

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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COME HOLY SPIRIT.

COME, Holy Spirit! from the height
Of heaven send down thy blessed light!
Come, Father of the friendless poor!
Giver of gifts, and Light of hearts,
Come with that unction which imparts
Such consolations as endure.

The soul's Refreshment, and her Guest,
Shelter in heat, in labor Rest,
The sweetest Solace in our woe!
Come, blissful Light! oh, come and fill,
In all thy faithful heart and will,
And make our inward fervor glow.

Where thou art, Lord, there is no ill,
For evil's self thy light can kill;
Oh, let that light upon us rise!
Lord! heal our wounds, and cleanse our stains,
Fountain of grace! and with thy rains
Our barren spirits fertilize.

Bend with thy fires our stubborn will,
And quicken what the world would chill,
And homeward call the feet that stray;
Virtue's reward, and final grace,
The Eternal Visign face to face,
Spirit of Love! for these we pray.

Come, Holy Spirit! bid us live;
To those who trust thy mercy give
Joys that through endless ages flow;
Thy various gifts, foretastes of Heaven,
Those that are named thy sacred seven,
On us, O God of love, bestow.

—F. W. Faber.

General Articles.

Charles V. Against Luther.

BY MRS. E. G. WHITE.

ALEXANDER, the papal legate, clearly perceived the effect produced by Luther's speech. He feared, as never before, for the security of the Romish power, and resolved to employ every means at his command to effect the Reformer's overthrow. With all the eloquence and diplomatic skill for which he was so eminently distinguished, he represented to the youthful emperor the folly and danger of sacrificing, in the cause of an insignificant monk, the friendship and support of the powerful see of Rome.

His words were not without effect. On the day following Luther's answer, Charles Fifth caused a message to be presented to the diet, announcing his determination to carry out the policy of his predecessors to maintain and protect the Catholic religion. Since Luther had refused to renounce his errors, the most vigorous measures should be employed against him and the heresies he taught. Nevertheless, the safe-conduct granted him must be respected; and before proceedings against him could be instituted, he must be allowed to reach his home in safety.

"I am firmly resolved to tread in the footsteps of my ancestors," wrote the monarch. Thus he took his position, refusing to accept any light in advance of what his fathers had received, or perform any duty that his fathers had not performed.

He seemed to feel that a change of religious views would be inconsistent with the dignity of a great king. There are many at the present day thus clinging to the customs and traditions of their fathers. When the Lord sends them additional light, they refuse to accept it, because, not having been granted to their fathers, it was

not received by them. We are not placed where our fathers were, consequently our duties and responsibilities are not the same as theirs. We shall not be approved of God in looking to the example of our fathers to determine our duty instead of searching the word of truth for ourselves.

Were our fathers engaged in an evil work? We are not to do wickedly because they did. Were they devoted to a good work? We can imitate them only by performing our duty as faithfully as they performed theirs; by heeding the light granted to us as faithfully as they heeded that which shone upon them; in short, by doing as they would have done had they lived in our day, and enjoyed our privileges and opportunities. Our responsibility is greater than was that of our ancestors. We are accountable for the light which they received, and which was handed down as an inheritance for us, and we are also accountable for the additional light which is now shining upon us from the sure word of prophecy. The truth that has convinced the understanding or convicted the soul, by whatever means it may have been given, will judge us at the last great day. No one will be condemned because he did not believe that which was never presented to his understanding or urged upon his conscience. Said Christ of the unbelieving Jews: "If I had not come, and spoken unto them, they had not had sin; but now they have no cloak for their sin."

The same divine power had spoken through Luther to the emperor and princes of Germany. And as the light shone forth from God's word, his Spirit pleaded for the last time with many in that assembly. Had not this appeal been presented to their understanding, their sin had not been so great. But the truth had stood forth in direct and unmistakable contrast with error; therefore their rejection of it sealed their condemnation.

The emperor decides that he will not step out of the royal path of custom, even to walk in the ways of truth and righteousness. Because his fathers did, he will uphold the papacy, with all its cruelty and corruption. With this decision, his day of mercy forever ended.

As Pilate, centuries before, had permitted pride and love of popularity to close his heart against the world's Redeemer; as the trembling Felix bade the messenger of truth, "Go thy way for this time; when I have a convenient season, I will call for thee;" as the proud Agrippa confessed, "Almost thou persuadest me to be a Christian," yet turned away from the Heaven-sent message,—so had Charles Fifth, yielding to the dictates of worldly pride and policy, refused his last call from God.

Charles had announced his decision in the case of Luther without previous consultation with the diet. This hasty and independent act of the youthful emperor excited the displeasure of that august body. Two opposite parties at once appeared. Several of the pope's adherents demanded that Luther's safe-conduct should not be respected. "The Rhine," they said, "should receive his ashes, as it had received those of John Huss a century ago." In after years it was a cause of regret to Charles that he did not act upon this base proposition. "I confess," he said toward the close of his life, "that I committed a great fault by permitting Luther to live. I was not obliged to keep my promise with him; that heretic had offended a Master greater than I,—God himself. I might and I ought to have broken my word, and to have avenged the insult he had committed against God. It is because I did not put him to death, that heresy has not ceased to advance. His death would have stifled it in the cradle." So great was the darkness which came upon the mind that had willfully rejected the light of truth.

The proposition of the Romanists excited great alarm among the friends of the Reformer. And even one of his inveterate enemies, a duke of Saxony, denounced the infamous suggestion, affirming that the German princes would not tolerate the violation of a safe-conduct. "Such perfidy," he said, "befits not the ancient good faith of the Germans." Other princes also, who were attached to the Roman Church, supported this protest, and the peril that threatened the life of Luther gradually disappeared.

Two days were spent by the diet in deliberation upon the proposition of the emperor. Rumors of the designs against Luther were widely circulated, causing great excitement throughout the city. The Reformer had made many friends, who, knowing the treacherous cruelty of Rome toward all that dared expose her corruptions, resolved that he should not be sacrificed. More than four hundred nobles pledged themselves to protect him. Not a few openly denounced the royal message as evincing a weak submission to the controlling power of Rome. On the gates of houses and in public places, placards were posted, some condemning and others sustaining Luther. On one of them were written merely those significant words of the wise man: "Woe to thee, O land, when thy king is a child." The popular enthusiasm in Luther's favor throughout all Germany convinced both the emperor and the diet that any injustice shown him would endanger the peace of the empire, and even the stability of the throne.

There were many who loved and honored the Reformer, and wished to secure his safety, while at the same time they were desirous not to break with the Roman power. Hoping to accomplish this object, the German princes came in a body to the emperor to request time for further efforts for a reconciliation. "I will not depart from what I have determined," said he; "I will authorize no one to have any official communication with Luther." "But," he added, "I will allow the man three days' consideration, during which time any one may exhort him privately as he may think fit."

Many of the Reformer's friends hoped that a private conference would prove successful. But the Elector of Saxony, who knew Luther better, felt assured that he would stand firm. In a letter to his brother, Duke John of Saxony, Frederic expressed his anxiety for Luther's safety, and his own willingness to undertake his defense. "You can hardly imagine," he continued, "how I am beset by the partisans of Rome. If I were to tell you all, you would hear strange things. They are bent upon his ruin; and if any one evinces the least interest in his safety, he is instantly cried down as a heretic. May God, who forsaketh not the cause of the righteous, bring the struggle to a happy issue."

Frederic maintained a studied reserve toward the Reformer, carefully concealing his real feelings, while at the same time he guarded him with tireless vigilance, watching all his movements and all those of his enemies. But there were many who made no attempt to conceal their sympathy. Princes, barons, knights, gentlemen, ecclesiastics, and common people surrounded Luther's lodgings, entering and gazing upon him as though he were something more than human. Even those who believed him to be in error could not but admire that nobility of soul which led him to peril his life rather than violate his conscience.

THERE is nothing that so enlarges and expands the soul as an active interest in foreign missions. The idea compasses the globe and lifts the thoughts out of the region of selfishness into that of universal benevolence; besides, the sanction and the command of Christ is its impelling impulse.—C. H. Spurgeon.

The Principle as to Time in Sabbath Observance.

[In the discussion of the question of the Religious Amendment of the Constitution, the editor of the *Christian Statesman* went the usual round to show the impossibility of keeping the identical seventh day, and then, as usual, turned to arguing in favor of keeping Sunday! The following is from Eld. Littlejohn's reply to that part of his argument.]

WERE it not true that we had long since ceased to be surprised at anything which an individual could say when opposing the claims of the Lord's Sabbath, after having received the light concerning them, our astonishment at the position taken by the gentleman of the *Statesman*, in the foregoing article, would have no bounds.

To one who has followed him thus far in an elaborate argument, running through a series of nine communications, all for the purpose of establishing, from both Scripture and history, the change of the Sabbath from the seventh to the first day of the week, and the obligation under which all men are now placed to observe the latter instead of the former, it will be extremely difficult to explain, on grounds honorable to himself, this sudden repudiation of all which he has said in the past, while endeavoring to defend the newly-found theory of the observance of one day in seven, to the exclusion of any definite day whatever.

In his second article he says: "We are concerned here and now simply with the transfer of the Sabbath from the seventh to the first day of the week." In the third article, when speaking of apostolic times, he remarks again: "It was also seen that while the observance of the seventh day was not continued, another day of the week, the first, took its place as the stated day for religious assemblies and services." Farther on he writes again as follows: "On the last seventh day on which the disciples rested, according to the commandment, the Lord himself is lying in the tomb. The glory of the seventh day dies out with the fading light of that day, throughout the whole of which the grave claimed the body of the Redeemer. But the glory of the Sabbath of the Lord survives. It receives fresh luster from the added glories of the Lord of the Sabbath. 'The Stone which the builders refused has become the head of the corner.' It is very early in the morning, the first day of the week. Again, 'God said, Let there be light; and there was light.' The Sun of Righteousness has risen with healing in his wings. This is the day which the Lord has made; we will rejoice and be glad in it. The first day of the week has become the Lord's day."

But we must cease from our quotations, for there is no limit to expressions synonymous with the above. Not only so, but were additional proof necessary, by more ample extracts, it could be made to appear that the whole theory of his defense, as already declared, has rested entirely upon the change of the day from the seventh, which was observed till the death of Christ, to the first, which was honored especially by our Lord, by his personal appearance to the disciples on the first and second Sundays following the resurrection, and by the outpouring of the Holy Spirit on the day of Pentecost, with the especial view of teaching the disciples that it had become holy time; also, that they, grasping the moral of the lesson imparted by example, if not by positive precept, inculcated the doctrine of the change, and made it binding upon all.

If we are right in this, and the reader who has followed the debate thus far will unhesitatingly admit that such are the facts, then, of course, the gentleman is arrayed against himself in a manner most distasteful, no doubt, to his personal feelings, as well as disastrous to his polished logic; for to the mind of the merest school-boy it must be apparent that a change of Sabbath from one day of the week to another, involves the definiteness of the day thus honored; *i. e.*, if the first day of the week is now the Christian Sabbath because of the nature of events which transpired upon it in particular, then, of course, it occupies that position to the exclusion of all other days; but this utterly demolishes the seventh-part-of-time theory, which the gentleman has adopted, the very essence of which is, that there is now no superiority in days, and the individual is left free to choose any one which may best accord with his tastes or subserve his interests.

Here, then, we come to a dead halt. Which shall we believe, the nine articles of the gentle-

man, or the tenth, which is in direct conflict with their teachings? Should we go by the bulk of the testimony, then we must decide that there is a definite day, according to the conviction of our opponent. But if he still holds to that doctrine, then that which he has said against the seventh-day Sabbath, on the ground that the earth is round, and, therefore, that the Edenic Sabbath could not be kept in all portions of it, is deprived of all its force. For, assuredly, if he believes that God now requires all men to honor the first day of the week, the world over, then he must admit that it is possible for them to do so.

But if it is possible for men both to find and to celebrate the first day of the week, on a round world, then, beyond all dispute, the same process which will enable them to do this, will also qualify them to locate and to observe the seventh-day Sabbath. For it is just as certain as mathematical demonstration can make it, that in a week consisting of seven days, having found the first of the number, in order to discover the last, you have but to take the one which preceded the known day, or, if you please, count forward six days from the one already established, and you have the last day of the week to which it belongs.

So, too, with every objection urged in the communication. The one in regard to the difficulties which would be experienced in an attempt to keep the Sabbath of the commandment at the poles, is just as fatal to the first day as it is to the seventh. All this talk, also, in regard to the impossibility of preserving a correct count, and of the lengthening and shortening of the days, as the traveler passes from the east to the west, if it has any force at all, or even the semblance of force, must be met and answered equally by the observers of the so-called Christian Sabbath, with those of the Sabbath of the Lord. This being true, we might pause right here, and roll the burden on to the opposition. Having raised the dust which is blinding the eyes of the ignorant, yet conscientious, it would be but substantial justice for Sabbatarians to fall back and say to them, Take the field, gentlemen, and wrest from the hand of the infidel and the atheist the weapons with which you have armed them to be employed against you in the very work in which you are engaged; for, be it remembered that the children of this world are wiser in their generation than the children of light, and they will readily perceive the advantage which they have gained by such doctrines and difficulties as those to which the gentleman has called their attention.

