We shudder and turn away. Who can search the chambers of darkness in which no hope dwells?

When God created man, glorious hope beamed brightly in his sky, holding before him a wreath

of joys, unspeakable and full of glory, bound together by a Father's love. Let us pause and think of that happy state. But we cannot comprehend the measure of its bliss. In God's creation nothing was wanting. All was good; and the crowning work, man in the image of his Maker, was noble and excellent. But the great arch foe was preparing his snare. His envy was stirred; his jealousy was kindled. He could not bear to have that glorious light beaming on man, while blackness of despair was his only portion. He held up a glittering phantom to lure man from the true light. The victim faltered; he stumbled; he fell. Glorious hope was no longer his. It was recalled. It was conditionally his, but he complied not with the conditions, and, with all its joys and glories, it quitted his horizon. He awoke to see only anguish and despair marshaling their hosts of darkness around him. Angels looked with pity, but had no power to help.

But there was one higher than the angels, dwelling in the love and fellowship of his Father—the only-begotten Son of God, holy, pure, spotless. His heart was thrilled with love and compassion. He had the power. He stepped between man and ruin. Through him the promise is again given, and the glorious hope of life and immortality again beams from the sky.

That hope is the only true hope. It shines with a sure, steady light, through all the shifting conflicts and turmoils. Satan still spreads his snares. The whole earth, up to the very margin of the narrow way, is spread with his toils and meshes. Every step is waylaid, and he hangs up thousands of gilded phantoms on every side, and calls them splendid hopes. And man yields still to his delusions, turns from the only true hope, and seeks from these false lights his joy and guidance. Ah! those false hopes of the great arch foe! They lure to death. When the hour of trial comes they go out forever, leaving their votaries in dark despair on which no morning of hope will ever dawn.

Oh! for the true hope, which shines only more brightly when trials come, and that throws its glad rays far beyond to the portals of our Father's house. Its light falls purely on the narrow path that leads to the mansions of bliss; and on it no snares of Satan are spread.

Ah, look beyond! The vision is brightening. We are nearing, nearing the fruition of that glorious hope. Oh! how near the heavenly mansions really are! Cheer up, pilgrims, it is no time for fainting. The conflict has been long with the great adversary. His wrath has long and fiercely raged against those on the King's highway, whose light has been that blessed hope. The course of the church has lain through seas of blood, and great tribulation, and now the wrath of Satan is raging with wilder fury, for he knows his time is very short. He is trying every artifice to entangle the little flock in his snares. Oh! to make them stumble. Oh! to make them take one faltering step from the narrow way. How triumphantly he exults! How eagerly he watches! How he softly prepares some grand, fatal snare, and places it just before that step, and tempts, and flatters, and deludes, oh! how gently, till it is taken. Then deeper, deeper, sinks the victim. Oh! it was the fatal quicksand on which that snare was set. Gradually the light of that holy hope grows dim. It is lost, gone forever.

Oh, pilgrim, beware! These snares and quicksands are love of the world. Keep the eye straight up for the blessed hope. Cast the world aside. You cannot take its possessions, its fashions, its pride, its fame, to the immortal kingdom. Seize the golden promises that inspiration has given. Twine them around your heart. They are the golden chords of a Saviour's love. He holds them firmly in his own hands. Cling to them fearlessly. What though Satan hiss and rage; deliverance is fast approaching. Jesus' coming on the great white cloud is almost the next event. Cast aside every weight. Gird on the armor more closely. Watch and pray, ever keeping in view the blessed hope.

G. M. O'NEIL.

How can a man trust in his own righteousness? It is like seeking shelter under one's own shadow. He may stoop to the ground and the lower he bends he still finds that his shadow is beneath him. But if a man flee to the shadow of a great rock or of a wide-spreading tree, he will find abundant shelter from the rays of the noonday sun. So human merits are unavailing, and Christ alone is able to save to the uttermost those who come unto God by him.—*Sel.*

PRAYER.

LORD, what a change within us one short hour Spent in thy presence will avail to make! What heavy burdens from our bosoms take; What parched grounds refresh as with a shower! We kneel, and all around us seems to lower; We rise, and all the distant and the near Stands forth in sunny outline, brave and clear! We kneel, how weak! we rise, how full of power! Why therefore should we do ourselves this wrong, Or others that we are not always strong; That we are ever overborne with care; That we should ever weak or heartless be, Anxious or troubled, when with us is prayer, And joy and strength and courage are with Thee?
—*Archbishop Trench.*

Is He Coming Soon?

A RELIGIOUS periodical, of good esteem, but which I am not accustomed to see, I found lying upon my table. That it had come to me designedly was evident, for conspicuously marked upon the first page I found an article headed with the title I have quoted. The initial signature recalled a conversation held incidentally with a minister of the gospel a few weeks previous. These little circumstances, of themselves so trivial, when combined, have struck a responsive note and started my pen in what may seem not unlike a criticism.

"Is He coming soon? Who? The Son of man. There are some good things transpiring these days that lead us to raise the question, Is he coming soon? Denominational lines are growing very faint." Thus it began with the certain sound of the ringing changes of the "Peace and safety cry" of these last days. And yet I did not dislike the article, though I was very, very far from indorsing, or even admitting, the sentiment; for were I to look through so illusory a medium, no farther quietus would be needed to lull me into profoundest slumber. For, says the article, as it progresses: "Unless I am seriously mistaken, the Son of man will not delay his coming long after his disciples have on all their armor, and show by their activity in his service that they are seeking his kingdom first. . . . Then, depend upon it, 'He is near, even at the door.' . . . Among Christians there is getting to be almost as much interest felt for the success of Christianity as in the triumph of political parties. When zeal for Christ outgrows zeal for anything else, and puts his cause, everywhere and always, first, then there is evidence that he is drawing near, and we are feeling the pulsations of his great heart."

Yes, undoubtedly, spiritualizing his coming; but where may we see this? Make the coming of Christ *only* to mean a drawing near by his influences, precious as that drawing near is to my heart, and it were easy to make the whole a myth, unsubstantial and unreal to me. But oh! the joy unspeakable that thrills the heart of those who intelligently receive and love his appearing, when they believe his coming to be near.

Never, even in my early years, could I associate aught but joy with the blessed thought of Jesus' coming again. And when first I knew, by the hearing of the ear, that there were those who looked for that coming in 1843, my first almost involuntary remark was, "I hope it may be so." One older than myself, and one to whom I felt to defer, replied, "Who that has a knowledge of his own heart dare desire it?" Yet I did desire it—do still desire, even though my heart be so sinful—yea, it is even for this that I desire it, for when Jesus comes then comes the end of sin to those who are his.

But that coming to me meant no imaginary, guessed-at theory. It was *real*; just as the Bible taught; just as the early Christians believed; just such a coming as had been indelibly fixed upon my mind in early years by a Bible-lecturer with magic-lantern views of Bible scenes. He had spoken of and exhibited the ascension, when Jesus led his disciples out to the Mount of Olivet, where "he was taken up; and a cloud received him out of their sight." Then passing the picture back he repeated the words of the angels, as Christ again appeared among the clouds, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall *so come in like manner* as ye have seen him go into Heaven." Acts 1: 11.

M. W. H.

"It is remarkable with what Christian fortitude and resignation we can bear the sufferings of others."—*Dean Swift.*

An Atonement Consistent with Reason.

COMPARISON OF NATURE AND MORALITY.

THE psalmist well says: "The heavens declare the glory of God; and the firmament showeth his handiwork." Ps. 19:7. The works of the material creation are wonderful. When we look at the countless globes in the heavens, and consider the inconceivable distances which separate them, and consider that they move in exact and harmonious order, compared with which the working of the most perfect machinery that man ever made is rough and jarring, we may somewhat appreciate the words of the psalmist; and we cannot wonder that Dr. Young said: "The undevout astronomer is mad." Every well-executed work of design speaks the praise of the designer. And wherever we see arrangement, order, harmony, especially in mechanism, in movements, we know that there is a designer. We cannot be persuaded that any successful piece of machinery is an accident; we cannot by any effort bring our minds to believe that the works of a watch, or anything similar to them, came by chance, or *happened so*. They need no voice to speak to us to assure us that they had their origin in power and intelligence, or in mind. So said David of the material heavens: "There is no speech nor language; without these their voice is heard." Or as Addison beautifully expressed it:—

"What though no real voice nor sound,
Amid their radiant orbs be found;
In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine—
The hand that made us is divine!"

But, while the works of nature may arouse us to devotional feelings, they cannot guide our devotions. They but give evidence of the existence of an almighty Designer, but they cannot reveal him to us. Man himself is "fearfully and wonderfully made;" and he may stand in awe at the thought of his Maker; he may feel a sense of responsibility and of accountability to his Creator; but if left to the voice of nature alone, the highest shrine at which he will bow will be that of "The Unknown God." He may even recognize the voice of conscience within him reproving him of the wrongs which he is conscious that he commits; but nature does not reveal to him the manner of service which would be pleasing to his Creator and Preserver, nor the means of freeing him from the guilt and consequences of his wrongs.

The psalmist, no doubt, had this train of thought passing through his mind, for, after ascribing to the creation all that it can do to incite us to devotion, he abruptly turned his subject, saying: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandments of the Lord are pure, enlightening the eyes." Man is highly exalted as to his *capacities*; there are wonderful possibilities in his being. Yet left altogether to himself he is helpless, especially in the understanding of morals. And this is not at all surprising; for no one is expected to understand the will of a governor, or the laws of the Government under which he lives, unless they are revealed to him. The psalmist, as quoted in this paragraph, ascribes to the law of the Lord an office which it is not possible for creation or nature to fill. The commandments of the Lord impart instruction, important and necessary instruction, which we cannot learn by observation, nor by the study of the material universe. No proof ought to be required on this point. The most powerful telescope or microscope can never reveal a single moral duty, or point out a remedy for a single moral wrong.

Now we attach no blame to nature because it does not perform the office of a written revelation. No such purpose was embraced in its design. We do not learn the laws of our Government by walking through the fields, by studying her dimensions and natural advantages, nor by noting her public improvements. When we have learned all that we can possibly learn from nature, we find beyond that an absolute necessity for direct revelation.

Opposers of the Bible are often met who declare that the doctrines of Christianity are contrary to reason; contrary to the conclusions legitimately drawn from our study of nature, of the deepest researches of science. Especially has the

doctrine of the Atonement been made the subject of strong opposition, some affirming that it is immoral in its tendency, and is based on principles which are not in conformity with justice. But we think the whole objection is founded on misapprehension; and the object of this present argument is to show that reason is not opposed to the idea of atonement, but rather leads to it; that a coincidence of strict justice and mercy demands it; and that it vindicates the majesty of law, and therefore honors the Government. It is also our object to show that a written revelation is but the supply of an acknowledged want; that the gift of such a revelation is but a conformity to the plainest, simplest principles of government, principles which are universally recognized. And, therefore, consistency requires that such a revelation, when given, should be universally received and accepted.

The present is a mixed state, of good and evil. It is not our purpose now to inquire *why* it is so; we are viewing it as we find it—as it is; not as we might wish it were. And confined in our views to the present state, and to observation alone, or merely to reason without a written revelation, it is impossible to vindicate the justice of the *controlling power*, whether that power be called God or nature. Virtue is often trampled in the dust, and ignominiously perishes in its representatives. Vice is exalted on high, triumphs over justice and right, and its very grave is decorated with flowers, and honored with a monument. In the operations of nature, there is *no discrimination* manifested, and without discrimination there can be no conformity to justice. True, we see many exhibitions of benevolence, but we see also many things which cannot be reconciled with it. The righteous and the wicked, the just and the unjust, the innocent and the guilty, the aged and the little child, alike share the bounties of Providence, and together fall by the pestilence, or sink beneath some sweeping destruction. These facts have troubled the minds of philosophers, and caused the short-sighted philanthropist to be faint of heart. Many, reflecting on these things, and judging in the light of their own unassisted reason, have doubted that the world was ruled in wisdom and justice, and even denied the existence of a supreme, intelligent Being.

It seems singular that they who discard the idea of an intelligent Cause, of a personal supreme Being, generally invest nature with the attributes of such a Being, and ascribe to it all the wisdom of design and the merit of virtue. They talk of the laws of nature, of their beauty, their harmony, their excellency, as if nature were the sole guide of correct action, and the proper arbiter of destinies. They lavish encomiums on her operations as if she never tortured an innocent person nor permitted the guilty to escape. As before remarked, we find no fault with nature; but we do find fault with the unreasonable position assumed by her devotees. The laws of nature answer well their purposes. But this class of philosophers endeavors to make them answer a purpose for which they never were designed, and which they cannot fulfill. And we think that by correct reasoning it will be easy to show that their ideas are mere fallacies.

We would raise the inquiry, When they who deny the work of a supreme, personal Creator, speak of "the laws of nature," what do they mean by the expression? It cannot mean the laws made by nature, as we speak of the laws of man, or of the laws of God; for nature never made any laws. Nature never knew enough to make a law. She could not deliberate; she could not plan; she did not have a knowledge of the future, whereby she could judge what was suitable, and devise means adapted to the end. Or, if she made the laws, she must have existed before she made them. How, then, were her operations regulated before laws existed? Is there a man living who will claim this for nature? Not one.

We have been thus particular in our queries on this point because we wish to notice another phase of this subject. It has been said by some that they do not deny the existence of the God of the Bible—of a personal, supreme Being; but yet they believe in the *eternity of matter*; that there never was done such a work as that of *creating*, in the sense of causing things to exist. And that matter, or nature itself, being eternal, the laws of nature must be eternal also, because they inhere in matter. Thus, they say, you can-

not imagine that matter could exist and gravitation not exist. And so of all the laws of matter. But, we reply, this leads to the same result which we have been examining. If the laws inhere in matter, they are essential to the very existence of matter; and it follows that, to suspend or reverse these laws would be to suspend the existence of matter, that is, to destroy it. In this view a *miracle is an impossibility*. Thus: Matter is not dependent on any power in the universe for its existence. But its existing laws are necessary to its existence. Therefore the laws of matter, or of nature, are beyond and independent of any power in the universe.

Against this theory we have objections to bring. It is not a part of our present purpose to argue against it from the Bible, as we shall try first to establish *principles*, natural and legal, outside of Bible proof. It is possible to present an argument which must be conclusive to believers of the Bible, besides the direct declarations of that book in favor of the existence of miracles, such as causing iron to swim upon the water, raising the dead, etc. But we waive this, and affirm that, in admitting the existence of God, these have not changed the issue before examined. This theory is open to all the difficulties which we find in the hypothetical theory of *nature making her own laws*. We have, then, harmony of movement without intelligence; mechanism without a mechanic; a design without a designer; a result in marvelous wisdom without plan or deliberation. To avoid the unscientific fact of a miracle, they have presented before us the greatest miracle which could be imagined! And David was mistaken when he said "the heavens declare the glory of God;" for if nature, and its laws, and its harmonies, and its almost infinitely varied operations attendant upon them, existed from eternity, and not by the creative power and act of God, then we ask, with an earnest desire for information, What did God ever do? What can He do? Why does He exist? And would not nature and its laws "move and have their being," as they did from eternity, if God did not exist? Other theories are projected to prove that God does not exist. This is complaisant—it is accommodating; it does not deny His existence; its object is only to prove that he is not needed! that everything existed by chance; it acts by chance; and the interference of an all-wise, supreme, personal God, could only destroy the harmony of the work! Great is the philosophy of the nineteenth century, and modest and reverent as it is great!

We think there is but one reasonable and allowable construction that can be put upon the phrase, namely: They are the laws which the Supreme Being made for the government of nature. The Infinite Creator, He who *made nature*, subjected her to the operations of those laws, under which she is held in control. And, of course, those laws are within the power and under the direction of their Maker. That which we term a miracle is but a temporary suspension of, or change in, the operations of those laws. And this can require no greater exercise of power on the part of the Almighty than to set, and to keep, these laws in operation.

It is truly strange that men, of ability and intelligence in other respects, will deny that there are any but *natural laws*, or laws of nature. They ignore the distinction between natural and moral laws. But when judged in such a light the laws of nature are found to be imperfect and incomplete. In what respect? In this, that *they present no standard of right*, and are therefore no sufficient guides for human action. We cannot shape our conduct after such a model with reference to the rights of our fellow-men. As lovers of the most expansive benevolence, we may strive to imitate nature when she spreads abroad her bounties: her precious fruits and golden grain. But again she withholds these, and famine is the dire result. Shall we imitate nature in the desolations of the whirlwind, the earthquake, and the pestilence? Shall we indiscriminately spread ruin and destruction around us, involving alike the innocent and the guilty, the gray-headed and the prattling child? All answer, No. But each hand that is raised to check such a mad career practically acknowledges that nature, which is so blindly worshiped by many, presents to us no example worthy of our imitation.

Thus in fact the laws of nature do not and cannot satisfy the aspirations of man; no one can accept them as a standard of action, no mat-

ter what his theory may be, because *they are destitute of the element of morality*. We cannot trace a single moral element in their framework or their execution. He who studies them intelligently must be convinced that they are designed solely for a natural system,—not at all for a moral system. And this being so, it follows that *they have no penalties, but only consequences*. On this point many well-meaning men err, who recognize the distinction of moral and natural law; they speak of the penalties of the laws of nature, when no such penalties exist. The violations of natural laws are attended with consequences, uniform in operation, so that in nature we see an unbroken series of causes and effects, the results being the same whether issuing upon a responsible or an irresponsible object, regarding no distinctions of moral good or evil. EDITOR.

(To be Continued.)

The Sabbath-School.

Lesson for the Pacific Coast.—Aug. 25.

ACTS 13:50-52; 14.

NOTES ON THE LESSON.

PAUL perceived that the lame man at Lystra had faith to be healed. He had heard Paul preach the gospel—forgiveness of sins through Christ—and he believed. In this case, doubtless, as in that of the palsied man whom Christ healed (Matt. 9:2-8), forgiveness of sins preceded the miracle; the healing of the soul was first, the healing of the body second. As the man heard of the great love of Christ for suffering humanity, and his power and willingness to forgive sins, how naturally the question would arise in his mind, "Why may I not as well be healed of my lameness as of my sins?" As Christ said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk?" Divine power is required for both, and it is no more wonderful that the sick should be healed than that sins should be forgiven. Most religious teachers at the present time scoff at the idea that in this age of the world God miraculously heals diseases in answer to prayer; yet they profess to believe in the forgiveness of sins. There is a close relation between the two acts. They go together in the promise in James 5:14, 15; also in Ps. 103:3. Why should not Christians depend on God for the healing of the body as well as of the soul? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32.

At Lystra the Lord wrought a notable miracle through Paul; a man was healed who had been a cripple from his birth. The people, in their astonishment, cried out that they were gods, and the priest of Jupiter, with the people, was about to offer sacrifices to them. But Paul earnestly spoke against their idolatry. Verses 18, 19, convey a striking lesson:—

"And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

"And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul drew him out of the city, supposing he had been dead."

The man was healed; the miracle remained among them. Yet the same people who were scarce restrained from offering sacrifices to them as gods, with a little persuasion stoned Paul, and supposing he was dead, drew him out of the city and left him as they would a dead dog.

This is a most remarkable illustration of the fickleness of man, and of the utter worthlessness of popular applause. A minister of God should never be elated when the multitude praise him. Especially if the hearts of the people are not stirred by the truth and the Spirit of God, and if the current of popular favor is setting in his direction for the time, he should look with great distrust upon words spoken in his praise. Satan would not at all object to having the priests of Jupiter or of Mammon do homage to the servants of God, if he could persuade those servants to accept the worship; for he well knows if they do accept it he has destroyed their influence for good. "Beware of the flatterers." Christian workers have no worse enemies.

NEITHER should the minister be discouraged if the people turn against him. It is no evidence that God is not with him. The well-worn saying: "The voice of the people is the voice of God," is a miserable falsehood, and will lure to ruin all who trust in it. The people of Lystra had not as good reason to stone Paul as they had to do him reverence; but while he could dissuade them from worshipping him, he could not prevent their stoning him. So it always was, and so it is. A little playing upon the evil passions of men will quickly cause them to forget the best deeds and the greatest benefits.

We have no doubt that if Paul had permitted them to worship him, they would not have been so easily persuaded to stone him; for *man does not so readily turn against his own idols*. Forgetting this, many a minister has gone to destruction because he measured his success in his work by the applause he received. It was not without an evident reason that the Saviour said: "Woe unto you, when all men shall speak well of you! for so did their fathers unto the false prophets."

"Who in times past suffered all nations to walk in their own ways." Verse 16. Of course "all nations" does not here include the Jews, since God had given them his law so that they might not walk in their own ways. The reason why the other nations were allowed to do so is stated by Paul in the first chapter of Romans: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." God does not force himself upon any. If they do not wish to remember and acknowledge him, he withdraws from them, and lets them have their own way. The depraved condition of the Lystrans, and the heathen of other nations, shows the level to which men soon sink when they cast off from God. It may be said that infidels and atheists are often men of good morals. The answer to that is that they have the good fortune to live in a land where public opinion is to a certain extent against immorality. Whatever of good there may be in an atheist is due solely to his surroundings or to the force of early instructions, for there can be no principle to hold him. Let those that fear God be removed from a country, leaving only atheists to inhabit it, having no communication with any who fear God, and the country would soon be worse than the vilest heathen country on earth.

ALTHOUGH God at one time suffered the nations to walk in their own ways, they were not without excuse. "He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Paul uses the same argument in Rom. 1:19-21. Since the creation of the world, the eternal power and godhead of the Creator are clearly seen through the things that he has made, so that all unbelievers are without excuse, even though they have not his revealed word. Paul did not preach Christ to these men of Lystra, on this occasion; that would have been beyond their comprehension. They must have a knowledge of the true God, and see that they had sinned against him, before they could receive Christ, the remedy for sin.

Many professed teachers of the gospel do not profit by Paul's example. They tell sinners to come to Christ, but do not tell them why they should come; or, if they tell them to come and find pardon for sins, they do not tell them what sin is, nor of what sins they must repent. We say that Paul did not preach Christ, but he was working toward it as fast as possible. He told the people that they were sinners; not in a general way, but directly. He pointed out the special sin of which they were guilty. Had they acknowledged that much, he would have proceeded to point them to Christ. The only true order is, first the law then the gospel of good news—the relief from sin.

THE testimony of Paul and Barnabas to the brethren was that "we must through much tribulation enter into the kingdom of God." But we are told that the world is constantly growing better, and that soon the whole world will accept the gospel. If this be so, then those words of Paul do not apply now as they did when spoken, and there will come a time when they will not apply at all. In another place, however, Paul said that "all that will live godly in Christ Jesus

shall suffer persecution;" and by a further examination of the chapter in which these words occur, we find that they apply "in the last days;" and further, the reason why the godly will suffer persecution is that "men shall be lovers of their own selves," corrupt in mind, and "reprobate concerning the faith." This state of things will not improve as time passes, but "evil men and seducers shall wax worse and worse, deceiving and being deceived." It must be, then, that Paul's words to the brethren apply to all, and to none so much as to those who live in the last days.