This, however, we shall not do, but shall ourselves, in due time, strike at the very root of the error, in the interest of a definite and universal day of holy rest. Before entering upon this work, nevertheless, there is a matter which concerns Sabbatarians most deeply, to which attention should be directed.

The gentleman and his friends are pressing upon the nation the necessity of the Constitutional Amendment—contrary to his former declaration, in which he said there was no necessary connection between the Sabbath and the amendment. He now justifies our strictures upon the disingenuousness of his argument, by deliberately stating in the article before us, with an air of triumphant exultation, that, the amendment once secured, the Sabbath laws in this country will then cease to be a dead letter. By this he means, of course, that they will be carried into operation. But what are those Sabbath laws? They are laws enforcing the first day of the week, in nearly every State in the Union.

Now, we believe that what the gentleman says will be fulfilled; but right here is the proper place to offer a solemn protest. Will the gentleman fine and imprison my brethren and myself for disregarding the first day of the week, after having conscientiously kept the seventh? If so, we ask for the logic by which such a course could be justified, on the ground that the seventh-part-of-time theory is correct? Now, mark it, the object of the amendment is to make the Bible the fountain of national law. All the enactments of the Congress and all the decisions of the judiciary are to be in harmony with it. If, therefore, Sabbath laws are passed, they must be such as the Scriptures would warrant; for the Sabbath, be it remembered, which this movement seeks to enforce, is the one which the Bible teaches.

But, according to the last theory, the day which God now requires to be observed is not any one in particular, but simply one in seven, the individual being left to make the selection of the one

which he prefers thus to honor. Now, therefore, it is submitted that if God has given to man this prerogative of choice, then he has done so because this course was the one which commended itself to infinite wisdom, and no person or set of persons has a right to come between the creature and the Creator, depriving the former of rights which the latter has guaranteed to him. If the Bible Sabbath is indeed an indefinite one, we say to these gentlemen, Hands off; in the name of religion and the Bible you shall not perform a work which will do violence to a large class of conscientious citizens, and which, according to your own argument, is contrary to the doctrine of the Christian Sabbath, as laid down in the word of God. Be consistent with yourselves and your views of Scripture.

If, indeed, you are sincere in believing that Sabbatarians violate no divine law in the keeping of the seventh day, then we say to you in the name of charity, Why not allow them, so long as they are Christian men and women, and obedient citizens, to carry out their convictions of duty, without compelling them, by the appliances of persecuting legislation, to keep the particular first-day Sabbath which indeed you have chosen for yourselves, but for which you have now ceased to claim any special divine honor? To force them, either to disregard their own convictions of duty, or to keep two days holy, would be an act of despotism but one remove from that terrible bigotry which, in the Inquisition, resorted to the rack and the thumbscrew; not, indeed, to make men better Christians or better citizens, but to coerce them into the acceptance of institutions for which there was no divine authority.

A Scene in India.

THE following tender incident, related by A. H. Baynes, in a recent address, will touch a responsive chord in many a Christian heart. I shall never forget as long as I live that day when in the glow of the eventide, as the sun was sinking and as the mists were creeping over the land, I walked with one of our native brethren by the riverside, and saw a light in the dim distance, when he said to me, "Yonder is the only Christian in all that great town." Ten years ago he received Christ into his heart; his father and mother turned him out; his friends forsook him; his neighbors persecuted him, and all these years he stood his ground, scarcely getting food to eat. During all these ten years he maintained his Christian character, unspotted in the midst of the heathen around him, and the native brother said to me, "Now his business is reviving, because people say he sells the best things, and always means what he says." I entered his humble bamboo hut and sat down upon the ground by his side, and as I discoursed about his loneliness and his sadness, the tears sprang into his eyes, and he said, "No I am never lonely; for as Christ was with the Hebrew children, and as he was with Daniel in the lions' den, so all these years has he been with me."

"Lonely, dear Lord! how can I be
With thy sweet presence here?
Thy strength in weakness to make strong,
Thy hand to wipe each tear?"

Prevailing Prayer.

THE desire that simply flits across the soul, as the shadow of the cloud glides over the summer grass, is no true prayer. It must take hold of the spirit, and gather into itself all the energy and earnestness of the suppliant. The popular idea, indeed, is that prayer is a very simple matter; but, in reality, it is the highest exercise of the soul, and requires for its presentation the concentration of all its powers. The English prelate was right when he said that "no man was likely to do much good in prayer who did not begin by looking upon it in the light of work to be prepared for, and persevered in, with all the earnestness which we bring to bear upon subjects which are, in our opinion, at once most interesting and most necessary." So much as this must be evident from the phraseology of the Scriptures themselves. Observe the gradation in the terms, "asking," "seeking," "knocking." The "asking" is the lower form of requesting; but the "seeking" implies the activity of one who puts himself to the labor of a search; and the "knocking" refers to the continued opportunity that repeats its application until it is satisfied that there is no one in, or until the door is actually opened.—*Dr. Wm. M. Taylor.*

The Sacredness of the Sabbath.

THE first word of the Sabbath commandment appeals to our memory. "Remember," says the Lord, "the Sabbath-day to keep it holy." The great Creator knew that man would be liable to forget his "rest-day," so he says, "Remember." We should sacredly regard this great memorial of creation's King. This calm and peaceful visitor makes his weekly calls on the dwellers of this globe. He is not received alike by all. In many dwellings he is not permitted to enter. He calls but is unnoticed by thousands; they see him not.

At other doors he seeks admittance, but alas! he is met with a strong rebuff even by some who know of his approach. He only has blessings to leave, and yet he is repulsed.

Then does he not find a hearty reception anywhere? Ah yes, indeed. Go to the homes of those who are anticipating a visit from this resident of paradise. They know the time of his approach (at even, which is at the going down of the sun). The daily toils are ended, the earthly cares are laid aside, and all are ready to give him a sweet welcome to their homes. They can truthfully sing,

"Another six days' work is done;
Another Sabbath is begun."

Peace and quiet reign supreme in such a dwelling, and the inmates can say,

"Thine earthly Sabbaths, Lord, we love."

What a contrast is this to that home where the entrance of the Sabbath finds everything in confusion. He has called on them too soon. They tried to get ready to receive him, but the trouble was they did not begin soon enough, and when he came they were not prepared to greet him with song and praise. My brother, my sister, did you ever seek to prepare to meet an expected friend and fail in your endeavors? Doubtless you have. And at such times how you have been vexed, disappointed, and chagrined to think you did not get ready. Do you feel as badly when the holy Sabbath enters your dwelling and you are not ready for it? If not, there is occasion for coming a little nearer and drinking in more of the spirit of this sacred institution.

"And hallow my Sabbaths," saith the Lord, "and they shall be a sign between me and you that ye may know that I am the Lord your God." To hallow the Sabbath on our part is to sacredly set that day apart to its proper use. Not nine-tenths of it simply, but the day itself. Let us be careful to sacredly guard the day that belongs to God. He has placed it in our hands, not for us to use for our own personal pleasure or profit, but to keep it as a sacred memento, and not to desecrate a moment of its holy hours by secular acts that should have been performed before its commencement, or perhaps might remain till the Sabbath has passed.

The busy season of the year is upon us, and here we are all especially in danger of encroaching upon God's holy Sabbath-day. The Lord understood how this would be, and gave this instruction in speaking of the Sabbath: "In earing time [seed time] and in harvest thou shalt rest." Ex. 34:21. Thus at all times we are to revere this blessed rest-day.

Many of us can improve in this respect. Who of us does not enjoy being in a home when the Sabbath comes where all are ready for it? We all do. And angels of God are attracted to such places. Let us, as far as in our power, be prepared to meet them. D. A. ROBINSON.

Why Is Good Rejected?

WHY is the light which tends to life, both in this world and that which is to come, rejected? When man's interest is appealed to, as well as his reason, why is he not ready to follow truth and life? The laws of his nature, the laws of life and health, appeal to him in like manner as does the Spirit of Inspiration, Why will ye die? Both are unheeded, and why?

Obedience to revelation and obedience to natural laws both call for self-denial. A change is required that seems a great expense. And not only must false and injurious appetites and passions be denied, but the established customs of society forbid it. One might deny himself of hurtful indulgences, but how can he bear the thought of walking contrary to his friends and neighbors? That is the difficult point. Society is running in certain ruts; and though he sees the evil, it seems

too much to undertake the work of reform, for he sees no hope of correcting the evils in society, and therefore he will not undertake to lead out in the right way; and so he chooses to close his eyes to the light, and go with the multitude in the downward road to death. He wishes it were different—that all would do right. If everybody else would choose the way to life, he would. And so he waits for the world to get right, and does not lift a finger to get them right. He would go the right way, if all would; but the mass are in the road to death, and he thinks he can but go with them.

What the world wants is reformers. They need strong hands to lift them out of the false grooves of fashion, and set them in the right way. To do this requires those who will follow the truth, though they have to stand alone. They must advance from the rank and file, though they be exposed to the shots of those who fear to advance. But such have real worth, and will finally reap a rich reward.

R. F. COTTRELL.

The Strait Gate.

"ENTER ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13.

This scripture should not discourage any one who is moved upon by the Holy Spirit to become a disciple (or learner) of the Lord Jesus, for the Saviour says: "All that the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out." John 6:35. The great mass of the people will choose this present world and will not come to Christ. But it seems that many will seek to come to him in the wrong way; for according to Luke 13:24, many will seek to enter in and shall not be able. By reading to verse 28 we find that many will be astonished to find themselves shut out of the kingdom.

And in Matt. 7:22, 23 we read: "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." There are many ways in which professed Christians work iniquity. At the present time, as in the past, many make war upon the truth when it is presented to them. In that day will not a large number of the disappointed ones be those who held with an iron grasp to their errors, and persecuted those who received the truth? These scriptures, shutting the mass of mankind out of the kingdom and saving comparatively few, would be intolerable if the doctrine of the immortality of the soul were true. But the truth is the great mass will go into destruction, and the noble few go into the strait and narrow path of life. The words destruction and life are antithetic, or opposite in meaning. EPSILON.

Want of Reverence.

THERE have been ages—history denominates them *dark*—when men, enshrouded in superstition, shuddering amid the shadows, recognized the working of supernal or infernal power in all the varied phenomena of nature, and, filled with dreadful awe, abased themselves not only beneath "the hosts of heaven," but before "four-footed beasts and creeping things,"—a lizard or a toad.

It is perfectly clear to any casual observer in America that we at least have got far beyond that. We have swung to the other extremity of the arc; and though the most of us profess to believe in God Almighty, who is "glorious in holiness, fearful in praises, doing wonders," yet, so far from exhibiting such reverential awe as is becoming in his august presence, it is the rarest thing to see him treated even in his own house with anything approaching to decent respect. We remember the awe which he formerly demanded and inspired—Jacob at Bethel, Moses at the burning bush, Israel at the base of Sinai, when "so terrible was the sight that even Moses said, 'I do exceedingly fear and quake.'"

We remember the sudden smiting of Uzzah because, in an unguarded moment, he touched the ark with forbidden hand; and how, for a similar offense against this sacred symbol of God's pres-

ence, more than fifty thousand men of Bethshemesh perished. We remember how Isaiah in his presence-chamber became as a dead man before him, and how Daniel worshiped him as the "great and dreadful God," and how John was overwhelmed with the glory of his majesty, in the isle of Patmos; and then, with all these records fresh in memory, we repair on the Lord's day to the Lord's house.

It is the hour devoted to the study of the Bible lesson. We are at the threshold. But who are these that stand without? They must be the sons of Eli, or near akin to them, judging from their manners in the precincts of the sanctuary. You press through the group, your nostrils offended with tobacco smoke, your ears with jests unseemly. You might think this the entrance to a Bacchanalian club-house, if you did not know it had been dedicated to religious uses. You enter. "Holiness becometh thine house, O Lord, forever." Such is the motto inscribed upon the wall, but it seems to have made little or no impression on anything but the wall. Before the school comes to order, if indeed it ever does, there are loud and boisterous demonstrations, frivolous laughter, and general jocularity, which are often only slightly intermitted during the opening exercises.

While prayer is being offered, many, even of the teachers, gaze vacantly around, as if the prayer were no concern of theirs, as is probably the fact. And the singing is done with a ring and a swing, and a jolly sort of sleigh-bell jingle, as if it were the glee of a carnival carousal, instead of a sacred song of praise offered up by grateful hearts unto the God of Heaven.

After the discussion of the lesson, in which things sacred and profane, things serious and ridiculous, have been recklessly jumbled, the school is dismissed, and the scholars tumble about as though it were a week-day school just dismissed for a Christmas holiday. Nor are the scholars the only sinners against the sanctities of the day and place.

Even the officers think it not amiss to have a little "religious fun." If a Sunday-school address is to be made, the funniest man that can be found is the man to be sought; but such is his popularity, so great is the rage for fun, that it is difficult to secure his services unless you engage him months beforehand, in which case he will be likely to forget it, for which all good people ought to be thankful.