SUPPOSE that the time should come when we would not be obliged to enter the kingdom through tribulation. Then we should have the wonderful spectacle of the disciple being above his master, and the servant greater than his lord. Who is there that aspires to such a position? Who is there that would rejoice to hear the Master say, "This one endured nothing for me"? Said Christ, "Woe unto you, when all men shall speak well of you! for so did their fathers unto the false prophets." There are religious teachers who commend themselves to the world, and are applauded; but we never hear them boldly condemning all sorts of sin. They speak against sin in a general way, but they keep silent concerning sins that are popular. Such are not to be envied. The Christian may and should be like Daniel, so that no fault can be found in him except it be concerning the law of his God; but when he is universally popular, he should tremble for himself. Christ will purify to himself a "peculiar people," and peculiar people are not usually held in high repute. Their peculiarity consists not in grotesqueness, but in goodness.

It does not necessarily follow from Paul's words in Acts 14:22 that all who strive to enter the kingdom will suffer outward persecution; that they will all be stoned, or burned at the stake, or cast into prison, or even brought before the council. Tribulation includes more than this. The word is derived from the Latin *tribulum*, a threshing-sledge. This was "a wooden platform studded underneath with pieces of flint, or with iron teeth." It was dragged over the grain to cut up the straw, and separating the chaff from the grain. All Christians have to undergo this process. Burdens that are very unpleasant have to be borne; duties the most distasteful have to be performed. We may take ourselves off from the threshing-floor of Christ, but the chaff of evil dispositions and inherited faults will remain upon us, effectually shutting us out of the heavenly garner.

When the clumsy instrument had finished its work, a strong wind was directed against the mass, and all the chaff was blown away; the sound, heavy kernels of grain alone remained. But if wheat was still encased in its natural covering, the chaff became as it were a sail, by which it was borne away to destruction. So it will be with us, if we do not submit to God's cleansing process, however hard it may be at the time.

E. J. W.

"And he leaped and walked." Verse 10. The fact that he had never walked before made no difference. When he received an inspired command to walk, he sprang to his feet and stepped off as if he had been trained all his life to walking. Our expectations ought not to be limited to our former experiences. If we never successfully resisted the peculiar temptation which at present besets us, we ought to heed God's command, and have power over it now. If we have been hitherto unable to teach a class, or to lead in family worship, or to shake off a vicious companion, or to give liberally as God has supplied us, or to control our tempers or tongues, or to do any other duty assigned to us, we ought to stand upright now at the divine call, and start right out on the path before us. And we shall do this if we have faith to be made whole.—H. Clay Trumbull.

MANY men like to have ministers who will preach what they believed before. What they hear, some will try to force into an indorsement of their fixed views. So popularity is within reach of most shrewd educated men, if they will surrender principle. But disappointed hearers will turn upon the preachers when they receive correction and rebuke.—Chas. S. Robinson, D. D.

The Signs of the Times.

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

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E. J. WAGGONER, - - - - - ASSISTANT EDITOR.
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OAKLAND, CAL., FIFTH-DAY, AUGUST 16, 1883.

Two Great Compromises.

THE AMERICAN COMPROMISE.—CONTINUED.

THERE is another feature of the work pointed out in the prophecy of Rev. 13, closely allied to that which we presented last week. This beast with two horns

Causes the earth, and its inhabitants, to worship the first beast. Among church writers there has been much query as to what constituted "the mark of the beast." When we were connected with the Baptist Church we were instructed that it was the institution of infant baptism, or the practice of sprinkling for baptism, these being papal innovations. We believe now as strongly as ever we did that these are indeed unauthorized by the Scriptures, and that they have no higher origin than the papal power, and are upheld by tradition. But we do not believe they constitute the mark of the beast. Last week we gave the testimony of the Church itself that the Sunday institution as a Christian festival or Christian Sabbath is regarded as the strong evidence of the power of the Church, even as the Sabbath of the Lord, the seventh day, is given in the Scriptures as the memorial or sign of the power of God as Creator. We shall now give other reasons for holding that the Sunday festival, the Church's rival of the Sabbath of the Lord, is the prominent subject of this prophecy.

Verse 12 says, he "causeth the earth and them which dwell therein to worship the first beast." There are many ways in which the dwellers upon the earth may do homage to the beast, but not many ways in which the earth, in distinction from its inhabitants, can be made to worship that power. Granting that sprinkling and infant baptism are of human origin, and rest solely upon papal authority, then they who practice them honor the power which established them in the Church. But while a part, and only a part, of the Protestant world do homage to the beast in that manner, it cannot be said that the earth itself is made to worship the beast by the same means. We have heard it advanced also, that the adoption of church creeds, which are too often made substitutes for the Bible, was the worship of the beast here spoken of; but that is open to the same objection which stands against the other theory. In that the earth does not worship.

There is but one thing in which this can be fulfilled. It is that institution which the papal power presents as the strongest evidence of the authority of the Church, namely, the Sunday-Sabbath. As a popular Catholic writer says: "The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the Church." God commanded that man should rest upon the Sabbath, in seed-time and in harvest. But now, according to an ordinance of "the Church" the land must be neither sowed nor reaped on the Sunday. The earth must thus do homage to the papal power. In this, and in this alone, can the prophecy be fulfilled. No other institution of Catholic appointment can meet the case. We may reasonably ask two things of those who dissent from this: 1. Show that the Sunday is to be observed by divine appointment. 2. Produce some institution, or something, wherein the earth, as well as them that dwell therein, is caused to worship that power. Here we have a most important prophecy, coming home to every one of us, in process of fulfillment by the enforcement of the Sunday-Sabbath, in Protestant-Republican America. True, it is mild and lamb-like yet, even in this; but the dragon spirit is fast asserting itself wherever the issue is made.

And this is the only institution of man incorporated into the religious belief of the world which, by general consent can be enforced by the civil power. Infant baptism is only partially accepted, and by those who accept it, it is not proposed as a subject of legislation. And this is true of every innovation in the church, except of the so-called "Christian Sabbath." Without a particle of Bible proof to sustain it; with the confession of its ablest advocates that there is no specific require-

ment in the Scriptures that it shall be observed; upheld by inferences, weaker than many advanced in favor of rejected Catholic dogmas; it is yet declared to be the very "foundation of our holy religion," and fairly elevated to the highest place of adoration by those who cannot at all agree upon the reason for doing so! And it is not only accepted by nearly the entire religious world as an important part of their faith and practice, but singled out from all other points of religion as an institution to be upheld and enforced by human law. And the rulers and politicians stand ready to do the bidding of the churches, and inflict penalties upon all who dare to have a conscience for themselves; whose religious convictions lead them to accept the commandment just as Jehovah spoke it.

The prophecy points out a persecution on this subject. But here we are met with a disclaimer on the part of those who clamor for laws to enforce the Sunday upon those who keep the seventh day. They say that there is no persecution intended; that no wrong can grow out of such laws; and that no one can have any just right to complain of their operations. But of all fallacies ever put forth by prejudiced or bigoted men this seems the shallowest. Thus, in the report of a meeting in Minnesota, published in the *Christian Statesman*, the meeting being held by an agent of the Religious Amendment Association, it is said: "The discussion was made doubly interesting by the opposition of a Seventh-day Adventist." Hence the issue between the parties was in the mind of the writer of the report. He says:—

"In reply to the objection that this movement, if successful, would oppress all who keep the seventh day as the Sabbath, it was lamented that any society of people bearing the Christian name should ally themselves with infidels in opposing Sabbath laws; that as they are not persecuted now by the operation of our statute laws on the Sabbath, neither would they be if those laws were secured by constitutional amendment; and that while the vast majority of Christian people observe the first day of the week as the Sabbath, that must be the day recognized by law, and any disadvantage suffered by those who keep the seventh day arises from the peculiarity of position, and not from any injustice in the law."

Now notice the spirit already manifested by this people.

1. They who obey the law of God just as he gave it, are classed with infidels as opposers of Sabbath laws! Surely, this is a modern definition of infidelity, for this is the amount of the charge. To oppose the law of man when it conflicts with the law of God, is infidelity; to set aside the law of God and substitute for it the law of man, and compel others to do the same, is loyal and Christian! In this manner the nation is to be Christianized.

2. They who observe the seventh day would not be persecuted if the Sunday laws were upheld by constitutional amendment; why? because they are not now. But the complaint of that party is that these Sunday laws are not now enforced; that they need constitutional authority for their enforcement; and that the present laws allow exemption in favor of those who keep the seventh day, which they say is wrong and demoralizing. And further, the *Christian Statesman* has explicitly declared that, when this amendment shall be procured, no one who does not keep the Sunday shall be permitted to hold any office under the Government! Here they contemplate an entire change in the structure of the Government, of turning it into a religious sectarian machine, and then affirm that there will be no persecution when that change is made, and for proof of their affirmation offer the fact that there is no persecution now, when the structure of the Government will not permit it! People who expect us to accept such reasoning are blind and bigoted enough to do anything.

3. When all is accomplished for which they are now asking, and those who keep the seventh day are by human law compelled to observe Sunday also, there will be no injustice done to them by the law; they will suffer by reason of the peculiarity of their position!!! Reader, note that passage in the above extract. The law under which John Huss was burned was not an unjust law. If you doubt this statement ask "the Church." The law was not calculated to hurt anybody; he suffered because of the peculiarity of his position! It was solely through his own obduracy that John Rogers was burned at the stake. They who caused him to be burned were pious people; loving Christians, zealous for the glory of God; they would not have injured a hair of his head if he had only changed his position! Why will not Seventh-day Adventists learn a lesson from history

and change their peculiar position so that the church will not be compelled to teach them as Gideon taught the men of Succoth? Judges 8:16.

If such is the blindness, the bigotry, the spirit already manifested among these "National Reformers," what may not be expected of them when they get the power in their hands? when the courts are compelled by the Constitution to decide religious questions according to the bidding of "the church"? When these things come—and come they surely will, for the current of public opinion is setting heavily in that direction—let all take notice that we have done our duty in warning the country of their coming, and of the consequences of uniting church and State by amending our National Constitution in such a manner as to make persecution possible.

One point more in the symbols of the prophecy we will notice, and then make our application on the compromise. When the image is formed, and the mark is enforced, it says the mark is received *in the forehead, or in the right hand*. The forehead is used to represent the intellect of man, as hand is used to represent power. The psalmist says he was delivered from the hand of the grave. There is no doubt about the use of these figures. This point in the prophecy brings to view two classes of Sunday-keepers: One composed of those who regard it as a religious institution; who observe it from their own convictions or profession of faith. The other, of those who keep it because the law, the civil power, commands them to do so. Intellectually, or as far as their own convictions are concerned, they care nothing about it. The former may well be represented in this system of symbols as receiving this mark—this distinctive feature of papal worship—in their foreheads; the latter, in their hands. It is with them a question of power solely; not at all of conviction or of worship. And the present agitation of the question of "Sunday in politics" is bringing the public mind up to the point where it will not be difficult for the people to take their stand; it is preparing them to act in conformity with this unrighteous decree whenever the time comes when it shall be enacted.