When even in circles professedly religious we listen to the quips and puns that are based upon the Scripture; when we mark the familiar and flippant way in which men pray, and the frivolous way in which they conduct themselves in the sanctuary of the Most High, and then think of the awful majesty of "the God of the Hebrews," the God of the Gospels, the God of the Apocalypse, we are ready to ask, Has God come down so much, or has man come up so much, in this nineteenth century of the Christian era, that the creature can afford to treat the Creator with such jocular familiarity, as if he were "altogether such an one as ourselves?" The fact is, this whole business of fun in religion is beginning to be serious; and, unless we are wise enough to consider our ways and reform our habits, to "stand in awe and sin not," we have need to fear that God will come and smite the earth with a curse, such as will turn our unseemly merriment into dreadful mourning.—Selected.

Confidential to Ministers.

MAKE no apologies. If you have the Lord's message, deliver it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner with too much thin soup. Leave self out of the pulpit and take Jesus in. Defend the gospel, and let the Lord defend you. Do not get excited too soon. Do not bawl and scream. Too much water stops mill-wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder is not shot. Thunder is harmless, lightning kills. Do not scold the people. Do not abuse those who do come to church because the lazy ones do not attend. Have a good time with those who do attend, and the others will hear of it and turn out to see what is going on.—Dr. King.

He who reports to you the faults of others is likely to report your faults to others.

An Atonement Consistent with Reason.

THE MORAL SYSTEM.

(Continued.)

By examining the foregoing points, it will be perceived that the acts of *abolishing the law*, and *pardonning the transgressor*, cannot in any case be united. One would be a nullity if both were attempted. This will be better appreciated when we consider the conditions under which pardon may be granted, and how the Government (which must ever be the first and chief concern) will be affected thereby.

§ III. PARDON SUPPOSES OR RECOGNIZES,

1. *The guilt of the condemned.* This is evident. To pardon an innocent man would be preposterous. Human Governments sometimes professedly do this, as when it is ascertained that a man, who is in prison for a term of years, is innocent of the crime of which he was convicted, the Governor issues a pardon as a means of his release. But it is a misnomer, and really an insult to the innocent man. The law should make provision for release from unjust confinement without subjecting a man to the disgrace of receiving a pardon when he had committed no crime.

2. *The power of government.* This is equally evident. To pardon is to remit a penalty which might be inflicted. It would be a mere farce to offer a pardon to those whom the Government had no power to punish.

3. *The justice of the law transgressed.* This is nearly parallel with the first proposition, and like it, evident; for to pronounce a man *guilty* is to say that he has *done wrong*. And if a violation of law be wrong, the law violated must be right. An unjust law is, in a moral view, a nullity. When a law is found to be unconstitutional, or a nullity, the prisoner under it is not really pardoned; he should be released from false imprisonment; and such release is of justice, not of mercy. But pardon is of favor. Thus it is clear that the justice of the law is acknowledged in the article of pardon. Now as pardon supposes the guilt of the prisoner, the power of the Government, and the justice of the law, in all these it may be made to honor the Government and vindicate its integrity.

But there are other principles involved. The act of pardon recognizes the *claims of law*, by recognizing its *justice*. Thus far it honors the Government. But the question still remains, Are those claims *satisfied* as well as acknowledged? According to a plain truth before noticed, the sinner ought to be punished; justice imperatively demands it. How then can pardon be granted, and *strict justice* be administered? In this case there will arise two conflicting interests; one of sympathy for the accused, leaning toward mercy; the other, strenuous for the integrity of the Government, leaning toward justice. How can these principles be reconciled? Can both parties be satisfied? Here is a difficulty; and this will lead us to notice the conditions or restrictions under which pardon may be granted with safety. For an indiscriminate, unconditional pardon is dangerous to the Government. Closely examining this subject we find

§ IV. WHAT THE GOVERNOR MUST DO IN GRANTING PARDON.

He must do one of the following things:—

1. *Disregard the strict claims of law and justice.* But this, of course, is evil in its tendency, giving license to crime, and favoring lawlessness, rather than restraining it, which latter must remain the true object of government. This, indeed, is the very thing we have all the time been guarding against. We cannot admit this, it being dangerous to the Government. Because if the claims of the law may be disregarded in one case, they may be in many—they may be in all; and then government is at an end. And if the executive sets the example of disregarding the claims of the law, others may thereby be led to follow his example, or all may; and the result is the same—lawlessness and anarchy. And all this from following the example of him who occupies the throne of justice! The very thought is, in the highest degree, abhorrent. Only one way remains possible by which pardon may be granted without trampling on justice, and endangering the Government; that is

2. *Make satisfaction to the law by voluntary substitution.* If the substitution be voluntary, so that

the substitute be satisfied, and the full penalty of the law be inflicted, so that the law and justice be satisfied, all must be satisfied—all conflicting interests and feelings must be reconciled. Let no one say, to oppose this, that such is not the case when pardon is granted in human Governments; for these are imperfect, and instead of conforming strictly to justice they can only hope to approximate it. The interests above referred to are *never* harmonized in human Governments. In these, if the prisoner is punished less than the penalty indicated by the law, then the law is deprived just so much of its due. In such case, justice is not reconciled or vindicated; it is suspended. All must see at a glance that the means herein proposed alone obviates all difficulties. Let us further examine its effects.

§ V. VOLUNTARY SUBSTITUTION,

1. *Recognizes the claims of law.* We have supposed substitution wherein all parties are satisfied—all conflicts reconciled. But if the law were unjust, if the accused were not really guilty of a wrong, the act of condemning would be tyrannical. There could then be no satisfaction, either to justice, or to the condemned, or to his substitute. Hence, to obtain the desired result, there must be acquiescence in the justness of the proceeding, which is a recognition of the justice of the law which condemned.

2. *It honors and maintains the Government.* It must be admitted that every infringement on the claims of law, every departure from strict justice, is a violation of common rights, and endangers the Government. Whatever honors and vindicates the claims of law and justice, tends to maintain the Government; and of course to vindicate personal rights under it. This voluntary substitution does, as has been shown.

3. *It dispenses mercy,* which could not otherwise be offered consistently with the great principles of right and justice. Hence, all the objects of government—justice and mercy, truth and love,—meet in this arrangement. This is precisely the idea of an Atonement—not a thing to be depreciated, as some have vainly imagined, but to be loved and esteemed, as a certain vindication of right and justice, and a beneficent dispensation of love and mercy.

In the examination of principles thus far we have found that the Atonement affects our relation to the Government in two respects, looking to the past and to the future. To the past, in that it frees from condemnation for past offenses; and to the future, in that it recognizes the claims of the law, thus binding us to future obedience to the law.

But some affect to discover no harmony between these objects, though it is plain that a proposed Atonement which should lose sight of either of these would fail to unite justice and mercy; it would leave the sinner condemned, or dishonor the Government. It may, however, be noticed further,

§ VI. WHY AN ATONEMENT IS NECESSARY.

1. *Future obedience will not justify the guilty.* To argue this seems hardly necessary, as it has been shown that justice and mercy meet in no way but by an Atonement. But some deny the *use*, by which it is presumed they mean the necessity, or justness, of obeying a law which will not justify the guilty. But the deficiency lies only in their own oversight. They make no distinction between justifying the *innocent* and the *guilty*. The innocent are justified by law; the guilty cannot be. But the innocent are justified by law only if they *remain* innocent; that is, if they continue to obey. While the transgressor, already condemned, is not freed from condemnation of past offense by future obedience. In this, no more is claimed than is settled as a principle of action in legal and even in commercial transactions. He who killed, last year, cannot offer in justification that he has not killed, this year. The judge has no right to listen to the plea of the thief, that he has not recently stolen, while the evidence of his past guilt is clear. It does not release a man from a past debt to pay for what he buys to-day. Present justice and present morality simply answer a present demand, leaving the past unsettled. But we have a question to ask to those who think it is not required to keep a law because it will not justify the transgressor. If the law condemns a thief, and he can only be cleared by pardon, does the granting of a pardon release him from obligation

to keep the law, and leave him free to steal thereafter?

2. *We have no ransom to bring.* The demand of the Government is *obedience*; and the duty is *perpetual*. Any cessation or suspension is a break in the chain that we cannot restore. We cannot on one day perform the duties of another, in such a manner as to suspend obligations on that other day. Presenting this idea on a moral basis purely, we will be better able to appreciate it. The obligation to love God with all our heart binds us every day of our life. Suppose we fail on one day, it would be absurd to say we could make amends by another day's obedience; for that would be to love God that other day *with more than all the heart*, so as to apply some of our superabundance of love to the past! Hence the transgressor could not save himself, even though he retained all his original strength to obey; but the following truth is well known:—

3. *We are incapacitated by immoral practices.* In this, appeal is made to the consciousness of every candid, reflecting mind. We all acknowledge ourselves to be subjects of temptation, and often find in ourselves a proneness to do that which our convictions forbid. If we allow ourselves to do wrong, these feelings become still stronger, and we are less able to resist the temptation. Wrong-doing becomes a habit, hard to resist or overcome. Thus, he who has a moderate desire to drink ardent spirits will find that desire greatly strengthened by indulgence; and it will finally, if indulged too far, bring him completely under its control. This is the tendency of all wrong-doing. Now we all feel conscious of having done more or less wrong; and it is but reasonable to say we have done more than we are conscious of, inasmuch as we have not been sufficiently tenacious of the right, nor very watchful to observe our own wrongs. And, according to the plain truth herein stated, we have become weak according to the wrong we have done, and so much the more need the assistance of a third party to set us right with the power we have offended.

An Atonement must not only unite justice and mercy, and reconcile the transgressor to the law, but the perpetuity and stability of the Government should be the *first* consideration, as they are first in importance in our relations and duties, because on them the perpetuity of all private relations and rights depends. We all assent to this, that public good should be held paramount to private interest. But these only come in conflict when we place ourselves in opposition to the Government. Hence, if our interest conflicts with the Government, which is the conservator of general rights, it is proved to be a *selfish interest*. For, had we honored and sustained the Government in our lives or actions, it would justify or sustain us; but if our rights are forfeited by disobedience, wherein is the Government to blame? Because the transgressor has sacrificed his own rights, it is not therefore reasonable to ask that justice be dishonored, and the rights of others be sacrificed for his benefit. As *right* should be the *first* consideration in all transactions, the interest of the Government, which is right, should certainly be held paramount to the good of the transgressor, who is wrong. Therefore, in making an Atonement, the upholding of law—the maintaining of governmental authority—should be held as of the first importance. This is the only manner in which an Atonement can honor the Government in behalf of which it is made.

By a single violation of law, we forfeit our rights and privileges; but by persisting in such violation, or inducing others so to do, and thus disregarding the authority of law, we take the rank of rebels or traitors against the Government. Our relation to the Government while we are in that position, and our relation to the means of our restoration, should be considered with great carefulness and candor.

§ VII. THE SINNER MUST ACCEPT, NOT MAKE, CONDITIONS.

This proposition must be evident to all, for

1. *Treason is the highest crime.* He who commits murder takes a life, but he who seeks to subvert the law, seeks the destruction of life's safeguard, of that which is to protect life by preventing and punishing crime. Hence, it is the aggregation of all crimes.

2. *The Government has the sole right to free therefrom.* By this is meant that the Government has

the sole right to dictate the terms or conditions by which rebels may be restored to citizenship. This is true, also, in regard to all crimes for which pardon is desired. And this right, Government ought to exercise. No criminal has any right to dictate the terms of his own pardon, or the means by which he may be restored to the favor of the Government. And no one who has any regard for violated rights, for down-trodden justice, for the sacred principles of law and order, could be willing to see the traitor unconditionally restored to place and favor. No Government would be safe pursuing such a course; neither could it command respect.

3. *He who will not accept the conditions is a traitor still.* If the Government has the sole right to dictate terms to rebels, which all must allow, then the transgressor can only change his relation to the Government by accepting those terms; and if he refuses to accept them, he, of course, persists in maintaining his position in rebellion. Or to substitute terms of his own would be no better, but rather an insult to the Government, a denial of its right and authority. If a criminal were to dictate how crimes should be treated, government would be a farce and become the contempt of honest men. Therefore two things must be required of a transgressor or rebel, which only can be accepted, to wit:—

1. UNQUALIFIED SUBMISSION TO THE LAWS WHICH HAVE BEEN TRANSGRESSED, AND,
2. A HEARTY ACCEPTANCE OF THE PLAN OR CONDITIONS OFFERED FOR HIS RESTORATION.

EDITOR.

(To be Concluded.)

The Sabbath-School.

Lesson for Pacific Coast.—Sept. 15.

ACTS 15: 32-41; 16: 1-34.

NOTES ON THE LESSON.

IMMEDIATELY after the council at Jerusalem, Paul and Barnabas returned to Antioch, accompanied by Judas and Silas, who were prophets, and delivered to the church the decision of the apostles and elders. After performing his mission, Judas returned to Jerusalem, but Silas chose to remain in Antioch. "Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also." V. 35.