It will be noticed in Rev. 7:1-4, that a certain number are said to have the seal of God in their foreheads. And this, too, is received just before the day of wrath. Also in Rev. 14:1, the same number are said to have the Father's name written in their foreheads. These are triumphant, with the Lamb on Mount Zion. And yet again the victorious company, saved from the seven last plagues, Rev. 15, are said to have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name. This is the company of those who keep the commandments of God, and the faith of Jesus; who do not worship the beast and his image, nor receive his mark in their foreheads or in their hands. Rev. 14:9-12. It is to be noticed that *God's servants are sealed only in their foreheads*. But they who set aside the commandments of God are quite well satisfied if men receive the mark in their hands. Nominal worship of a human institution is, to them, preferable to spiritual worship in obedience to the institution of Jehovah. So it was when the beast power had the supremacy; they who presumed to follow the plain reading of the Bible in preference to the teachings and ordinances of the Church were considered guilty of the vilest heresy. And this kind of religion is being revived in the last days. "History repeats itself." An infidel who keeps Sunday is to be preferred to the most conscientious Christian who keeps the seventh day because God commands it! Reader, you know we are speaking truth to you. It is being demonstrated in every State; and soon it will be in every neighborhood. Next week we will take a brief survey of the whole ground, and give additional reasons for expecting to soon see a compromise of all interests in favor of Sunday.

ONE of the most devoted missionaries of this century recently died in London. Dr. Moffat went to southern Africa in 1816, and made the moral elevation of the Bechuanas the object of the work of his life. He thoroughly identified himself with them, living in their midst more than half a century. He translated the Testament and Psalms into their tongue, and had the happy privilege of seeing them changed from a wandering tribe to an agricultural people, many of them becoming Christians. David Livingstone, the African explorer and missionary, was son-in-law to Dr. Moffat. There is a lesson in such a life as his.

The Festival of Sunday Not of Divine Origin.

THE Bible speaks of the sanctification of the seventh day, but it never speaks of the sanctification of the first day. Gen. 2:2, 3. The Bible commands men to observe the seventh day, but it does not command them to observe the first day. Ex. 20:8-11. There is no passage in the Bible which speaks of the change of the Sabbath from the seventh day to the first day. There is only one passage in the Bible which speaks of a religious assembly on the first day of the week, and this was in the night time. Acts 20:7-11. It is not said that the disciples were accustomed to meet on the first day. We have therefore no reason to suppose that it was an apostolic custom to celebrate the first day as a sacred day.

How then has the day arisen to its present eminence and power? Not by divine authority certainly. Nor did it arise by a few efforts, or within a brief period, but it required a long succession of favoring events, and the period of many centuries in order that it should become what we now see it to be. The case of the festival of Sunday may be well illustrated by that of the pope. The sovereign pontiff and the festival of Sunday each arose from an obscure and feeble beginning, and each gained power and influence by slow and almost unnoticed advancement. We have shown that there is no divine authority for the first day of the week. It is not difficult to show that Christ did not ordain Peter to be sovereign pontiff, and that the apostles never recognized Peter as filling such an office. Yet there are many more passages in the New Testament that attach some degree of prominence to Peter than there are which even mention the first day of the week.

The existence of the sovereign pontiff with his claim to be infallible, and with his assertion that all the monarchs of the world must submit to his authority, is no proof that Christ ever appointed any man to such an office. Yet the pope asserts that he can trace his predecessors back to the apostle Peter, and this assertion satisfies the multitude that there have always been such priest-kings as the popes of the present century, though this is false.

In like manner the general authority possessed at the present day by the festival of Sunday is supposed to prove that the day must have been appointed by Christ, and must have come down to us from the apostles. Of course, as the New Testament contains no such appointment, it is necessary to rest the authority of the day upon tradition, as the faithful Roman Catholic uses tradition to uphold the power of the pope.

It is an evil omen with respect to any institution to find that it has been built up by fraud. It shows that it was not ordained of God, but that it comes from men; and it shows also that the men from whom it comes did not fear God. In the ninth century there appeared what were called the Decretals of Isidore, which were a collection of pretended decrees of the early bishops of Rome, showing that they claimed and exercised absolute authority over all men. Every word of this was false, but in the dense darkness of the ninth and tenth centuries the people believed these falsehoods and yielded to the usurpation of the popes. The fraudulent character of these decretals is now acknowledged by the most learned Roman Catholics, but the authority of the pope which they built up has never been surrendered.

There is no authentic mention of the first day of the week in the history of the church before the time of Justin Martyr, who wrote at Rome A. D. 140. But if the first day is to be traced back to the apostles by tradition, there must be found or created some earlier witnesses who mention the day. So we are told that Barnabas, who was the companion of St. Paul, bears testimony to the sacredness of the first day, and that his words must be as good as those of St. Paul. Thus in the epistle which bears the name of Barnabas it is said: "We observe the eighth day with gladness in which Jesus arose from the dead." This is quoted in triumph as positive proof of the sacredness of the day, and of the fact that the tradition in its behalf ascends to the apostles. But this epistle, like the forged Decretals of Isidore, contains in itself the evidence that it is a wicked fraud. Thus in speaking of the hyena this epistle says: "That creature every year changes its kind, and is sometimes male and sometimes female!" And so Eusebius, the earliest of church historians, and Mosheim, and Neander, the most distinguished of German church

historians, unite in the testimony that this epistle was never written by Barnabas. The first thing then in the tradition which supports Sunday is a fraud.

The letter of Pliny, the Roman Governor of Bythina, written about A. D. 104, is often quoted as saying that the Christians of that country were "accustomed to meet on the first day of the week." The letter of Pliny is used as the second witness in behalf of the Sunday festival. But this use of the letter of Pliny is a direct fraud, for he simply says that the Christians met on a "stated day." Bœhmer, a learned German writer, contends that this "stated day" must have been the seventh day. This is every way probable, for there is no ancient writer before the middle of the second century who speaks of religious assemblies on the first day of the week, or who even mentions the day.

The third traditional witness for first-day sacredness is Ignatius, the bishop of Antioch, about the commencement of the second century. But it is a remarkable fact that of the fifteen epistles ascribed to Ignatius, twelve are by the almost unanimous consent of scholars pronounced forgeries. The three that are supposed to be genuine say not one word concerning the first day. But one of the twelve spurious epistles, viz., the Epistle to the Magnesians, is by a false translation made to support the sacredness of the first day. The epistle speaks of living according to the Lord's life, *katā kuriakān zōā zōntes*, and this is translated living in the observance of the Lord's day. But the epistle uses not the word *hemeran*, day, but the word *zoen*, life. Thus the third traditional witness for the first day is nothing but the false translation of a fraudulent epistle. Modern historians assert that the Christians of the first century were unanimous in observing the first day of the week. But the only documents which purport to have been written prior to A. D. 140, which can be brought forward to prove the observance of the day, are the three which we have cited, and we have shown that each of these is used by fraud. J. N. A.

The Honor Due to God. No. 3.

WE notice briefly, in passing, the object of the tithe, and to whom it should be paid. From the statement in Lev. 27:30, "The tithe is the Lord's," we would naturally gather that it is to be used in his service; and if used in his service it must, of course, be given to his servants. From the instances of its use that are recorded in the Bible, it seems to have been designed wholly for the support of the ministry. Abraham paid his tithes to Melchizedek, the priest of the Most High God. Under the Levitical law the tithe went for the support of the tribe of Levi, who were engaged in work pertaining to the sanctuary. They, in turn, were to devote a tenth of what they received in tithes, to the support of the priests. See Num. 18:20-26. "All the tenth in Israel" is said to have been given to the tribe of Levi for an inheritance. The remaining nine-tenths was again tithed for charitable purposes. Num. 14:22-26; Deut. 26:12-14. This is additional evidence that the tithe was designed solely for the support of the ministry.

Whether or not a portion of the tithe might be appropriated to any other use than the support of the ministry, it is certain that the individual never disposed of his own tithe, further than to bring it to the treasury. When Nehemiah was restoring the worship of God, he cleansed the chambers of the temple, and brought in the holy vessels. Then he says:—

"And I perceived that the portions of the Levites had not been given them; for the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries [margin, store-houses]. And I made treasurers over the treasuries, . . . and their office was to distribute unto their brethren." Neh. 13:10-13.

That the tithe is to be brought to one place, and distributed from thence, is proved by Mal. 3:10: "Bring ye all the tithes into the store-house, that there may be meat in mine house." Every man is under solemn obligation to pay tithes, but no individual has any right to dispose of it according to his own notions. "It is the Lord's."

And right here we wish to emphasize the fact that, strictly speaking, we cannot "give" a tithe. We can-

not give what does not belong to us, and the tithe is the Lord's. Earthly Governments, in consideration of the protection they afford to the lives and property of their citizens, collect taxes for the support of their officers; but men do not speak of "giving" their taxes, nor do they usually take credit to themselves for liberality, when they have paid them. In God's government the same plan exists. In return for the protection and many blessings that God bestows upon his creatures, he demands a tithe of all their increase, which may be considered as the taxes of his Government. But let it be distinctly understood that the church levies no tax; the tax is levied by God himself, nor does he *compel* men to pay. Each one must decide for himself whether or not he will thus honor God. There is no compulsion; but the punishment for dishonoring God in this regard, though delayed, is none the less sure.

It is evident from what we have just said, that a man can by no means be called liberal merely because he pays his tithe, no matter how great it may be. The wise man says, "The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11:25. Now while it is true that blessings will follow the strict payment of the tithe, it is clear that that is not what is meant here, for paying tithes is not liberality in any sense of the word. This brings us to a brief consideration of

OFFERINGS.

In addition to their tithes, the Israelites spent much in offerings. There were special offerings, such as sin-offerings, peace-offerings, and thank-offerings. The name of each of these is sufficiently descriptive. For the law in regard to them, see Lev. 4; 5; 7. The point to be remembered is that these sacrifices cost something, the cost varying with the wealth or position of the one making the offering. Those ancient Jews had no idea that a man could profess to be a religious man for a score of years, and yet contribute nothing to the cause. And they really seemed to think that there was something disreputable in dead-head worship, even when they could worship for nothing as well as not. When there was a plague upon Israel on account of David's sin in numbering the people, the prophet directed the king to "rear an altar unto the Lord in the threshing-floor of Araunah the Jebusite." Accordingly David went up, and was met by Araunah, to whom he told his errand. "And Araunah said unto David, Let my Lord the king take and offer up what seemeth good unto him; behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The Lord thy God accept thee." 2 Sam. 24:22, 23.

Imagine now that you hear David say, How providential! Here is everything ready; I can worship God, and it won't cost me a farthing. But no; David had a better idea of what true worship is. "And the king said unto Araunah, Nay; but I will surely buy it of thee at a price." That, you say, was very natural; the king did not want to be under obligation to anybody. But it was not because he was averse to receiving a gift that he refused Araunah's offer; there was a principle involved. Here is his reason: "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." And the result was that "David bought the threshing-floor and the oxen for fifty shekels of silver."

We hear much about the superior privileges of the Christian dispensation; of the increased light that we enjoy. Very true; but do we realize the responsibility that these rich blessings bring? If the ancients had such exalted ideas of the sacredness and importance of the worship of God, what ought we to do? Do we appreciate the blessings that God is showering upon us without measure? Gratitude will show itself in a tangible form as well now as it would three thousand years ago. It is true that "salvation is free," but is it any freer now than it was then? Did the patriarchs and prophets buy their salvation with their tithes and offerings? Did not they obtain pardon for sin through Christ alone, as well as we? Most certainly. All that they could do or give would not purchase the pardon of a single sin, and this they knew; but they had a deep sense of the amazing love of God in holding out to them a free pardon through Christ, and their hearts overflowed with gratitude. Salvation is indeed free, but it has cost a price beyond the comprehension even

of angels, and when men begin to realize its value, they will not be anxious to avoid making sacrifices, but, with David, their cry will be, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." E. J. W.

A Happy Family.