AMONG the others who were at Antioch was Peter. This we learn from Galatians 2. At this time an incident occurred that ill accords with the Catholic dogma of the supremacy of Peter in the church. From Paul's statement to the Galatians we learn that Peter, in accordance with the decision of the council at Jerusalem, and with his practice before that time (Acts 11:3), mingled freely with the Gentiles, and ate with them. But as soon as some Jews came down from Jerusalem, "he withdrew and separated himself, fearing them which were of the circumcision." Gal. 2: 13.

This was not done for the purpose of saving a weak brother from stumbling, but from fear of the accusations which the Jews might bring against him. It was a slight manifestation of the spirit which had moved him to deny his Lord. His act was contagious, many of the Jews doing likewise, and even "Barnabas also was carried away with their dissimulation." "They walked not uprightly according to the truth of the gospel." Then it was that Paul "withstood him to the face," saying before them all, "If thou, being a Jew, livest after the manner of the Jews, why compellest thou the Gentiles to live as do the Jews?" Having thus fully exposed Peter's dissimulation, he showed that forms and ceremonies are lost in faith in Christ.

It is not likely that there were any hard feelings on either side. Paul simply did his duty, and Peter readily acknowledged his fault. But how can our Catholic friends harmonize this affair with the theory that Peter occupied the same position in regard to the early church that the pope of Rome does to the Catholic Church? Imagine Cardinal Newman addressing Leo XIII. as Paul did Peter. If he should dare to do such a thing, it is very certain that the pope would not take it so meekly as Peter did.

FROM the account of the dispute between Paul and Barnabas, Dr. Barnes draws the following lesson:—

"This account proves that there was no *collusion* or *agreement* among the apostles to impose on mankind. Had there been such an agreement, and had the books of the New Testament been an imposture, the apostles would have been represented as perfectly harmonious, and as united in all their views and efforts. What impostor would have thought of the device of representing the early friends of the Christian religion as *divided*, and *contending*, and *separating* from each other? Such a statement has an air of candor and honesty, and at the same time is so apparently against the truth of the system that no impostor would have thought of resorting to it."

WE have here an opportunity to test the value of mere apostolic example for any custom. Peter dissimulated, and Paul and Barnabas indulged in heated contention. Now many profess to base their observance of Sunday on the example of the apostles. To be sure they cannot prove that any of the apostles ever kept Sunday, since the Bible nowhere intimates that they did, but no matter; that does not affect the popular claim. They can point to *one* religious meeting held on Sunday, Acts 20: 7. and Paul was there. From this they build up the following: "The apostles kept Sunday (as we infer); the majority of the world now keep Sunday, therefore it *must* be right." Reasoning on the same scale, we derive this: "The apostles contended (as we *know*); an overwhelming majority of the world also dispute and quarrel to a greater or less degree; therefore quarreling is right, and we ought to engage in it." The truth is, it is not the apostles' practice, but their teaching, that we are to follow; and even their teaching would be invalid if it did not agree with that part of the Scripture that was already written. It is easy to find a precedent for any wrong practice, if that is all that is desired.

It would seem that one would need only to read the arguments in favor of infant baptism, drawn from verses 15 and 33 of chapter 16, to be convinced that that custom has no solid foundation whatever on which to rest. For instance, Dr. Barnes says on verse 15:—

"And her household." Greek, her house (*ho oikos autees*), her family. No mention is made of their having believed, and the case is one that affords a strong presumptive proof that this was an instance of *household* or infant baptism. For (1) her believing is particularly mentioned. (2) It is not intimated that they believed. (3) It is manifestly implied that they were baptized because she believed. It was the offering of her family to the Lord. It is just such an account as would now be given of a household or family that were baptized on the faith of the parent."

But what right has the Dr. to say, "household or infant baptism"? Is a household necessarily composed exclusively of infants? If "household" and "infants" are, as he implies, synonymous terms, then wherever the word occurs it means only infants, to the exclusion of adults, and that is absurd. A household is simply those dwelling under the same roof; and, although Dr. Clarke says, "We can scarcely suppose that the whole families of Lydia and the jailer had no children in them," we have known of many households in which there was not a child under ten years of age, and such cases were not considered remarkable. Dr. Clarke seems to have forgotten that although infants are children, children are not necessarily infants. We firmly believe in the right of children to be baptized when they are old enough to express a desire for that ordinance, but this is not infant baptism.

BUT, leaving conjecture, what warrant is there for saying of the household of Lydia that since "it is not intimated that they believed, it is manifestly implied that they were baptized because she believed"? Christ in commissioning the apostles said, "He that believeth and is baptized shall be saved." The apostles placed believing and baptism together, as is shown by Acts 2: 38 and 8: 37. John the Baptist also refused to baptize the unbelieving and unrepentant Pharisees and Sadducees. Matt. 3: 7-10. To suppose that they baptized any who did not believe, is to claim that they violated their commission. And even if they had done so, what profit would it have been to those so baptized? Christ said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The mere cere-

mony of baptism confers no blessing on any. For an unbeliever to be baptized is solemn mockery. Those who do not believe will be lost whether they have been baptized or not. The terrible delusion of the ancient Jews, and of the modern Catholics as well, was in ascribing virtue to a round of ceremonies performed without one thought of that which they symbolized. Protestantism has largely followed in the same path, and as a consequence the church is burdened with nominal professors, who have no just appreciation of the principles of the gospel, and who base their hope of salvation on the mere fact that they have been baptized.

AFTER all, Dr. Clarke, in his comments on verse 32, dares make no stronger statement in favor of infant baptism than that "it is *pretty evident* that we have in this chapter *presumptive evidence* that children were received into the church in this way," *i. e.*, by infant baptism, so called. One would hardly expect that that sage conclusion was preceded in the same paragraph by this statement concerning the jailer. "And it appears that he and his whole family, who were capable of receiving instruction, embraced this doctrine, and showed the sincerity of their faith by immediately receiving baptism." From this we conclude that the Doctor found it difficult to bring his reason and his prejudices into harmony.

We can only ask, in leaving this subject, Why do the advocates of infant baptism indulge in such absurd conjectures, which, as we have seen, often directly contradict the Scriptures, if they have any direct Bible authority to offer in support of the custom?

It is sometimes asked, "Why did Paul rebuke the damsel possessed of the spirit, since she told nothing but the truth?" We answer, For that very reason. Had she heaped abuse upon the apostles, it would not have been half so damaging to them. For (1) the Jews who were in the city would conclude from her testimony in favor of the apostles that they were moved by the same spirit that she was, and would therefore be hardened against the gospel; and (2) the Gentiles would also naturally conclude that the teachings of both were a part of the same system, and that therefore they had nothing to learn from the apostles. Her testimony was calculated to bring the gospel into bad repute. The truth always suffers more from the professed friendship of wicked men than from their enmity. A man who professes Christianity, and still lives contrary to its teachings, brings reproach upon it; and the more loudly he declares his belief, the more does the cause suffer. Christians may well rejoice when they are the subjects of calumny by wicked men.

THE only record we have of Paul's singing was when he was in the jail at Philippi, lying on the cold floor, his back bruised and bloody from the "many stripes" it had received. At midnight they "prayed and sang praises unto God." With what propriety he could afterwards exhort the Philippians to "be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God," and what weight his testimony must have had. He had set them an example of "rejoicing in tribulation." Without any misgiving he could say to them, "Those things which ye have both learned, and received, and seen in me, do;" and we are not surprised that the believers at this place were the most faithful of any of Paul's converts. They had prayed for light, before Paul was sent to them, and they did not refuse to accept it when it brought persecution.

THE good shepherd *leads* his flock; some under-shepherds think only of *driving* the flock. The good shepherd calls his sheep by name—their proper name; under-shepherds sometimes call them by harsh and ugly names, if they do not drive submissively. The good shepherd provides tenderly for the wants of his flock; under-shepherds often scramble for all that can be obtained from the flock, and leave them if the fleece becomes light.—*Methodist Recorder.*

SOME one has said: "To tell a lie, and then defend it with other lies, is like digging a cellar and making it large enough to hold all the dirt that is displaced."

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 6, 1883.

The Goodness of God.

"GOD IS LOVE." He is the same from everlasting to everlasting. With him "is no variableness, neither shadow of turning." Jas. 1:17. It is a serious mistake, into which many have fallen, to suppose that God has changed with the changes of man's relation to his Government; that he is different either in purpose or disposition in the fall of man, or in the changes of dispensations, from what he was from the remotest ages of eternity. Many speak as if God were only a *cool deliverator* in the work of creation, having no deep and earnest feelings of sympathy and love for his creatures; that he was but a *rigid lawgiver* in the Levitical dispensation; and that he manifested himself as *love* only in the gospel dispensation. Nothing could present a greater misrepresentation of the character of God than such a view as that. He has uttered words of strong reproof to those who think that he is such an one as themselves. Ps. 50:21. And in nothing is this error committed more than in representing him as changeable in character, in purpose, and in feeling.

God is love; he *always was* love. All his works have been and are done in love. When man sinned, it was the same that prompted his creation that prompted the institution of means for his redemption. The promise was made that the seed of the woman—who had been beguiled to her ruin—should bruise the head of the serpent, her deceiver. And from that time the loving Father multiplied instruction to lead the race into the knowledge of the great plan which he had devised to destroy the enemy and his works, and to restore man to the position unto which the Lord had appointed him in the beginning. And thenceforth the hope was held out in signs and symbols, in types and figures, of the coming of the hope of the world, the Anointed One. The altar, the sacrifice, the prophet, the priest, and the king, all announced, and all likewise represented, the promised Messiah.

And when the nations were multiplied, and all had chosen their own way,—“did not like to retain God in their knowledge,”—his love still followed them. He separated Abraham and his seed from the nations, to make them the special depositaries of his truth, missionaries to the world, the people among whom his knowledge might be perpetuated, and among whom the Lord's Christ should be revealed. With much anxiety this “chosen people” looked forward to the time when the *Deliverer* should appear. All their service took character from this hope: “*Christ shall come;*” the Lord's Anointed shall be revealed. This was the watchword of Israel through the ages.

But with the passing of centuries they grew weary of waiting. Many times they turned to their own way, and God left them to the power of their foes. Many calamities befell them. And when the “nation of fierce countenance” (Deut. 28:50) overflowed the land, they, as the nations around them, made an alliance with the conquering power, in hope of finding that peace and security for which they had not faith and patience to wait in the fulfillment of God's all-wise plan. God had purposed that Israel should “not be reckoned among the nations;” Num. 23:9. And so it was that the tie unto which they had consented became irksome. That to which they looked for relief became a burden. In their sorrow they longed exceedingly for deliverance, and came at length to make freedom from the Roman yoke the chief end of Messiah's coming—the object of their hopes and the burden of their prayers. As their hope degenerated to a worldly object, they became worldly in their religion. They longed for the restoration of the kingdom, but it must be by methods of their choosing, or in a way to gratify their ambitious desires. The Roman yoke was heavy upon them; but the bondage of sin, the corruptions of a fallen nature, and the carnal heart, they did not feel.

But God did not leave himself without witnesses. He gave abundant evidence of the time, and the nature

of the work to be accomplished by the coming of his Son. Born in obscurity, not as the kings of the earth, not in a manner to meet the minds of the ambitious and the worldly, Jesus had yet a heavenly host to herald his advent, and to sing, “Glory to God in the highest,” over his despised birth-place. Holy, waiting ones were inspired to announce that the infant Jesus was the hope of Israel, and a great prophet. John the Baptist was specially commissioned to formally present him to the people, and to declare that in his day the axe was laid at the root of the tree, and that the fruit of righteousness was required in order to find acceptance with the Lord and his Anointed.

In due time he appeared before the people. Instead of seeking the display and pomp of power, he was meek and lowly, and announced that the kingdom of Heaven was for the poor in spirit; and that such righteousness as that possessed by the scribes and Pharisees (who were revered of all the people for their supposed sanctity), gave no title to it. He told them that exalted positions in the church, a desire to be counted scrupulously pious, already have their reward in the praise of men, which they are seeking, and that they could not believe in him while they received honor one of another, and sought not that honor which comes from God.

To us in this day it looks marvelous that, with the prophecies so plainly pointing to his coming; with inspired ones then living who declared he was the salvation of God, the hope of Israel; with the testimony of John (in whose light they for a time rejoiced) that Jesus was the Lamb of God that taketh away the sin of the world; with the witness of the Spirit, which rested visibly upon him at his baptism; with the testimony of the Father speaking from Heaven, saying, this is my beloved Son; with the evidence of his own miracles, which seemed to put all doubt out of question,—we say it looks marvelous that Israel, the church of God, his own chosen people, should shut *their* eyes against all these evidences, and reject him, and even demand his shameful death. It shows the great danger of perverting or neglecting the words of the prophets, and of lowering our religion to a worldly plane so that it shall embrace exalted position in this world.

By wicked hands he was crucified and slain. In the bitterness of their disappointment his disciples, despised of men and fearing for their own lives, forgot the words of the prophets, and the instruction they had received from their beloved Teacher. Their hope was gone. He whom they had trusted should redeem Israel, lie in the grave.

“But God raised him from the dead.” Acts 13:30. With a revival of their joy in his presence, their hope was revived in the immediate restoration of the kingdom to Israel. Acts 1:6. But they were told that they must wait; that they must be his witnesses to all nations to gather out a people to the glory of his name. And he was parted from them, and returned to his Father in Heaven. Then was renewed by heavenly messengers the promise which he had made to them, that, after he has prepared mansions for them in his Father's house, *he will come again* and receive them unto himself. From that time his *second advent* was, to his longing people, “the blessed hope.” Titus 2:13. It was their hope of salvation. Heb. 9:28. They looked forward to it as the time when they shall appear with him in glory. Col. 3:4. When they shall be like him, and see him as he is. 1 John 2:4. When they shall receive a crown of life. 1 Pet. 5:4. When they shall put on immortality and triumph over death and the grave. 1 Cor. 15:51-55. When they shall be restored to the sweet companionship of their loved ones who had fallen asleep. 1 Thess. 4:13-18. And to “love his appearing” was made an assurance of receiving “a crown of righteousness.” 2 Tim. 4:8. All hope, all joy, all glory, clustered around the promise of his “*second advent.*”

But strange things were revealed to them. They were told that there would be an apostasy, and the church would go into a wilderness state; that not only by the irreligious and the profane, but by those professing to be his own church should his true disciples be persecuted unto death. And though “for the elect's sake” he would hold the persecution within bounds, and cause the truth to greatly triumph in the earth, yet even “in the last days” there will be such a declension from the paths of genuine piety that the love of many will wax cold, Matt. 24:12, and the power of godliness will be very generally denied by those who have its form; 2 Tim. 3:1-5; that they would join with the

world, even worse than did the scribes and Pharisees at the first advent, for they led only a cold and formal church, but here a cold and formal church will not only seek to be exalted in the present world, but will “eat and drink with the drunken,” and join the profane in scoffing at the doctrine of the coming of the Lord. Matt. 24:48-51; 2 Pet. 3:3, 4. Oh, sad day of formality and sin! Oh, unhappy church of God! to put away “the blessed hope;” to smite those who watch and wait for the coming of their Lord and who faithfully proclaim it “near, even at the doors,” Matt. 24:32, 33; who suffer that day to come upon them as a thief because they do not love his appearing.

But the mercies of God are unfailing. His word of truth is as firm as his eternal throne. Though all men should deny him he cannot deny himself. “God is love.” He is long-suffering, not wishing that any should perish (Revised Version), but that all should come to repentance. 2 Pet. 3:9. He has never done any great work for or among his people “but he revealeth his secret unto his servants the prophets.” Amos 3:7. He has never brought sore judgments upon the earth without sending a warning and giving the inhabitants a chance to escape. It was so in the time of the flood; so in the case of Egypt; so with Niveh; so with the nation of Israel, whom he would gladly have saved from ruin; and so it will be in the last days. He has commanded that an alarm shall be sounded before the great day of the Lord shall come. Joel 2:1. Messiah gave signs which should precede his second coming, whereby we may know when it is near, even at the doors. Matt. 24. He has revealed to his people that although the wicked will not understand (Dan. 12:4), and that day shall come as a thief upon the world and a world-loving church, even as the flood came unawares to those who did not accept the warning, his watching ones shall not be in darkness that that day shall come upon them as a thief. 1 Thess. 5:1-4.

As in the case of the first advent, so in that of the second. The Lord institutes sufficient means to warn the world, and so to leave all without excuse, and to comfort his people—to fortify them against the prevailing deceptions of Satan, to purify them, and to prepare them for translation. He gives them a series of messages, the last one the most stirring, the most terrible in its terms that the children of men ever heard or will hear. To his own chosen ones he reveals a plain duty, a shield from the coming wrath. Rev. 14:6-12. And because there is a time of trouble coming, such as never was since there was a nation, Dan. 12:1, with the special duty he bestows a most gracious favor—such as he bestowed at the first advent—to prepare his people for his appearing, he grants them “the testimony of Jesus,” which is “the Spirit of prophecy.” Rev. 12:17; 19:10. This was greatly needed at the first advent; much more will it be needed before the second. At his first advent he came to offer himself a ransom for the world, and to enter upon his work of intercession for man. At his second advent he will have left the throne of his priesthood, finished his work of intercession, and will come to redeem only those who are fully prepared, and to take vengeance upon the ungodly. Before he ceases his work of intercession, his people will need a special work done for them, Rev. 7:1-3; they will need the Spirit's gifts and power, to unite their hearts and their faith, to shield them from the power of Satan, and to be a “covering” in the time when the wrath of God in the seven last plagues is manifested. Rev. 14:9-12; 15:1-5. The long-suffering of God has long waited; his loving-kindness has been long insulted. Justice cannot always stay; blasphemers cannot always provoke him with impunity. But his “little flock” will be kept in the time of trouble.

Ever since the last message of Rev. 14 has been going to the world—the message which brings to light the commandments of God and the faith of Jesus, and which immediately precedes the coming of the Son of man to reap the harvest of the earth, Rev. 14:9-14—this most needed gift (1 Cor. 14:1-4), “the Spirit of prophecy,” has accompanied its proclamation. Thousands now living joyfully attest how precious it has been to them in their pilgrimage; and some have fallen asleep who passed away blessing God for the privilege given to the “remnant” of keeping the commandments of God, and having the testimony of Jesus Christ. Rev. 12:17.

There could seem to be no question as to how we shall receive that which God in mercy bestows. But he has spoken directly on that point to those who are waiting for his Son from Heaven. 1 Thess. 4 and 5.

Joyfulness in Tribulation.

THE Christian is called to suffer affliction. "In the world," says Christ, "ye shall have tribulation." John 16:33. The world does not love Christ. His religion is not in harmony with the pride, the luxury, the covetousness, and the wickedness of men. The Christian must deny himself of worldly lusts, and live soberly, righteously, and godly in this present world. But if he does this, he cannot avoid giving offense to those who take the opposite course. Cain killed Abel for no other reason than that the works of Abel were righteous and that his own were evil. 1 John 3:12.

But it is not the world alone that causes sorrow to the Christian. Satan, the prince and god of this world, moved by hatred toward God and Christ, and by envy toward the Christian, seeks to harass, to afflict, to discourage, and to destroy every one that fears and loves God. His power for evil in a world that is almost wholly under his influence is immense. The afflictions of Job are a remarkable illustration of the terrible power of Satan to trouble the people of God. See Job 1 and 2. The afflictions of St. Paul are another example of this. 2 Cor. 4 and 11.

St. Paul wrote Timothy that all who will live godly in Christ Jesus shall suffer persecution. 2 Tim. 3:12. He exhorted the brethren at Lystra, Iconium, and Antioch, telling them that through much tribulation we must enter the kingdom of God. Acts 14:21, 22. When St. John saw the vast multitude of the redeemed before the throne of God, he was told that these were they who had come out of great tribulation. Rev. 7:9-14.

But though affliction is the common lot of all who serve God, there is no cause that any should murmur against the providence of the Most High. All his ways are just and right. He has promised that all things shall work together for good to them that love God, so that in everything it is our duty to give thanks. Rom. 8:28; 1 Thess. 5:18. If the Israelites had not been so grievously afflicted in Egypt they would never have consented to leave that good land to go out into the desert and thence to invade the land of Canaan, full of powerful enemies. If David had not been so cruelly oppressed by Saul, he would have been in great danger of oppressing others when he came to the throne and possessed absolute power himself.

St. Paul says: "We glory in tribulations, also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:3-5. This is the happy result of tribulation if grace reigns in our hearts, and if we watch unto prayer. But if it be otherwise, then tribulation produces impatience, murmuring, and rebellion against God.

St. James says: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:2-4. The trying of our faith worketh patience if we look up to God for help in our anguish, and if we continue to remember that God sees us. Moses was able to endure because that by faith he saw him who is invisible. Heb. 11:27. Patience perfects its work in us by giving us great afflictions, and bidding us seek great grace. When we are in trouble, God is near us, though it seems to us he has forsaken us altogether. He suffers us to feel the fiery darts of Satan that we may call on God for grace. Every moment of such anguish is precious if we use it in seeking God, for he then communicates to us the infinite riches of his grace. His great object is to prepare us for a place in his kingdom; and as our dross must be consumed and our gold refined, he places us in the furnace of affliction that he may make us his peculiar treasure. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom. 11:33.

The case of Job teaches us that Satan cannot afflict us without the permission of God, and that he can go no farther in afflicting us than the limits which God fixes. Job 1:9-12; 2:3-5. The action of the Lord toward Job was full of mercy and grace. James 5:11. We know that God afflicts us in faithfulness. Ps. 119:75. We have therefore the utmost reason to have confidence in God in our days of anguish. We must never utter one word of murmuring against his providence. We must never cherish one feeling of impatience in our

hearts. The grace of God is sufficient for us, so that patience may have its perfect work. The goodness of God is infinite. Clouds and darkness are round about him, but justice and judgment are the habitation of his throne. Ps. 97:2. What we do not know now we shall know hereafter.

It is not enough even that we should possess our souls in patience in the hour of distress. It is our privilege even then to be joyful in God. The apostle bids us "rejoice in the Lord *always*," and he adds, "Again I say rejoice." Phil. 4:4. He writes to the Thessalonians: "Rejoice *evermore*. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:16-18. We can through the grace of God thus triumph. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17. Our sorrows will soon end in everlasting joy. So let us thank God and take courage.

J. N. A.

The Honor Due to God. No. 6.

WE have already noticed the temporal blessings that are promised to those who honor God in the matter of tithes and offerings. It may be said that there are those who have given liberally and yet are in somewhat reduced circumstances. There may be various reasons for this. It must be remembered that the payment of tithes and offerings is only a part of the honor due to God. Those persons may be neglecting some other duty equally necessary. But, more than all, we must remember that God does not settle his accounts every year; neither does he promise to pay entirely in this world's coin. There is a reward of a more enduring nature, of which we shall speak particularly.

Notwithstanding the fact that God's people are often "the poor of this world," they are never left to suffer in this life. Christ exhorts us not to be anxious in regard to what we shall eat, drink, and wear, significantly adding, "For your heavenly Father knoweth that ye have need of these things." So long as he remembers it, what need have we to fear. Then the Lord says: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:30-33. In the face of this promise, whoever spends time worrying or fretting shows his disbelief in God.

We should never forget that we are placed on this earth for no other purpose than to glorify God. See Rev. 4:11; 2 Cor. 10:31. Most people seem to think that the sole duty of man is to provide for himself, leaving God out of the question entirely; and even many who recognize the fact that God has claims upon them, think that "we must make a living." Not so; we must glorify God, and this must be our first, and, indeed, our only object; and since we cannot provide for ourselves, but must depend upon God for all our temporal supplies, it stands to reason that by serving him faithfully our prospect for a *continued* supply of at least the necessaries of life, is better than if we ignored him.

Christ's parable in Luke 12:15-21, shows what a man will lose by a failure to make the glory of God the first thing in all his calculations. What we have stated above agrees with the words of verse 15, that "a man's life consisteth not in the abundance of the things which he possesseth." This is illustrated by the case of the man whose barns were insufficient to contain the abundant produce of his fields. After considering the matter, he decides thus: "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

"A wise course; a prudent man," says the worldling. "But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" Foolishness, in the Bible, is but another name for wickedness. See Ps. 38:4-6; 107:17; Prov. 1:7, 32; 3:35; 14:9; Rom. 1:21-23, etc. What wicked thing had this man done, that he should be thus condemned? He had not defrauded his neighbor, for his wealth was due solely to the fruitfulness of his farm. Without doubt he had been counted an upright man in the community. But Inspiration says that the fool is he that "hath said in his heart, There is no God." That was just this man's position. He might not have been an infidel;

he may even have been a church member; but in all his plans he acted as though there were no God in the universe. He proclaimed more loudly than by words that he had no faith in God's power to protect. In his heart he did not believe in a kind, heavenly Father, and therefore he did not show any gratitude.

But the words of verse 21 are what should startle every one of us. After telling the fate of the rich man, the Lord says: "So is he that layeth up treasure for himself, and is not rich toward God." We may not be so successful in laying up treasure as was the rich man, and yet have the same desire. One says, "I am too poor to pay tithes; I am in debt, and it will take all I can possibly earn to meet my expenses." This is only another way of saying, "Who is the Lord, that I should obey his voice?" It comes from a failure to recognize that we are more deeply in debt to God than we ever can be to any man, and that his claim is paramount to all others. There are many other ways in which we can show that we know of nothing better than "getting on in the world" by "looking out for number one;" but we leave each to make the application for himself. But let this scripture ring in our ears: "So is he that layeth [or striveth to lay] up treasure for himself, and is not rich toward God." The lesson so forcibly taught by this parable is that he who would enter Heaven must first place on deposit there a portion of his earthly gains. The same thing is positively asserted by Paul in 1 Tim. 6:17-19.