IF any of our friends wish to see a happy family they can do so by calling at the student's home in Healdsburg, at the Healdsburg College. The new building was opened for the reception of students July 25, at the commencement of this term of school. It was dedicated Sunday, Aug. 5. The notice of this has already appeared in the SIGNS. Mrs. Mary Clement and Mary Chinnock at the present stand at the head of affairs in the house. Sister Clement's long experience in boarding-houses, and at the Sanitarium at Battle Creek, Mich., has amply qualified her for the position. The opening of the school being in the midst of harvest, there were many expecting to attend who could not then leave their work, so that there were but a few individuals who came to board at the new College building at the commencement of the term; but the family has been continually increasing by fresh arrivals, and its present number consists of about twenty-five. It was our privilege to stop with them for a few days, and to become somewhat acquainted with the students. During our stay not a dissatisfied expression did we see upon the countenance of any. The rooms of the building are large and airy, and all the surroundings present a cheerfulness and refinement which are elevating and ennobling in character. The social atmosphere seems perfectly free from anything like sharp criticism in word or act that is calculated to wound spirits or sadden hearts. It is a co-operative institution. The building being recently finished there is much clearing away of rubbish to be done, and other out-door work of like character. This is entered upon at 5:30 A. M. with a spirit of cheerfulness and zeal which we never saw exceeded in any family. The young men act as though it was their home; and they are anxious to see the ground set out with trees, cultivated, and artistically arranged.

All of this will be accomplished in due time, and the work will be done by the students. These improvements will give them employment much of the time till the next vacation. There will be useful trades introduced, such as printing, that those who desire to do so can learn to edit and write for the press, also to set up their own matter and print it themselves. Dress-making and other appropriate employments for young ladies will also be arranged as soon as circumstances will allow. There is considerable labor to be performed inside of the house. This is taken hold of by the young ladies in as cheerful a manner as any could imagine. They receive proper instruction from those qualified to give it. A desire to learn how to do the commonest work in the most approved manner is manifested by the students; and not one desires to be excused. They act upon the principle that that which is worthy to be done at all should be done well. All seem determined to elevate the standard of labor and all kinds of housework; and there is a prevailing sentiment in the family that no Chinaman shall come under their roof to perform labor. Not because of any prejudice against the Chinaman, but because they wish to perform the labor themselves. From half past five in the morning until the regular school hours, the hum of some tune, and the happy cheerful countenance which is met at every turn, speak louder than words that the exercise is taken hold of with cheerfulness, and there is real enjoyment in it. A few days' stay at the home would convince the most chronic grumbler that there is a better way to live than by feeding on imaginary difficulties and troubles.

They have morning and evening worship as regular as the offering of the morning and evening sacrifices. At the close of prayer one morning the students met by themselves, and in a few moments presented the resolutions which accompany this article. They requested that they be published in the SIGNS so that their friends might know their real sentiments after about two weeks' experience at the College home. They were signed by each student living at the home.

The school in other respects is also prospering. It opened with sixty-two students. The numbers have been increasing at the rate of over two a day; and at this time of writing there are eighty in regular attend-

ance. Others are expected soon. The prospect never was better for a successful school with respect to numbers than at present. All seem well pleased with the prospect. We passed through the College the morning we left. Nearly every student was engaged in Bible study. Two classes are in the Old Testament history and two in the New. The subject of one class the morning we were present was "Christ's Miracles." I never saw a greater interest in any Sabbath-school to learn all the particulars about Christ,—what he said, the meaning of the parables, etc.,—than was manifested in that class. And in each class there was the greatest interest in the study of the Scriptures. We could scarcely refrain our tears as we noticed the interest manifested from the child of seven summers to the young men and women in their different classes. A few of our friends from abroad were present at the dedication, and two of them before returning to their homes pledged the sum of \$5,000 each towards the \$25,000 fund, and felt that the work must go. These men have both left children here to attend the school. Their prayers and sympathizing words were of great encouragement to those who felt the burden of the school interests. They assured us that they would stand by the school with their influence and with their means. While relating the encouraging words of these brethren and what they had pledged, some of the professors turned their faces and wept to think how condescending God was to raise them up such friends, and of the responsibility that rested upon them. The brethren return to their homes to sell a portion of their real estate and raise this sum of \$5,000 which they pledged. There are others in this State with as true hearts, and we believe will do the same. The time has fully arrived when advance steps should be taken, and we believe that our brethren in California will not be behind in any enterprise that will further the cause of present truth. If there are those who doubt whether a school founded upon these principles can be successfully carried forward here upon the Pacific Coast; or whether the children would enjoy to labor a portion of each day to give physical strength, let them visit this school, and the most doubting Thomas will be convinced that there is no portion of the country that can furnish better and more intelligent young men and women than the State of California. And nowhere can a company of young people be found who enjoy this system more than does this company at Healdsburg.

WHEREAS, The opportunities afforded in the Hall for combining manual labor and school work, tend not only to give us the highest education and teach us practical life lessons, but also to give clearness of mind for study, therefore

Resolved, That we hereby express our thankfulness for these privileges, and our confidence that the principles embodied in the plans recommended by the founders of our school are right, and the discipline not only wholesome but pleasant.

Further Resolved, That as we have experienced some of the good results of this system, we heartily recommend it to our fellow-students, and to all who are desirous of pursuing their studies under the most favorable circumstances.

S. N. HASKELL.

A Mistake.

WHEN members of the church fail to report to the quarterly meetings, letters are sent out reminding them of the fact. These letters are intended to answer a two-fold purpose; to ascertain why they do not report, and to serve as reminders, that the person shall not be so negligent again.

The clerk of the Oakland Church has received a response from an absent member, containing the following words:—

"If the notice of regular church quarterly meetings had been sent regularly, I am sure you would have heard from us. We were negligent, and so were the church officers."

We must differ with the writer. The fact that we have "regular quarterly meetings" at stated times throughout the year obviates the necessity of sending notices. We have a large number of non-residents and absent members, and it is quite too much to ask the clerk to send notice "regularly," when every member knows the time and knows his duty in respect to it. There is no such duty devolving on "the church officers." And it is quite wrong to subject the clerk to the trouble of sending letters of inquiry. We hope that all our members will yet become so prompt that these inquiries will go out of use, as they ought to.

EDITOR.

The Missionary.

God Favors the Persecuted.

NOTWITHSTANDING God permitted such a terrible slaughter upon the people that inhabited the Waldensian Valleys, at times he wrought for them wonderful deliverances. "Do not condemn us without hearing us," said they, "for we are Christians and faithful subjects; and our Barbes are prepared to prove, in public or in private, that our doctrines are conformable to the word of God. . . . Our hope in God is greater than our desire to please men; beware how you draw down upon yourselves his anger by persecuting us; for remember that, if God so wills it, all the forces you have assembled against us will nothing avail."

These words were put forth in faith, and courage, and in hope that God would vindicate his own work and truth with his own people. However, they were useless words to those who had brought upon them such great destruction. The march of their persecutors before this had been a victorious, though not a glorious one; and the victories which they had gained were over those who were helpless, having fled to the caves and dens of the earth. Seven hundred men were dispatched from the main army which had been so victorious, to destroy, as they supposed, another company of Waldensian heretics, but this effort did not meet with such success. The ascent of the mountains on the north side, to reach the Waldenses, was a mere foot-path formed by the herdsmen. The soldiers of the papal legate, bearing their weapons, to be employed, not in venturesome battle, but in cowardly massacre, toiled up the ascent of this foot-path. Above them were pinnacles of rocks, below them was a terrible precipice. It was a winding path, and they were obliged to go single file. Away to the east was a green meadow, level as ocean. It was to this point that they were making their way. Sometimes they would climb on their hands and knees over some difficult rock.

While they were in this path, ambitious to begin their work, the Lord interfered in behalf of his people. After passing this place of danger, they rushed upon the people with a confident expectation that they would have but an easy task in destroying them. A battle was joined at the hamlet of Pommiers. "The weapons of the Vaudois were rude, but their trust in God, and their indignation at the cowardly and bloody assault, gave them strength and courage. The Piedmontese soldiers, wearied with the rugged, slippery tracks they had traversed, fell beneath the blows of their opponents. Every man of them was destroyed with the exception of one ensign. Of all the 700, he alone survived. He made his escape, and crept into a cavity which the summer heats had formed in a mass of snow. Finally cold and hunger drove him forth to cast himself upon the mercy of the men he had come to destroy. They received him generously, and pardoned this solitary survivor of the host that had come to massacre them." They sent him back to the main army to tell the tale.

The Waldenses still sought for peace, but their humble supplications were contemptuously rejected, and they were still given three courses either of which they could choose. First, come to mass; secondly, be butchered as sheep; or thirdly, fight for their lives. They decided to choose the latter. They took their kneading-troughs, their ovens, and their culinary utensils; they took their aged on their shoulders, and their sick in couches, and leading their children by their hand, climbed the hills and arranged themselves to fight for their lives. The bow was almost their only weapon of defense. The Piedmontese host pressed heavily after them. When they saw the danger which they were in, they fell upon their knees and cried, "O God of our fathers, help us. O God, deliver us." The God of battles heard their cry and granted them a glorious deliverance. Upon hearing their prayer, the leader, a bloodthirsty man of Mondovi, instantly shouted "that his soldiers would give the answer, accompanying his threat with horrible blasphemies." He raised his visor as he spoke, and at that instant an arrow from the bow of one of the Waldenses entered between his eyes and he fell to earth a corpse. Then they were driven back down the slopes, and the Vaudois descended

upon them like one of their own mountain torrents. Thus it pleased the God of their fathers to crown their efforts with success that day. They returned and met with their friends as the evening began to fall, to celebrate with songs on the heights where they had won it, the victory which it had pleased God to give them.

But their persecutors only burned with rage and shame at thus being defeated by these herdsmen. They reassembled their host, and again started upon their errand of blood. The Waldenses knew well how to traverse the mountains, and they had done this through rents in the mountains, and through long, narrow, and dark chasms, which led them to a place of security as they supposed; but their enemies found the entrance, and on they madly rushed. In this terrible defile the soldiers of the papal legate now marched. They advanced the best they could along the narrow ledge. It seemed impossible for their prey to escape them. No angel seemed to blockade the pass until they had fairly placed themselves in a terrible condition, providing God's providence should interfere in behalf of the innocent. Below them were a thousand feet of precipice, and above them was a cliff which could not be scaled, the only way to reach the Waldenses.

History says as they were wending their way around this mountain "a white cloud no bigger than a man's hand, unobserved by the Piedmontese, but keenly watched by the Vaudois, was seen to gather on the mountain's summit, about the time the army would be entering the defile. The cloud grew rapidly bigger and blacker. It began to descend. It came rolling down the mountain-side, wave on wave, like an ocean tumbling out of heaven—a sea of murky vapor. It fell right into the chasm in which was the papal army, sealing it up, and filling it from top to bottom with a thick black fog. In a moment the host were in night; they were bewildered, stupefied, and could see neither before nor behind, could neither advance nor retreat. They halted in a state bordering on terror." Some of the Waldenses went above them in passes with which they were familiar, and tore up large stones and rocks and sent them thundering down into the ravine. The papal soldiers were crushed where they stood. Others entered the chasm where they were and attacked them in front. Panic impelled the enemies to flee; but their efforts to escape from their position was far more fatal than the sword of the Vaudois, or the rocks that, swift as an arrow, came bounding down the mountain. "They jostled one another; they threw each other down in the struggle; some were trodden to death; others were rolled over the precipice, and crushed on the rocks below, or drowned in the torrent, and so perished miserably." One began to vent his curses on the "Waldensian dogs" and while the words were in his mouth, his foot slipped, and he rolled over the precipice and was carried away by the stream, and his body finally deposited in a deep eddy or whirlpool.

Of the 18,000 regular troops, and, it might be added, about an equal number of desperadoes, that entered upon this campaign "they left their bones on the mountains they had come to subdue; they were cut off mostly in detail," and but few ever returned to their homes. Thus from time to time God wrought for his suffering people, showing that there was a God that heard prayer, and one that delivered those who trusted in him.