This is more completely shown in the parable of the unjust steward, Luke 16:1-9, to a brief explanation of which we invite the reader's careful attention. To bring the parable more vividly before the reader, we quote it entire:—

"(1) There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. (2) And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. (3) Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship; I cannot dig; to beg I am ashamed. (4) I am resolved what to do, that, when I am put out of the stewardship they may receive me into their houses. (5) So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? (6) And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. (7) Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, take thy bill, and write fourscore. (8) And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light. (9) And I say unto you, Make to yourselves friends of [by means of R. V.] the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

The force of this parable is usually much weakened by the assumption that the steward provided for his future wants by defrauding his lord of a portion of the various amounts due him. But this is a misapprehension of the text. No lord would commend a servant for embezzling his property, nor call him wise for such a simple, easily-discovered piece of rascality. The lord knew what was due him, and would have arrested the steward, instead of complimenting him, if he had done what he is commonly supposed to have done. It was not for this transaction that he is called unjust, but for his unfaithfulness, for which he was discharged. What the steward actually did was this: Having ascertained how much rental was due from one man, he said to him, "You need pay only half of that; I will make up the rest out of my own pocket." And so he paid a part of the indebtedness of each of his lord's debtors, putting them all under lasting obligation to him. Here is where his wisdom was shown. He saw that the money which he had saved would support him but a short time, and then he would be destitute. So instead of hoarding up what he had, deriving a scanty living from it, and then becoming penniless, he spent it all at once, but in such a way as to insure his support for the rest of his life; for those whom he thus befriended would gladly receive him into their houses. See verse 4. Now for the application: Our Saviour exhorts us to make to ourselves friends by means of the worldly treasure that we have, so that at last we may be received into everlasting habitations. This will be done by giving to the cause of God, and to the poor. To some it seems the height of foolishness for a man to "give away" his earnings, but the result will prove that it is the only wise plan.

A little illustration will show how the children of

this world may be in their generation wiser than the children of light. Suppose that A and B have each the same amount of money, and that A knows that he will live forty years, while B has the promise of only ten years more of life. B invests his money in such a way that the principal and interest will keep him just ten years—till his death. A invests his in exactly the same manner, so that it also will last just the same length of time. Now which is the wiser of these two men? You say at once, "B; for although A has pursued the same course, he has not looked far enough ahead, and will finally become bankrupt." Now Christians have a knowledge of the world to come, a promise of everlasting life. But the worldling knows only of this world, and has no hope beyond this life. If, then, a Christian uses his money just as his worldly neighbor does his, making the same investments, and does not honor God with his substance, is he not by far the more foolish of the two? Certainly; for the worldling makes plans for all the time of which he has any knowledge, while the Christian, expecting to live through eternity, plans only for time, with every prospect of becoming bankrupt at last.

Let no one accuse us of teaching that men can gain a home in Heaven simply by the payment of a little money. This alone will avail nothing; but the Bible plainly teaches that without this no one can enter Heaven. And there is reason in this, as in all God's requirements. Although eternal life is the gift of God through Christ, it will not be bestowed upon us unless we gain the victory over our sins. God could not admit us to Heaven with our sins upon us, nor could we be happy if he did. But selfishness is at the bottom of all sin (See 2 Tim. 3:1-5), and no one can enter Heaven with the least taint of it about him. Christ is our pattern, and he was so unselfish as to give his life for his enemies. It is because we are so saturated with selfishness that we cannot appreciate pure unselfishness, as manifested by Christ.

Now the Lord desires to draw us out of ourselves, and lead us to think less of ourselves than of others, to be humble, to have the charity that "seeketh not her own,"—in short, to have us develop characters exactly the opposite of what the world admires. Denying ourselves, making sacrifices, tends to produce just such a character. At the same time, our interest in heavenly things is increased. "Where your treasure is, there will your heart be also." When we give to the cause of God, we have an interest in it, and thus giving quickens us spiritually.

In proof of this last statement, we refer the reader once more to the 3d of Malachi. After God, through the prophet, had denounced the sin of the people in withholding tithes and offerings, and had exhorted them to bring all the tithes into the store-house, and see if he would not increase their earthly store, and pour out a blessing till there would not be room to receive it, he almost immediately added: "Then they that feared the Lord spake often one to another." A natural consequence; men who invest in mining stocks, think and talk about mines; those who have their money in railroad stock, have their minds on railroads, and can talk of but little else; and, in like manner, those who have their treasure in the bank of Heaven, cannot do otherwise than talk of the security that is given. If any one will look about him he will become convinced that the zealous ones in the church,—those who can always be depended on as being at their post, on the right side of every question,—are not those who rob God in tithes and offerings.

But while it is a fact that those who do not fear God enough to render to him his due, do not speak "often" one to another, we know that they do *sometimes*. But to what purpose? Let us read the remainder of verse 16: "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Then the Lord does not hear and record the testimony of those who do not fear him, no matter how their lack of reverence is shown. See also Luke 6:46. This is a solemn thought, and should cause us all to search our ways. The last two verses of this chapter, it will be seen, are in harmony with the ideas advanced in this article: "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

We might multiply evidence on these points, but

these articles were not designed to be exhaustive on this subject. Enough has been given to show that our substance and the first-fruits of our increase are by no means the least among the means by which we must honor God. Do not think, dear reader, that you can atone for the neglect of one duty by the strict performance of another, or that God will lightly pass by any failure to give him the honor which he is so worthy to receive; and remember that these words of the Lord are as true now as when first uttered: "Them that honor me I will honor, and they that despise me shall be lightly esteemed." E. J. W.

Fifty Students More After Camp-Meeting.

THOUGH the attendance at the College during the first few weeks of the year is all that we could reasonably expect, there is room for fifty more students. We believe that this number is scattered somewhere in California, and should be here after the camp-meeting.

We have learned of quite a number of persons in middle life who intend to leave their farms and other business, to enter the College. Of course these men and women are not expected to enter our regular school-classes. Special classes in the Bible, and the common branches, and missionary work, must be formed for such, to meet their present necessities, and give them practical drill in the very work for which they desire to prepare themselves.

The teaching force now at the College is no more than sufficient to do the work for the classes already organized; it therefore becomes a necessity that some efficient help be secured to do the work for these special classes, which shall be formed immediately after the camp-meeting.

It has been arranged to spare Dr. E. J. Waggoner from the SIGNS Office to undertake this work. All must see that this is done at a great sacrifice to the paper; but it is thought that his services at the College, just at this time, devoted exclusively to preparing laborers for the field, will result in greater good to the cause than it would applied at the SIGNS Office.

The Doctor is a Bible student, a practical teacher, and is filled with the spirit of the great message. He knows just what preparation is needed by those going out to labor in the message in any capacity; and what is of equal importance—he understands just what instruction will secure them this preparation.

There is no doubt that the closing work of this message will be done principally by men and women who are now on their farms, and in their trades, and have but little idea that they shall ever have an important part to act in teaching the people. The College was established to help such to prepare. They should have practical drill, how to go from house to house with Bible in hand, and read the truths to the people, and to hold Bible-readings in neighborhoods where a general interest to learn the truth can be awakened. The instruction in missionary work will be adapted to the wants of those who cannot leave their homes to labor in the field.

To do this most effectually will require a familiarity with the Bible, a knowledge of general history, a decent respect for "the king's English," and withal a discretion in adapting their instruction to the circumstances and minds of those visited.

The instruction at the College for the Biblical students will embrace (1) How to conduct Bible readings, and a thorough drill in familiarizing the student with the matter to be chosen for such readings. (2) A daily exercise in Biblical history. (3) Practical exercises in the use of the English language. (4) Penmanship and letter-writing. (5) Elements of logic. (6) Physiology and Hygiene.

We trust that all interested in this instruction will not allow this opportunity to pass unimproved.

S. BROWNSBERGER.

Healdsburg, Aug. 30, 1883.

A RELIGIOUS exchange says of the Chautauqua Lake University, that it, "with its pervading tinge of religiosity, meets a popular want." Not too much "religiosity," but just a "tinge," barely enough to afford an esthetic flavoring, will satisfy the "popular want" very well.

DR. PENTECOST says that he once heard a sermon in Boston in which there were thirty-six literary quotations, and only three from the Scriptures, including the text.

The Missionary.

Sacredness of Vows.

THE subject of vows as presented in the Scriptures is one of great interest and importance. During the Jewish economy much was said upon this subject. But by no means did it originate with that people. One of the most remarkable vows on record is that of Jacob when on his way to Padan-aram, fleeing from the face of his brother Esau because he had deceived his father in securing Esau's birthright for himself. "And Jacob vowed a vow, saying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee. Gen. 28:20-22.

A vow to God is a solemn promise or pledge, and none but God can release men from these vows. Ps. 65:1. Vowing is obligatory not only upon the people of God but upon all those who have any of his fear before them. David says: "Vow, and pay unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared." Ps. 76:11. Every sinner who sincerely repents solemnly vows or promises God that he will sin no more; repentance implies this. If we make promises to our fellow-men because of favors received, or to be received, why should we not much more make promises to our Creator from whom we derive every blessing, as a token of our gratitude for his love and care manifested to us. David's experience was like many at the present day. When he was in trouble he made vows to God, but, unlike some, when God delivered him he kept them. "I will go into thy house with burnt-offerings; I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble." "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." Ps. 66:13, 14; 116:13, 14, 17, 19.

Particular instruction is given in the sixth chapter of Numbers concerning the Nazarite vow, and the closing words of that chapter are very striking when we consider that the mind of the inspired penman was at the time directed toward those who took this vow. It shows how God regards those who manifest an interest by making vows to him. "The Lord bless thee and keep thee. The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them." In the thirtieth chapter of Numbers we find the only circumstances mentioned in the Scriptures of releasing individuals from their vows. It explains the relation that vows to God sustain "Between a man and his wife, between the father and his daughter, being yet in her youth in her father's house," and shows under what circumstances the vow may become void.

When anything is given to God by a promise it becomes sacred, for Christ becomes surety for us to the father that we will make good that which we have vowed. And it can never afterwards be appropriated to other uses without robbing God and committing sacrilege. If it were a piece of land or a house, and the individual wished to retain it, giving its value, the priest valued it, and a fifth of the value was to be added to his estimation to be paid by him who retained the property. This would make their vow amply good and it would ever cause them to feel that there was a sacredness in that which was consecrated to God by a vow. See Lev. 27th chapter.

Moses, in Deut. 23:21-23, speaks upon this subject as follows: "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth." When under the influence of God's Holy Spirit, or when in trouble, or under any circumstances we make God promises, and then afterwards appropriate

for other purposes and question the propriety of thus promising, we displease him and will bring upon ourselves a curse instead of a blessing. "It is a snare to the man who devoureth that which is holy, and after vows to make inquiry." Prov. 20:25. The angels of God have made a record of it and of its acceptance on the part of God for Christ's sake. Solomon's words are very forcible upon this point. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands!" Eccl. 5:4-6.

The case of Ananias and Sapphira in Acts fifth chapter shows that it is no less sinful for vows to be broken in the present dispensation. We have the same God, and unfaithfulness is as sinful now as ever before. These persons had consecrated a certain piece of property to God, but after it was sold they agreed together to keep back a part of the price, probably thinking they had given too much, and brought only a portion and laid at the apostle's feet, saying they sold the land for so much. There was deception in this although in one sense it might be said they told the truth. But Peter said to Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land." "Thou hast not lied unto men but unto God." Both these individuals fell dead for so doing. God by this judgment showed how exceedingly sinful it was for men to do thus. It cannot be said that because we do not see such manifestations of God's displeasure at the present day it is not as sinful now as then. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. There is a time when "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Then will every man be rewarded as his work shall be. It will then appear that it has been no small matter to neglect to pay our vows, and to thus sin against God.

S. N. HASKELL.

Missionary Work at Healdsburg College.

It may be of interest to the friends of the College, and all missionary workers, to learn of the progress of the work in the T. and M. Society with which our students are connected.

During the last college year it was decided to hold the regular meetings of the society weekly as well as quarterly. Since that time, College students have constituted almost the entire membership and active working force. The zeal and interest which they have manifested are truly commendable, and the results of their labor highly gratifying. Even some under sixteen years of age have become active members, engaging with the others in mailing our publications, writing and receiving letters, and distributing reading matter.

Almost all of those who went out into the field to labor during the summer vacation, under the direction of the Conference, obtained their first experience in connection with this society. The success of their efforts, with the blessing of God, is already well known to the readers of the SIGNS. They rendered great assistance in raising up the company at San Jose, and many copies of "Thoughts on Daniel and Revelation" were sold by them during the summer.

Many interesting and encouraging letters have been received by the society since its organization, extracts from a few of which are here given. The following is from a letter received from a gentleman in Kansas, who had previously accepted our views on the nature and destiny of man. He writes:—

"Yours at hand. As to the books, I ask a little more time, as I have been extremely and unusually busy. Lately I have taken up Eld. Smith's 'Daniel' and perused it with interest. I have long wished that I might understand the true principle of interpreting prophecy. My mind has wavered between the literal and the allegorical methods. Latterly, since I changed my views on the state of the dead and the destiny of the wicked, I have inclined rather to the literal meaning of God's word. The Bible is too much of a fog-bank

on any other hypothesis. And the mystical nonsense that the meaning of the Scriptures was divinely intended to be hidden beyond all finding out, I cannot brook. I often think that your conception of the kingdom of God, as a thing wholly in the future and to be ushered in by a soon-coming Messiah, is verily so. In many respects my faith is confirmed in harmony with yours. I am willing to walk in the light when it dawns upon me. Pray for me, dear brother, that I may be directed of the Lord. If you do not need the books for awhile, I will read more, or will pay you for them ere long. Fraternaly yours."

The writer of the above is a prominent Baptist minister and editor of a paper.

Another writes: "I have received copies of your truly interesting paper, for which I return my sincere thanks. If I should leave this city, as I now contemplate, I will drop you a few lines. I will be glad to hear from you again, and to receive and read your excellent journal."

We have had, as a society, much to be thankful for, and feel full of courage and zeal in this glorious work. And why should not all feel thus who are engaged in the Master's vineyard? Have we not the sure promises of God upon which to rely? "They that sow in tears shall reap in joy." Ps. 126:5. "Blessed are ye that sow beside all waters." Isa. 32:20. "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

Healdsburg College, Aug. 30. C. C. RAMSEY.

Downey, Los Angeles Co., Cal.

WE pitched the tent in this place June 6, and have been laboring in this vicinity ever since. The tent has been pitched on two different spots, but the fruits of both efforts have been gathered into one company of twenty-nine members, who have signed the covenant, beside several others who are keeping the Sabbath. Brethren Reick and Morton have been active and faithful in visiting the people for miles around. A prominent Disciple minister challenged me for a debate on the Sabbath question. This discussion was attended by hundreds of people, and at its conclusion thirteen of the twenty-nine names now on the covenant were put down. I expect to baptize quite a company before starting to the San Jose camp-meeting. We feel like praising the Lord that so many witnesses for the present truth have been raised up, where three months ago there was not one. Pray for the work here.

E. A. BRIGGS.

Ferndale, California.

THE cause of present truth continues to prosper well in this vicinity. The enemies of truth have been doing more for its advancement than we could possibly do. The minister who last spring threatened to "expose Adventism" succeeded admirably last Sunday afternoon in exposing the weakness of the Sunday heresy. He advertised to furnish a Scripture command for first-day Sabbath observance, and also to read Scripture showing plainly that Christ and his apostles held religious meetings in the daytime of the first day of the week. Four or five hundred people assembled, and went away disappointed. Only two scriptures were read, Acts 20:7, and John 20:19.

When questions were asked and remarks made which showed the utter fallacy and weakness of his position, many left in disgust before the service closed.

Over twenty-five have embraced present truth at this date, and others are deeply interested. One excellent feature of the work is seen in the disposition manifested by those taking hold of the work, to labor for others. We have organized a Sabbath-school of thirty-seven members. This does not include all who have embraced the truth, as some live too far away to attend often.

Last Sunday steps were taken toward the building of a house of worship. Over six hundred dollars were pledged in about fifteen minutes. Many of the friends outside have expressed a desire to aid in the building of the house.

The work is onward in this county. All the friends of truth are of good courage. The testimonies in our social meetings give evidence

that the work is deep and genuine. The enemy is still working through his ambassadors, circulating false reports, etc. Next Sunday we review a new book which has just appeared on the Sunday question, entitled, "Which is the Sabbath, Saturday or Sunday? or, a Check on Adventism." The book is the weakest we ever read in defense of Sunday. Pray for the prosperity of the truth, dear friends, and labor as you pray.

Ferndale, Aug. 30.

G. D. BALLOU,
N. C. McCLURE.

Ohio Camp-Meeting.

THIS meeting is now just past. In several respects it was a good meeting; in others it might have been better. The business of the Conference, Tract and Missionary Society, and other associations, was done with dispatch and with harmony of feeling. The reports from the treasurers of the Conference, and Tract and Missionary Society, showed prosperity in both branches of the work.

The past year's work has brought quite a number into the truth, and I think four new churches were admitted into the Conference. The five ordained ministers, two licentiates, and seven or eight colporteurs, seem to be men of promise, and able to do effective labor.

Those who did the preaching had good freedom, and such subjects were chosen as were well calculated to lift the standard of devotion and interest in the cause to a higher plane. But from some cause the interest in the social meetings, and the seasons for seeking God, was not as deep and thorough as we had hoped to see. On the Sabbath there was a general move forward by upwards of one hundred, and, after a season of prayer, the work was carried on in the districts in the camp, with some success. This was taken up again on Monday, and twenty-four candidates came forward for baptism. The attendance on Sunday was quite large, coming up to about a thousand. Good order prevailed, and some success was made in canvassing for our periodicals.

The effort made to-day for the different missions in Europe, and for the International Tract Society, was successful to the amount of nearly \$2,000. On the whole this meeting gave courage and hope to many hearts, and they went home with new determinations to keep pace with the advancing message.

Aug. 21, 1883.

I. D. VAN HORN.

Maine.

I LEFT home July 13 to visit our churches and scattered brethren and sisters in Aroostook County. I have held meetings in Oakfield, Linneus, Houlton, Monticello, Bridgewater, Blaine, Presque Isle, Mapleton, and East Washburn. Five have been baptized and six united with our churches; \$138.52 have been pledged to buy a new tent to be used in the cause in this part of the State. There is not so much interest manifested in the tract and missionary work as there should be.

Two commenced the observance of the Sabbath last February by reading. The Lord is at work and precious souls are embracing the truth, although Satan is doing all that he can to prevent it. There has been a good outside interest to hear in nearly every place that I have visited, and many have acknowledged that we have the truth. May God help them to obey.

Houlton, Me., Aug. 14, 1883.

J. B. GOODRICH.

East Portland, Oregon.

A good degree of interest is still manifested in the meetings here, which have been continued without interruption since the 2d inst. Some have decided to obey God by keeping all his commandments, irrespective of consequences; while others, deeply convicted, are trembling under the cross, unable as yet to cast their whole burden on the Lord (who has promised to bear it for them), and move out against opposition, trusting in our kind Heavenly Father for strength in every time of need.

Oh, for wisdom from on high to know how to lead these trembling souls to the Source of all strength, and bring the work here to a successful termination.

Aug. 28, 1883.

CHAS. L. BOYD.

The Home Circle.

FATHER AND CHILD.

SOME trifling loss or wounding slight
Had grieved a little maid at play,
With heaving breast and clouded sight
She tries to wipe her tears away.

Still o'er the lashes slip the pearls,
And sighs the shadowed heart betray,
Till sudden purpose shakes the curls—
"Papa must 'ipe my tears a'ay."

A hasty flight to papa's side,
By papa's chair the footsteps stay,
An upturned face with cheeks undried—
"P'ease, papa, 'ipe my tears a'ay."

Then quiet sunshine fills the eyes,
And smiles all o'er the sweet face stray;
Back to her baby sport she flies—
"Papa has 'iped my tears a'ay."

We smile at children, but ere long
Some sorrow in our heart has sway.
We think that years have made us strong,
And brush the scalding tears away.

But quiv'ring nerves will not be still;
We cannot calm the soul's dismay;
And struggle bravely as we will,
We cannot wipe our tears away.

Then swiftly speaks the heart's appeal;
The shaken soul finds strength to pray;
Before our Father's throne we kneel—
"Father, wipe thou our tears away."

Oh, tender touch of God's right hand!
Oh, peace of God that comes to stay!
Safe in his sheltering love we stand;
Our Father wipes our tears away.

—Rev. Edward D. Eaton, in *Advance*.

Why I Pay Bills When Due;

OR, AUNT GRACE'S STORY.

"Oh, dear!" said Rose Howard, as she looked at the paper which the servant handed her. "That wretched girl is in a desperate hurry to send her bill for embroidery. Twenty dollars! just what I have saved to pay for the bonnet and gloves which I must have if I go to Mrs. Lorimer's reception. I did not expect this bill until I had my next month's allowance. Well, she must wait, that's all."

"I would not make her wait if I were you, Rose," said Miss Grace Rowan, looking up from her sewing.

"Why, it is only ten days," said Rose. "Papa always gives me my allowance on the first day of the month, and to-day is the twenty-first."

"Nevertheless, I would pay her bill to-day," said Miss Rowan, earnestly. "If it will be of any use to you I would rather lend you the money. I can probably do without it better than she can."

"Thank you, Aunt Grace, but that would not do at all," said Rose. "When papa consented to give me a regular allowance it was on condition that I should never borrow a penny of any one. But why are you so anxious that the bill should be paid at once? Do you know anything about this girl that you are so sure is in need of money?"

"No," said Miss Rowan, "I know nothing about her. It is only on general principles that I am speaking. Not exactly, either. If you choose I will tell you why I never delay a day in paying a bill sent in by a poor person, above all, a poor young girl."

"It is a story of the days when I was an elderly young girl, living at home with my parents," she said. "And the heroine of the story—you remember those flower-paintings which you have so often admired at my home, Rose?"

"Remember them, of course I do. But how did they come into your story, aunty?" asked Rose, lifting wide eyes of interest to her aunt's face.

"Only because the painter of those pictures is the heroine of it," said Aunt Grace. "Cara Hastings was her name. She was much younger than I, an orphan, fighting her way single-handed with the world. Pretty? Well, rather pretty, not very. She had a slight, graceful figure; dark, wistful eyes set in a small pale face; flexible, tremulous lips, and a profusion of soft, dark, wavy hair, which framed her broad forehead like a cloud.

"I met her first at the studio of a friend, and, in spite of the two years difference in our ages, we took a mutual fancy to each other. After that I was often at her studio, poor little bare place that it was. One room served for every-

thing—kitchen, parlor, studio, bed-room, yes, and reception room for her pupils. A broad lounge served for her bed by night, and one corner of the room was curtained off to conceal her toilet apparatus. Her cooking, such as it was, was accomplished upon a small kerosene stove, which, when not in use, she kept in her closet. A poor little place, as I said, but Cara was very happy in it. She loved her work, and she had one of those bright, happy dispositions which make their own sunshine. She often talked to me of her pupils, but the one of whom she spoke oftenest was Maud X. I knew the name well, for the father of this Maud was one of the most prominent clergymen in the city where we both lived. Every one respected him, irrespective of denomination. He was not only an eloquent preacher and a profound scholar, of fervid piety and blameless life; he was also a philanthropist, a reformer, prominent in the temperance cause, in the Society for the Suppression of Vice, in everything that was good and noble. Cara often spoke of him with enthusiasm.

"It is not only that Maud is such a darling, she said, but I feel it such an honor to be associated in any way with the family of such a man."

"All this was in the winter. Spring came, and everybody was leaving town. I did not go, although all my family did, simply because I did not care to. There is such a pleasant feeling and sense of solitude in a large city through July and August that I meant to put off my 'outing' until late September. Cara did not go away either, and we saw a good deal of each other. It was not an unalloyed joy to me, though, for, watching her, I saw that day by day her cheek grew paler and thinner, her step slower, and her eyes more feverishly bright.

"What is the matter with you, Cara," I often asked anxiously, but she only smiled and protested that nothing ailed her, that she was only a little tired with the hot weather. When fall came she would be herself again.

"I urged her to go out of town, or at least to come and stay for a while with me in our large, empty house; but no.

"I must work, you know," said Cara, "must work harder than ever now, that my pupils have left me for the summer. I could not work with you. My mind would be continually disturbed, and—no, no, my studio is much the best place for me."

"But why work so hard?" I said, "Why not take a holiday? Your lessons of last winter surely brought you in enough to enable you to rest awhile now. There were Maud X.'s lessons, which alone would bring you in a small fortune, you said."

"A small fortune? Yes, but small fortunes will not last forever," said Cara, slowly. "How do I know that I shall have any pupils next year? How do I know?"

"There was a short, sharp knock at the studio door, and a letter fell through the slit, upon the floor. Cara sprang to pick it up, glanced at the address, which I saw was in a masculine hand, and a faint flush tinged her pale cheeks. I turned away to look at a picture, while she tore open the envelope. When I turned back the flush had faded, and left her paler than before, her lips were quivering a little, and her eyes had a dim, hopeless look, which moved me sorely.

"Cara, you are not well," I cried. "Dear child, you must come with me. You shall do exactly as you please. You shall have a room with a north light and be alone when you like, and no one shall ask you a question. We will make excursions into the country, and you shall sketch while I read, and—"

"But Cara stopped me with a motion of her hand. 'No, no,' she said. 'I cannot come. Do not make it harder for me to refuse you by urging me. I must stay here—there is no other place for me.'

"Her tone was so decided that I felt it would be useless to urge her further, and sadly and reluctantly I left her. That night came the news of the severe illness of your mother, my only sister, accompanied with an entreaty that I would go to her. Of course I went by the first train next morning, leaving only a note for Cara, to explain my sudden departure.

"It was the first of August when I left the city, but September had come and well-nigh gone before your mother's health was sufficiently re-established to enable me to leave her.

"I saw your friend Cara Hastings to-day,"

said one of the family, as we gathered around the table for the first meal after my return. "I am afraid the poor girl is in a bad way. She was always fragile, but now she is shadowy. She has a settled cough and a hectic color. She looks very pretty, but I should be very sorry to see any dear friend of mine looking pretty in just the same way."

"I need not say that the next morning found me on my way to Cara's studio. It was all true. I knew it as soon as I looked in her face. She threw herself into my arms with a little cry of delight, which changed into a spasm of coughing, and I felt the slight form pant and quiver in my arms.