S. N. HASKELL.

No Effort Lost.

NEARLY all of us are inclined to become discouraged if we do not see immediate results of our work as ministers or missionary laborers. No doubt this looking for immediate results comes from our judging spiritual things too much by temporal matters. We should remember that we are only sowers and tillers in the gospel field. God has charge of the harvest. "Paul may plant and Apollos water, but God giveth the increase." We may assist in the work, so as to hasten the harvest, and by faithful labor we may at last rejoice with the angel reapers around the throne of God. Incidents are continually transpiring that should give us courage to labor on, whether we see immediate results or not.

A few years ago one of our young preachers spent two weeks in a new place, preaching part of the time to three hearers—a husband and wife and their daughter. This winter Brother McClure

held a few meetings in another part of this county, and this same family were in attendance. They had moved here and now the wife and daughter, having meditated for years on what they first heard, joyfully accepted the whole truth after hearing a few sermons.

Another family whose friends, some of them now dead, had for years been occasionally sending them the SIGNS and tracts, attended a few of our meetings in Ferndale, and are now obedient to the last message.

Another, who had read the SIGNS more or less for years, through the kindness of friends, and had been a bitter opposer to the Sabbath truth, has yielded his heart fully to the precepts of the Most High.

In our daily visiting we find hearts that have been deeply stirred by the present truth, by reading only a few copies of the SIGNS. Wherever we go we find the way has been prepared for us by the missionary work already done. We find it easy to sell books and take full subscriptions for the SIGNS; and we find friends among the people, who gladly extend to us the hospitalities of their homes, because we are connected with the people who have sent them the papers and tracts. Our hearts are filled with gratitude to God for present truth, and for such efficient means of spreading it, and for a people who are thus willing to help advance the work.

Labor on, dear brethren and sisters, the Lord is preparing the earth for the reaping time. Help to scatter the precious seed. Labor with a heart in the work. Do all you do heartily as unto the Lord. Labor cheerfully, patiently, and faithfully, and none of your efforts will be lost.

G. D. BALLOU.

Humboldt Co., Cal., Aug. 2, 1883.

Meetings in Vermont.

AFTER a pleasant sojourn of five months at the Sanitarium, at Battle Creek, Mich., we are happy to resume our efforts to do a little in the cause and work of God in our Conference, supplicating the throne of grace for heavenly wisdom to strengthen and guide in the work so solemn and responsible.

July 14, 15, we spent with the church in Jamaica. We had strength to speak to this people once each day. On Sabbath the ordinances of the Lord's house were celebrated. One brother was added to the church. The Sabbath-school here is, we believe, a blessing to both the old and the young. On first-day some business was attended to in behalf of the interests of the cause, hopefully looking forward to an increase of union and strength among the people of God here.

To the elders of this church, we affectionately exhort in the language of another: "Feed the flock of God which is among you; not by constraint, but willingly, . . . being ensamples to the flock." 1 Pet. 5:1-3. And let the dear brethren and sisters strictly observe the injunction of the same apostle, "Yea, all of you be subject one to another. And be ye clothed with humility," and union of heart, and growth in grace with addition of numbers may adorn this church.

July 21 and 22, we spent with the church of Irasburgh and Charleston, at Brownington. In addition to speaking the word of life here, we attended to the duties of the quarterly meeting. On first-day we baptized three young friends. One of these, a young lady, who is an approved school-teacher, testifies that she never felt satisfied that the first-day of the week is the Sabbath of the Bible. Some months since while away from home attending school where neither her associations nor surrounding influences would incline her to thoughtfulness on the subject of the Sabbath question, or to investigate this point, conviction settled upon her mind that if she would honor God by keeping all of his commandments, she ought to keep holy the seventh day. A few weeks from this time she deliberately decided henceforth to keep the seventh day as the Sabbath, as a duty incumbent upon a disciple of Christ, and expressed a wish for baptism, and church membership among our people.

Last Sabbath we spent at Wolcott, where we spoke to a little company. One of these was a sister from another State, who had not before heard a sermon on present truth for six years. Referring to her lonely condition for so long a time she expressed herself like this: "My Bible and the *Review* have been my study." She spoke with sweet assurance of her hope of life eternal.

The Bible, the SIGNS, the *Review*, and the *Instructor*, with other periodicals and publications to which we have access, are, though silent, excellent preachers. May the lonely ones, like this sister, trust in him who numbers the hairs of our heads; study his holy word, be found much in prayer (as all should be), and gather the truths of the gospel from those periodicals and publications which proclaim the near coming of the Lord and teach the work of divine grace in the Lord requisite to meet him, and though lonely they may grow in grace.

We feel thankful for the work which has been done in our State within a few months, in obtaining subscribers for the SIGNS on trial. It seems to us that new fields are thus opening for other reading matter, and perhaps for future labors of our ministers. Let us take courage in the Lord and faithfully do what we can.

A. S. HUTCHINS.

Barre, Vt., Aug. 1, 1883.

Cherry Valley, Illinois.

WE pitched our tent in this place, and have been holding meetings a little more than a week. The Lord has favored us with the very best of weather; and there seems to be little prejudice, for the people turn out *en masse*. They listen with profound interest to the prophecies. Yesterday, Sister Ida Ballenger gave a temperance address, at 3 P. M., to a tent full of attentive listeners. After the lecture, one old gentleman said to us, "I have heard a good many *men* lectures on temperance, but that beats them all." In the evening we preached on the subject of the sanctuary, to a tent crowded full of interested listeners. The people are intelligent. We have canvassed the town and obtained sixteen monthly subscribers to the SIGNS. Hope to get some permanent subscribers. This week we shall canvass the Law and Sabbath in the Third Angel's Message. Pray for us that the Lord will give success to his truth in this place.

T. M. STEWARD,

J. F. BALLENGER.

Aug. 6, 1883.

North Pacific Conference.

EAST PORTLAND, OREGON.—Our new tent is now pitched in a very pleasant locality, corner of G and 7th Streets.

Meetings commenced last Thursday evening with a fair attendance. The subjects considered have been the prophecies, signs of the times, and kindred truths. Notwithstanding meetings were being held all around us, last evening our tent was crowded by a congregation who listened attentively to the subject of the millennium. Scripture evidence was produced showing the last days of human probation to be a time of great wickedness and trouble, that evil men and seducers are to wax worse and worse. The blessed time promised when righteousness covers the earth as the waters now cover the sea follows the second coming of the Saviour. At this time the "former dominion" is restored, and He whose right it is takes and possesses the kingdom forever, even forever and ever.

The people all over the city are reading the SIGNS and tracts which are furnished by our colporteurs. We ask the prayers of all who desire that light shall shine and truth triumph.

August 6.

CHAS. L. BOYD.

Artesia, Los Angeles Co. Cal.

ELD. M. C. ISRAEL writes a line from Los Alamos, Santa Barbara Co. Aug. 9, in which he says:—

"I left the tent at Artesia last Friday. The interest and attendance were better than at Downey, the average being over one hundred. We were invited to visit people at their houses from the commencement of the meeting. The prospect looks favorable for good results. I am on my way north to get things ready for the camp-meeting."

"He who isn't content with what he has, wouldn't be content with what he would like to have."—*Averbach*.

MANY a man dreads throwing away his life at once, who shrinks not from throwing it away by piecemeal.

The Home Circle.

ON BROKEN PINION.

By the windy wiers of Weimar
A Child of Nature strayed,
Sweet piped the lark in the sunshine,
Low fluted the thrush in the shade.
But he found in the reedy morasses
A lark with a broken wing,
And he took to his gentle bosom
The weak and helpless thing.
He nursed it long and kindly,
And it sung its old sweet strain,
But the lark with the broken pinion
Never soared as high again.

He walked in the streets of Weimar,
When the winter stars, all cold,
Hung over the Ilm's dark waters,
Their mirrored lamps of gold,
And he found a youth, life broken,
By sin's seductive art,
And he spoke of Heaven's sweet pity,
And took him to his heart.
And the youth, to regain his honor,
Strove hard, and not in vain,
But the soul with a broken pinion
Never soars as high again.
—*Hezekiah Butterworth, in Christian at Work.*

Two Rich Men's Boys.

EVERY Jewish child, no matter how rich the parents may be, is taught a trade. A year or two ago a daughter of one of the Rothschilds graduated at the Normal School of Paris. She received a diploma which certified to her fitness to teach in any school in France.

Of course, she will not use it, seeing she will inherit millions of francs, but the principle which led to her gaining that diploma is one that Christian parents should adhere to in educating their children.

One of the blessed legacies of the "hard times" is that many young men and young women were thereby compelled to support themselves.

Some years ago there lived, in New York City, Peter Embury and Philip Hone. Both were rich men and had become so by their own industry. Hone was one of the *elite* of the city, and lived in magnificent style. He had several sons. They were "good fellows," but their "great expectations," aided by the indulgence of their generous father, indisposed them to active business life.

Mr. Embury was a plain, old-fashioned man, and lived in a wholesome but simple style. His boys were brought up to work and support themselves. One day the two fathers talked over their boys.

"Friend Embury," said Mr. Hone, "why is it that your boys are all smart and hard-working, while mine are good for nothing except to spend money?"

"Well, Philip," replied Mr. Embury, "you are fashionable, and move in fashionable society. You have brought up your children in that school. Like other rich men you had the mistaken idea of educating them to be 'gentlemen.'

"They lived with you. On your table were the choicest wines and around it the choicest company. They remained at the table for hours, drinking healths, instead of attending to business. You taught them to do nothing and to spend money. It is not strange that they are what they are."

"I see it, my friend," replied Mr. Hone; "but how did you train your children? You too are a rich man, and your sons know it."

"I brought up my sons to work," answered Mr. Embury, "and to take care of themselves. They all board at home and they pay their board every week, just as if they were strangers."

"If they need money I lend it to them and take their notes for the amount. When the notes are due they pay them. I don't let the fact that they have a rich father prevent them from supporting themselves."

"I live on good but plain food. Wine or liquor is never seen on my table. My boys have not, therefore, acquired drinking habits. I am not fashionable. I move in good society, but I live in no style. I inculcate honesty and goodness and self-reliance in my boys by my own example. I began life without a penny and took care of myself. I intend my boys shall know how to support themselves before they have any of my money to spend."

"Friend Hone, if you would rectify the mistakes you have made in educating your boys, you must begin by teaching them to be industrious, and to take care of themselves."

"I know you are right, my old friend," said Mr. Hone, with much emotion. "But your advice comes too late for me to profit by it. I have made a failure in my family." And the magnificent old gentleman turned sadly away.

It may be humiliating to our national pride, but we fear that no country can show so many "family failures" as ours—especially of late years.—*Youth's Companion.*

How the Kitchen-Boy Became a Bishop.

ABOUT two hundred and eighty years ago a clerk was wanted in the parish church of Ugborough, a little village of Devonshire; and one of the candidates was a young lad about sixteen years of age, who came from a neighboring village. But he did not get the place because of his youth. He was very much cast down. He was the son of poor, but worthy parents, and one of a large family of brothers and sisters. He said to his mother with a heavy heart, "I must not be a burden any longer upon father and you; I shall set out and find work of some kind or other elsewhere, and support myself."

So he bade farewell to his father and brothers and sisters, and, with a little bundle in his hand, he left his home. His mother went with him two or three miles of the way. When at length she was obliged to turn back, she knelt down with him at the roadside and asked God to bless him and go with him and keep him from every evil way. Then she took out some money and gave it to him for the journey. Then the two kissed each other, and, weeping, parted.

By-and-by he arrived at the city of Exeter. He went to the cathedral; he wandered about the streets; he called at the shops; but of all, to whom he applied that day, no one had work for him. At last he found himself standing at the window of a book-shop, looking at the rows of books on the shelves within. At that moment, happening to raise his eyes, he caught a glimpse of the cathedral; and the thought suddenly shot into his mind that there was a connection between these books and the cathedral. If he, poor though he was, could become learned in books, he might be worthy of a place some day in the cathedral.

It was a mere thought and soon passed away from his mind. He left Exeter and traveled on and on, till he found himself in Oxford. He knew nobody there. But, having passed through Exeter, and knowing that Exeter College was the one to which Devonshire students went, he knocked at the gates of that college and asked if they wanted a lad like him, for any work he could do. They did want such a lad as he. And in a short time he was employed to scour pans, to clean knives, to brush shoes, and in other ways to help in the kitchen.

John was a faithful servant, and soon became a favorite with everybody about the college. And, as he had a good many hours of leisure, he set himself to learn Latin and Greek. And by-and-by the dons going past saw the kitchen boy poring over loose leaves of grammars, and would ask him jokingly if he was reading Homer or the Latin poets.

But after awhile, one and then another gave up joking at the lad and went near him, and saw that by himself alone he had come very near to the reading both of Homer and the Latin poets. And then the dons took him away from the kitchen and made room for him in the classes of their college, and he became one of their foremost scholars, and one in whom they all felt pride.

And by and by John was made a "fellow," and then a professor of divinity, and for twenty-seven years he labored in that college as a professor and writer of books, where he had served as a kitchen boy. And at the end of that time he was made Bishop of Worcester, and therein proved the truth of the thought that shot through his mind, at the window of the book-shop at Exeter, that there was a way through books to a place in a cathedral.

Bishop Prideaux was never ashamed of his early trials. He kept the leathern clothes, in which he set out from his father's house, to his old age. He loved to visit the village in which he was born. He greatly loved his parents. In his kindness he would plan surprise visits. He would bring his doctor's scarlet gown and put it on to please them. He never tired of showing them reverence. Often he would say, "If I had got the clerk's place in Ugborough, I should never have been Bishop in Worcester."

He loved to think that his mother's prayers had

been answered in the happiest events of his life. And he did not think differently when the happy years came to an end, and years of disgrace and war came in their stead. Those who triumphed in that war drove him from Worcester, but he still felt and said, that all his life had been planned out for him by God.—*A. Macleod, D. D.*

Kisses on Interest.

A FATHER, talking to his careless daughter, said: "I want to speak to you of your mother. It may be that you have noticed a care-worn look upon her face lately. Of course, it has not been brought there by any act of yours; still, it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast, and when your mother comes and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face. Besides, you owe her a kiss or two. Away back, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadows she was always ready to cure by the magic of a mother's kiss the little, dirty, chubby hands whenever they were injured in those first skirmishes with the rough old world. And then the midnight kiss with which she routed so many bad dreams as she leaned over your restless pillow, have all been on interest these long, long years. Of course, she is not so pretty and kissable as you are; but if you had done your share of work during the last ten years, the contrast would not be so marked. Her face has more wrinkles than yours—far more; and yet if you were sick, that face would appear more beautiful than an angel's, as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face. She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands that have done so many necessary things for you will be crossed upon her breast. Those neglected lips that gave you your first baby kiss will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother; but it will be too late."—*Sel.*

Old-Fashioned Mothers.

THANK God some of us have had old-fashioned mothers. Not a woman of the period, enameled and painted, with her great chignon, her curls and bustle, whose white jeweled hands never felt the clasp of baby fingers; but a dear old-fashioned, sweet-voiced mother, with eyes in whose clear depth the love light shone, and brown hair just threaded with silver, lying smooth upon her faded cheek. Those dear hands, worn with toil, gently guided our tottering steps in childhood, and smoothed our pillow in sickness, ever reaching out to us in yearning tenderness. Blessed is the memory of an old-fashioned mother. It floats to us now, like the beautiful perfume from some wooded blossoms. The music of other voices may be lost, but the entrancing memory of hers will echo in our souls forever. Other faces may fade away, and be forgotten, but hers will shine on. When in the fitful pauses of business life our feet wander back to the old homestead, and, crossing the well-worn threshold, stand once more in the room so hallowed by her presence, how the feeling of childhood, innocence, and dependence, comes over us, and we kneel down in the molten sunshine, streaming through the open window—just where long years ago we knelt by our mother's knee, lisping, "Our Father." How many times, when the tempter lured us on, has the memory of those sacred hours, that mother's words, her faith and prayers, saved us from plunging into the deep abyss of sin. Years have filled great drifts between her and us, but they have not hidden from our sight the glory of her pure, unselfish love.—*Sel.*

I LEARNED that he that will be a hero will barely be a man; that he that will be nothing but a doer of his work is sure of his manhood.—*George Macdonald.*

THE power to do great things generally arises from the willingness to do small things.

Religious Notes.

—The income of the London Missionary Societies of all denominations amounts to some \$7,000,000. The Bible and Tract Societies add over \$2,000,000 more to this grand total.

—French Catholics take advantage of race prejudice to hinder the spread of Protestantism. Thus in France they attempt to prevent its success by terming it the "English religion."

—Rev. Dr. Peabody says of his own denomination, the Unitarian; "I verily believe that were a professed Parsee, or Buddhist, or Mohammedan to ask for a place on our list of preachers, room would at once be made for him, and pulpits be thrown open to him."

—The San Jose *Mercury* having spoken of "communication between the living and the so-called dead," the San Francisco *Alta* very pertinently inquires: "Does it doubt that the former inhabitants of the earth are really dead? Does it know any of them who have come back to deny it?"

—The editor of the *Independent*, in noticing a sermon, says that there is a feeling of unrest, a spirit of inquiry, everywhere at work. It is well. Thus saith the Lord: "Stand ye in the ways, and see, and ask for the old path, where is the good way, and walk therein, and ye shall find rest for your souls."

—As indicative of the growing interest in the Sabbath question, we note the fact that the American Sunday-school Union, in pursuance of the conditions of a bequest left it by the late John C. Green, offers a prize of one thousand dollars for the best popular work on the "Obligations and Advantages of the Sabbath." The manuscripts are to be sent in on or before October 1, 1884.

—Rev. Newman Hall says in the *Independent*: "It is difficult to imagine a congregation presided over by Paul, Peter, or James, with reserved seats for those who could pay high prices, including certain Jewish scribes or Greek sophists or spies who had secured sittings in order to study the new religion, listen to a fresh style of eloquence, gratify curiosity, or gather material for criminal prosecution; these, along with the wealthier converts, taking front seats, while others, poorer brethren, yet beloved of the Lord, chosen to be saints, stand at the door waiting for vacant places!"

—Mr. Beecher's latest is that he believes that "man is, as to his physical being, evolved from the animal race below him; but as to his moral and spiritual nature, is a son of God, a new element having come up in the great movement of evolution at the point of man's appearance." But no one need be astonished at any vagary that Beecher may adopt, since he says: "I feel that in the advance of science, which will inevitably sweep away much rubbish in the beliefs of men, a place may be found for a higher spirituality—for a belief that shall have its roots in science, and its top in the sunlight of faith and love. For that I am working." And so is Ingersoll.

—The *Christian Statesman* says: "Whether we view it in its relation to individual interests or the interests of the nation, the Sabbath question is one of the most important and most pressing issues before this nation at the present time." Thus far we are perfectly agreed with the *Statesman*. In another article it says: "All forms of human industry are linked together, and no common day of rest can be secured except by imposing its restraints impartially upon all." This is also true. We believe, however, that the Almighty has provided for the observance of a common day (not Sunday, but the Sabbath), and we see no reason to interfere with his Government. He will impose all necessary restraints in due time, without man's assistance.

—The retiring Moderator of the Synod of the Reformed Presbyterian Church, preached a sermon at its late meeting, in which the following excellent words are found: "The church should meet a man at its door with the Bible. Its terms of admission should be Scriptural. It has no divine right to make anything a condition of entrance that Christ has not made a condition of salvation, however much it may lay upon a man after he becomes a member, as it seeks his perfection. The man whom Christ fellowships is in the Church *de facto*, and he should be publicly received *de jure*. It is just as unscriptural to require too much as it is to require too little. It is not requiring too much for church-membership to demand what God requires as a condition for salvation. Christ makes the terms upon which men are admitted into the Church. He gives these in his word. We should keep to his word."

News and Notes.

—The value of American railways is \$6,300,000,000.

—In Berlin 124,000 children receive free instruction.

—Last week, 1,042 immigrants arrived in San Francisco by rail.

—A hundred warehouses have been destroyed by fire at Salmica, Roumelia.

—A Socialistic picnic at Chicago, on the 12th inst., was attended by 10,000 people.

—Over \$500,000 damage was done by a wind and hail-storm in Iowa last week.

—There was a violent thunder-storm in northern California, on the 6th inst., doing much damage to hay and grain.

—Two Norwegian barks came in collision off Dover, Eng., last week. One of them went down, carrying with her thirteen of the crew.

—It is reported that in a riot in a Russian town, August 3, against the Jews, many houses were destroyed and one hundred persons killed.

—A fire originating in the Kimball House, Atlanta, Ga., on the morning of the 12th, resulted in loss of property to the amount of \$1,000,000.

—The Austrian, German, and Turkish Governments are engaged in negotiations for the complete annexation of Bosnia and Herzegovina by Austria.

—Many telegraph wires have been cut in the East by strikers. Nearly 200 wires between New York and Philadelphia were rendered useless one day last week.

—The railroad telegraph operators have now been ordered to stop work. This will be a more serious affair than the first strike, as it will inconvenience the traveling public.

—It is stated that as some laborers were digging a well on a farm, five miles from Kansas City, they struck a large vein of silver ore, at a depth of twenty feet. Specimens assayed were found to be very rich.

—At a Baptist church festival in Camden, N. C., Friday evening, Aug. 4, sixty persons were poisoned by ice-cream, some of them fatally. Ice-cream is in danger of being abandoned as a means of spreading the gospel.

—The Sacramento (Cal.) city authorities have passed an ordinance licensing gambling, the only restriction placed upon the gamblers being that they must confine their operations to the upper stories of buildings, and not permit minors to play.

—A rain and hail-storm occurred near Council Bluffs, Iowa, on the 8th. It swept through a section two miles in width, beating down all vegetation. It is regarded as one of the most severe storms that ever visited western Iowa. Several lives are reported as having been lost.

—There was a terrible riot at Los Palmas, Mexico, on the 8th inst. The trouble occurred between the American and Mexican laborers employed at the terminus of the San Luis and Tampico Railroad at Los Palmas. Seven men were killed, three others fatally and ten seriously injured.

—The Produce Exchange of New York, at a recent meeting, adopted a resolution directing that a committee should be appointed to see if independent telegraph lines could not be erected throughout the country, for the joint use of the different Exchanges, thus freeing themselves from the telegraph monopoly.

—Several weeks ago the Common Council of Syracuse, N. Y., passed a resolution prohibiting the Salvation Army from parading the streets. One night last week the Army marched through the streets, shouting and singing, and the whole body were arrested. They were saved from jail by a friendly Alderman, who signed their bail bond.

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 I. 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.

Camp-Meeting in Nebraska.

It has been decided to hold our next annual camp-meeting and State Conference at Crete, Saline Co., twenty miles southwest of Lincoln. We sincerely hope that this choice will meet the minds of our people in this State, as it has been made with reference to the general interests of the cause, and to best accommodate the greatest number of those who shall attend.

The meeting will commence Wednesday, Sept. 19, 1883, and continue six days. Mr. J. C. Vickles has kindly offered us the free use of his pleasant grove, which is conveniently located on the bank of the Big Blue River, one-half mile northwest of the depot.

Very low excursion rates have been secured on the B. and M. and U. P. railroads, and arrangements have been made for special trains as they may be needed. Round-trip tickets will be sold from any point on the above-named roads, to people going to the meeting, on the following basis of rates: Where ten or more tickets are sold, one and one-fourth fare; twenty-five or more, one fare; fifty or more, three-fourths fare. Therefore at some of the principle points, the following rates will prevail: From Columbus and return, \$2.85; from Omaha and return, \$2.65; from Hastings and return, \$2.30; from Beatrice and return, 90 cts.; from Lincoln and return, 60 cts. Tickets good the entire time of meeting. Parties wishing to take the train at other points than those mentioned above, should write as soon as possible to Eld. A. J. Cudney, Fremont, Neb., stating about how many will attend from their locality, so the agent can be notified, and the lowest rates secured.

As these low rates of fare have been secured, we think it better for all who can, to leave their teams at home and come by rail. The expenses, in most cases, would be lighter—as we will have to pay for all hay used—and then all our time can be given to the meetings, instead of caring for teams.

We are determined, by the help of God, to make this meeting the largest and best meeting ever held in this State, and to this end we solicit your prayers and hearty co-operation. Commence now to prepare to attend. Talk to your neighbors about it, and try to get them to attend. *Bring your children*, with you. We hope and expect to see an attendance of several thousand persons.

There will be preaching three times each day in the English, German, and Scandinavian languages. The names of the speakers will be announced in the future. Those expecting to attend the meeting would better preserve a copy of this paper for future reference. The Crete Board of Trade makes us a donation of \$50 to help defray expenses.

A. J. CUDNEY,
GEO. B. STARR,
H. SHULTZ,
Neb. Conf. Com.

EARLY WRITINGS OF MRS. WHITE.

Comprising "Experience and Views" and "Spiritual Gifts Volume One," bound in one volume. This makes a neat and attractive book of nearly 200 pages, and should be read by old and young. The matter and the style in which it is presented are so interesting that no one who has read one chapter will forego the pleasure and profit of reading the remainder. Price, 75 cents.

Address, SIGNS OF THE TIMES, Oakland, Cal.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 16, 1883.

Time of Camp-Meetings.

MASSACHUSETTS, Worcester,	Aug. 22-28
VERMONT, Montpelier,	Aug. 30 to Sept. 4
MICHIGAN, Hillsdale,	Aug. 22-27
" Manton,	Aug. 30 to Sept. 4
" (State Meeting),	Sept. 25 to Oct. 2
IOWA, Algona,	Sept. 5-11
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
KANSAS, Southeastern,	" 20-30
" Eldorado, Butler Co.,	Oct. 11-21
MISSOURI,	Sept. 25 to Oct. 2
TENNESSEE,	" 27 " "
INDIANA, (Southern,) Farmersburg,	Sept. 12-18
" Bunker Hill, Marion Co.,	Oct. 1-10
ALABAMA, Choctaw Co.	" 4-9

FOR appointments, see preceding page, 371.

NOTICE dates of camp-meetings; some changes and some additions.

ELD. HASKELL will be in St. Clair, Nevada, Aug. 18 and 19.

WE add a name this week for \$5,000 on our \$25,000 call. Who'll be the next?

ARE you all reading the articles in the SIGNS on "The Honor Due to God"? Let all read them carefully before the camp-meeting.

WE are stereotyping tract and book pages, intending to do a larger amount of denominational printing than we have done heretofore. We are glad we have so good facilities to meet every demand that may arise. Scatter the light. The message must and will "run and be glorified." And it will bring us to glory, also, if we are faithful to it.

Departure of Sister White.

ON Sunday afternoon, 12th inst., Sister White took the Overland Express on the Pacific Central Railroad for the East. It is her intention to stop over next Sabbath in Battle Creek, and then proceed to the camp-meeting in Massachusetts. On Sabbath, Aug. 11, she gave a forcible discourse in the church in Oakland, on the first chapter, and the first verses of the second chapter of Zephaniah. This discourse was timely in every thought, and was well appreciated. On Sunday morning she met with us in our Office worship and gave us counsel and instruction which will not be forgotten. We confidently trust it will have its effect on the lives of all who heard.

Although Sister White has been some time in California, she has kept so steadily at writing at her home in Healdsburg that we have seen her very seldom, and the church has not been often favored with her personal labors. Indeed, her writing has so engrossed her time and attention that she has done comparatively little traveling and speaking in this State since the camp-meeting. But we never saw a time when her labor was better appreciated here than the present, and she never started on her eastern journey when more earnest and heart-felt prayers followed her, for both her safety on her journey and the blessing of Heaven to attend her labors.

Camp-Meeting.

THE time between this and our camp-meeting will quickly pass away. Do not put off the work of preparation. Eld. Israel wrote us Aug. 6 that he was on his way North to assist in making arrangements. Next week we will give the reduced rates of railroad fare. Some reductions have already been offered; terms will be made with others soon. With cheap fare, and in an excellent fruit country, almost all can afford to go. Our brethren in the various churches would do well to consider if there are not some of their members who would receive benefit from the meeting, and some who might be a benefit to the meeting, who cannot go without a little help. We want all the consecrated workers there. We are expecting an excellent meeting, and we intend to have it. Shall it be a good meeting to all of us? Come at the commencement, and stay until the close.

Tents and Camp-Meeting.

THOSE wishing to purchase new tents can have them made by writing to Pacific Press. A tent from common stripe, awning cloth, 12x16 ft., three-foot walls, can be made with poles, except pins, delivered upon the camp-ground for thirty dollars. White cloth, same size, cheaper.

Tents will be rented as heretofore. Prices from four to six dollars, or according to size and quality.

Fifty tickets will be sold from Woodland to San Jose and return for five dollars, round trip. They would all leave on the same train in the morning and go to the Oakland pier, and from the pier will take the train at 3 P. M. through Oakland for San Jose. The same number from St. Helena, over the same route from pier to San Jose, \$4.30. From Lemoore to San Jose and return, \$9.50.

Rates from San Francisco and Oakland to San Jose and return, over the same road, will be \$1.75.

Death of Miss Dr. Lamson.

THE following we copy from the *Review and Herald* of Aug. 7:—

"Friday morning, Aug. 3, the sad news was received of the death of Dr. Phebe M. Lamson of the Sanitarium, who had left this city only a few days previous to visit her relatives in Newfane, New York. Her disease was pneumonia, which speedily accomplished its fatal work. Her loss to the institution with which she was connected seems irreparable. Impressive and solemn memorial services were held at the Sanitarium in the evening of Aug. 3."

Sister Lamson was connected with the "Health Reform Institute" (now Sanitarium) in Battle Creek from the beginning of the work there in 1865. She was a devoted, faithful worker.

We learn also from the *Review* that the loss of life in the railroad accident in which Prof. Stone was killed was greater than at first reported. There were twenty-two killed, and several others have since died. Sisters Stone and Salisbury are both recovering.

Market St., S. F., Cable-Road.

The Market Street Cable-road improvement in San Francisco is completed and in working order. It is the most extensive of the kind in the world. The wire cables were manufactured by the Roebling Company's works in Trenton, New Jersey, the total length being twelve and one-half miles. This road starts from the Oakland Ferry and runs up Market, Valencia, and Haight Streets. It is a very desirable improvement to the city.

The Number Reached.

SEVEN years ago when special efforts were made to increase the circulation of the SIGNS by having our brethren take them in clubs, it was stated that with a proper effort there would be 20,000 copies taken. This has been repeated many times since; but with all the efforts made at that time and since, until last spring, the highest number reached was 11,000. It has now reached the golden number. We have issued during the past few weeks as high as 20,200 copies. We thank God for this, and take courage.

We now ask for 30,000 this coming fall, and 50,000 next summer. Why shall we not have them? Is not the world to be warned? Has not God's providence given us a pioneer sheet which should enter tens of thousands of homes that now know nothing of these truths? Why should not all of our presses at Battle Creek, Mich., and Oakland, Cal., be devoted to printing present truth? Were not these offices built for this purpose? Were not our brethren asked to give their money to erect these buildings in which to print present truth? Have they not been dedicated to this work?

We do not say that taking in job work in the past has been altogether wrong. It has accomplished two objects which are indispensable in the work before us. 1. It has brought together presses, and facilities, and educated individuals to do a large amount of work in a first-class manner, and on short notice. What could we have done with the rapid increase of the SIGNS during this summer, and our other denominational work, had we had to wait for facilities and experienced workmen to do this work? 2. It has given this printing-house a standing here among the business men. We are known throughout the Pacific Coast as a reliable,

first-class business house, and it is also known as a denominational printing-house. Both of these considerations were essential to the work which is before us. It is all right that we have done this work. But we are now ready to go forward with our denominational work as fast as the friends will give us the work to do by finding market for our publications.

We have the facilities for doing a great amount of denominational work. Our work is onward until the world is lighted with the glory of the mighty angel which is to come down from heaven. Rev. 18. We are thankful to God for present indications. We now want to turn the earnings of this office to the design of the stock-holders when they took shares in this institution and draw no dividends. At present we are paying a large amount of interest, and it requires the best talent and facilities to do outside work and then pay interest to many who have no special interest in the cause. Let there be \$25,000 immediately raised, as has been so nobly commenced, and take up these notes where the interest is paid outside of the cause of God, then turn the interest as an annual income to aid in qualifying men and women for the work which is the object of all of our institutions. This may be done in two ways. 1. Pay a teacher for giving special instruction in the Scriptures and missionary work. 2. Help those worthy poor to receive the benefit of this instruction. May the Lord hasten the time when all of the talents God has given us, and the facilities we have for printing, will be devoted to the one grand object of life, the furtherance of the cause of present truth.

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
Joseph Leininger.....5,000

International Tract and Missionary Society.

THE International Tract and Missionary Society was organized Aug. 13, 1874. It has furnished health and religious publications to co-operative missions and individuals in every State and Territory in the United States, and to every civilized nation on the globe. During 1883 it placed in free public libraries in this country over 6,000 volumes of standard religious books at a cost of over \$8,000, two-thirds of which was donated by other funds and the publishers. It has also placed valuable books in many libraries in England, and supplied reading-rooms with health and religious periodicals.

It has a free reading-room, No. 371, Third Avenue, New York City, where it will keep constantly on hand Health and Temperance publications to furnish co-operating missions and branch offices on the Atlantic Coast and in Europe. William J. Boynton, 200 East 27th Street, manager and city missionary.

It has also a free reading-room 316 Fremont Street, San Francisco, Cal., from which place all ships are visited which enter that harbor. Andrew Brorsen and H. C. Palmer, city missionaries.

Free reading-room at H Street, between Sixth and Seventh, East Portland, Oregon. Boston, Mass., J. R. Israel, residence Rowly, Mass. New Bedford, Mass., Mrs. Anna H. Bradford, residence Acushnet, Mass. The ship work at Liverpool, England, is under the charge of Geo. R. Drew, 40 Price Street, Birkenhead, Cheshire, Eng. Eld. A. A. John, 161 Wiltingham Street, Great Grimsby, Eng. At the above-mentioned places the public are cordially invited.

The society is sustained by the liberalities of friends of missions. Donations by draft or otherwise will be thankfully received and gratefully acknowledged by any of the above mentioned agents, or Miss M. L. Huntley, Secretary, South Lancaster, Mass., U. S. A.

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By ELD. U. SMITH.

AN EXPOSITION OF THE BOOK OF DANIEL, VERSE BY VERSE.

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

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