"Cara, dear child, what have you been doing to yourself," I cried in dismay. Cara smiled her own bright, cheerful smile.

"I have had a hard summer," she said, "but I shall soon be strong again. Now that it is all over I can tell you about it, but at one time I really thought that I should never live to do so."

"It was not a romantic story, for there was no love in it, and no tragedy, save as I plainly foresaw, looking in my poor Cara's face.

"I suppose I was rather extravagant in the spring," said Cara, "for I needed a good many things, and I knew that the money for Maud X.'s lessons would keep me all summer. Maud and her mother left town rather suddenly in June, and I did not know where they had gone. I sent my bill to the house, however, not doubting that it would be paid at once. I waited a month, and in the meantime my funds ran very low, and I found that the strictest economy was necessary. Do what I would, however, the money melted away like water, and at last, in despair, I resolved to write to Dr. X. It was a hard thing to do, but I did it, merely telling him that I had sent in my bill to Mrs. X. at such a date, and having heard nothing from her, feared that it had not been forwarded. It seemed to me that life and death hung upon the answer, yet I did not really doubt that he would send the money at once. His answer came one day while you were with me."

"I remember," I said briefly.

"There was no money inclosed, as I had expected," continued Cara. "He merely informed me that the bills for Maud's lessons and schooling were always settled by Mrs. X.; that the bill had been duly forwarded to her, and that no doubt she would settle it promptly upon her return in September. And I had just sixty cents in the world!"

"My poor Cara!" I cried, "what did you do?"

"Do? What was there to do?" said Cara. "Fortunately, my rent was paid for three months in advance, so that I was sure of a shelter, at least. For the rest, I lived for a month upon that sixty cents. Of course I could not afford to buy fuel, so bread and water constituted my entire diet. Two rolls a day are not very satisfactory, but it was all I could afford. Two cents a day will not set a luxurious table. Hungry? I think I was not so much hungry as weak. The worst of all was that I could not paint, I had not the strength to stand before the easel, and my hand shook so that I could not manage the brushes, and sometimes it really seemed that my mind wandered. Dear, you must not feel so badly about it. It is all over now."

"Oh, Cara! why would you not come to me when I begged you?" I sobbed at last.

"Dear, I could not," said Cara, gently. "I should have felt like a beggar. I could not tell you of my straits, and I could not go and live upon you, knowing that I was actually a pauper. I should have felt ashamed even before your servants. If you will ask me for a visit now that I have money enough to make me independent, I will come; but at that time I could not—I tried, but indeed I could not."

"Ask her? Of course I asked her well knowing that it was the last thing I should ever do for her. That month's starvation had done its work, and the weakened system fell an easy victim to the hereditary foe, which might else have been baffled. When Cara left our house at last, it was with hands meekly folded upon her breast, with the sightless eyes veiled by their long, dark lashes, and the smile of the triumphant redeemed upon her pallid lips."

Aunt Grace's lips were quivering and her eyes dim with tears as she finished her story. Rose had dropped her work, and sat with her eyes fixed upon her aunt's face.

News and Notes.

"How did Dr. X. feel when he heard of it?" she asked, at last.

"He never knew it," said Aunt Grace. "When I take up the religious or secular papers and read the burning and eloquent words in which he pleaded the cause of some benevolent object, I wonder what he would say if he knew the true story of the life and death of his daughter's drawing teacher, little Cara Hastings."

"But he ought to know it," said Rose, indignantly.

"It was hardly his fault, after all," said Aunt Grace, gently. "He could never imagine of what consequence a sum of money which seemed trifling to him might be to a poor girl. But that is the reason why I always pay my bills promptly, Rose."

Rose stood up, put away her work and her crewels, and left the room. A few minutes afterward she returned, cloaked and hatted for the street.

"Thank you for your story, Aunt Grace," she said, as she buttoned her glove. "I am going down to pay that bill, and as for Mrs. Lorimer's reception—well I can wear my old bonnet or stay at home."—*Henrietta H. Holdich.*

Religious Notes.

—The First Congregational Church at Oakland, Cal., has voted to pay the Superintendent of its Sunday-school a good salary, so that he can devote his whole time to the work.

—There is a sharp lesson for all Christians in the following letter from a Brahmin to a missionary: "We are finding you out. You are not as good as your Book. If your people were only as good as your Book, you would conquer India for Christ in five years."

—A witty journalist, speaking of the troubles of a certain church, said they were due to the fact that "half of the congregation worship the God of their fathers, and the others the Fathers themselves." With too much truth this last might be said of very many worshippers.

—The *Christian at Work* says: "What is known as Spiritualism or Spiritism is not all trickery by any means, for there is a domain of human nature as yet unexplored. The time cannot be distant when the mystery connected with witchcraft, mesmerism, Spiritualism, and mind-reading, will all be cleared up, and powers unsuspected in the world of emotion and nerve force evolved, which will seem incredible to us in the present state of our knowledge."

—Bishop Huntington, of the Episcopal Church of New York, told in a recent sermon what he considered the threatening danger of the church of this country. Said he: "It is not scientific doubt, not atheism, not pantheism, not agnosticism, not Romanism, that in our day and in this land is likely to quench the light of the gospel, or re-crucify Christ. It is a proud, sensuous, selfish, luxurious, church-going, hollow-hearted prosperity." The *S. S. Times* says of this assertion, "These are sharp words, and the worst of it is that their sharpness comes from their truthfulness."

—The papers that have exultingly printed the text of what purported to be a Phœnician copy of a part of Deuteronomy, 2,700 years old, the original manuscript of which was offered to the British Museum for the modest sum of \$5,000,000, will now proceed to inform their readers that the whole thing is a fraud. Mr. Shapira, the alleged discoverer, is simply a trader in relics, who thought to impose on Biblical scholars for his own profit. The manuscript had various changes from the received version, and the fact that it contained an extra commandment would have kept it from being generally popular, even had it been proved to be genuine.

—The *Christian at Work* says: "The surliness of some of the fashionable pew-owners of this city certainly needs correction, as these folks need a course of lectures on good manners. It is not an uncommon thing for some pew-owners in a church on Fifth Avenue, this city, on arriving late and finding their pew occupied, to quietly stand at the head of their pew and wait for the strangers who may be occupying it to get up and go out. We have witnessed this more than once in one church in this city, and have heard of this boorishness in other churches." Perhaps a few sermons on the principles of true Christianity would not be amiss in those churches.

—The *Alameda Encinal* says: "The Sabbatarians of Pennsylvania, on undertaking to stop work and recreation on Sunday, in several towns, are met by a threat to enforce the Sunday law to the utmost, in order to make it odious." Our neighbor is for once off the track. Sabbatarians have no interest whatever in having work stop on Sunday, for all of whom we have any knowledge work on that day themselves. Sabbatarians are those who keep holy the seventh day, in conformity to the requirements of the fourth commandment; and they do not desire a State or National law in its behalf, for the law of God is all-sufficient. Sunday-keepers are not Sabbatarians by any means.

—A dispatch from Paris says that the Queen of Madagascar is dead. A niece of the late queen succeeds to the throne.

—The official report shows that there have been 27,318 deaths from cholera in Egypt since the outbreak of the epidemic.

—The "Postal Telegraph" promises well. Contracts for construction to the amount of \$1,500,000 have recently been let.

—A high tide did much damage at Atlantic City, N. J., Aug. 29. The surf was the heaviest ever seen there. Loss not less than \$75,000.

—Report from Shelbyville, Ind., says a skeleton was found about fifteen miles from that city, in a gravel pit, of a man who was nine feet high.

—Twenty-two young men who were students in the university at St. Petersburg, have been sent to Siberia for contributing to a nihilist journal.

—It is reported from Mexico that an American syndicate has purchased the Real del Monico mines for \$4,000,000. These mines are located in Huachuca.

—In a recent hot wave in Los Angeles the thermometer stood at 100 in the shade. The same also in Salt Lake City, the hottest ever known there in August.

—The Yellowstone National Park branch of the Northern Pacific road is now completed to Cinnabar, fifty-one miles south of Livingstone, and is open for business.

—About 20,000 tons of railroad iron will soon be received in Galveston, Texas, from Europe. About half of it is narrow-gauge rails for the Kansas and Gulf Short Line.

—Denver reports twenty-five flowing artesian wells sunk in that city within twenty days, and as many more under way. A large stream is struck at a depth of 325 feet.

—From 25,000,000 to 30,000,000 feet of lumber were destroyed by fire in Williamsport, Pa., Aug. 27. Same date a fire in Galveston, Texas, destroyed property valued at \$220,000.

—The *New York Herald* says a treaty is not higher in authority than an act of Congress, which is proof that it requires more wisdom to run a Government than a New York paper.

—The poisoning of valuable cattle at the Boston quarantine station was caused by water impregnated with Paris green from a neighboring potato field. Farmers should take warning.

—A Jamesville (Wis.) dispatch says: "A furious hail-storm last night practically destroyed the entire tobacco crop in Rock County. The damage is estimated at fully \$100,000."

—A Dublin dispatch says: "The Exchange Telegraph Company announces that alarming telegrams in reference to a revival of the Irish conspiracy have been received here from America."

—News comes from St. Johns and Halifax of a terrific storm on the coast. Ten schooners were driven ashore, some of them wrecked. About one hundred fishing dories and eighty men were lost.

—A naval court-martial has been ordered to try seventeen cadets charged with the heathenish practice of hazing at Annapolis. Perhaps we ought to beg pardon of the heathen for this expression!

—The plate on the coffin of the Count De Chambord was inscribed with the following words: "Henry V. by the grace of God King of France and Navarre." Few kings have had so little burden of State affairs as he!

—A determined war has commenced in New York on the church bells. They are declared by some to be a greater nuisance than the elevated railroads. The *Herald, Times, World,* and *Post* take sides against the bells.

—The steamer *Riverdale*, plying between New York and Haverstraw, exploded a boiler, Aug. 29, and soon sunk, opposite Sixteenth Street, New York. The number of passengers on board was not known. Several were killed and many injured.

—In a recent riot against the Jews in a town in Russia, 364 houses were wrecked and plundered. Including the Russians who were killed in quelling the riot, twenty-eight lives were lost. In another town eighty houses of Jews were fired.

—An excursion train on the Philadelphia and Atlantic Railroad, Aug. 30, was thrown from the track at Pleasantville, N. J., and the engine and baggage car were turned upside down and four passenger cars completely wrecked. About thirty injured, some seriously, but none killed.

—The shipment of freight to Oregon from San Francisco was so heavy Aug. 31, that the *Queen of the Pacific* had to stop receiving early, and when the *Oregon* commenced taking, the line of teams was more than *four hours long*. Those in line at 8 A. M. could not reach the dock till afternoon.

—A tenement house was burned in Thatcher's Court, Boston, Aug. 26, and four persons were smothered to death, and one fatally injured by jumping from a window. The fire is supposed to have originated in a quarrel between two brothers, in which one threw a burning lamp at the other. The men are appropriately named Savage.

—The war between France and Anam has speedily terminated in the complete submission of the Chinese. The French took possession of Hue, the capital of Anam, and a treaty has been made in every way favorable to the French. Admiral Meyer, who commands the French naval division in Chinese waters, has been formally ordered to arrest, even by force, every Chinese boat carrying arms or troops. He is also ordered, in case of a rupture between France and China, to make an immediate attack on Canton, and other Chinese ports.

—A collision occurred, Aug. 26, in the English Channel, off Eddystone light-house, between the French steamer *St. Germain* from Havre for New York, and the steamer *Woodburn*, from the East by the way of the Suez Canal. The *Woodburn* immediately sank and eighteen of her crew were drowned. The *St. Germain* was disabled, but arrived at Plymouth and landed her passengers and those saved from the *Woodburn*. Also the steamer *Palerme*, from Hamberg to Lisbon, came in collision off Ushant with the steamer *Rivoli*, from Balboa to Middlesborough. The *Rivoli* was sunk and five persons drowned. There was a thick fog at the time.

—The great calamity, not only of this year of calamities, but of the century, has fallen upon Java and adjacent islands. Aug. 25 an earthquake changed the face of much of the country. Several islands disappeared entirely. Many villages were destroyed, some sinking out of sight. The disturbance continued for several days. Volcanoes which had not been active for a hundred years suddenly sent forth great quantities of lava, rocks, and dust, and in one case a large body of ice was thrown out of the earth. Added to these, fourteen islands appeared in the ocean, where none had been before, each an active volcano. The loss of life is very great; 75,000 is considered a safe estimate of the number destroyed. An island was engulfed in the sea half way between Java and Sumatra, ten miles from Java. The straits of Sunda are entirely unsafe for navigation. Vessels have been dispatched to warn merchantmen of the danger, and to explore the straits and coasts. It is supposed that the number of lives lost will never be certainly known, the extent of country destroyed being so great, and so many islands submerged. The tidal wave caused by it was registered at Saucelito, in San Francisco Bay.

Obituary.

ALLEN.—Our dear sister, Mrs. Maggie M. Allen, fell asleep in Jesus, July 16, 1883, at her mother's home in Waterloo, Grant Co., Wis., aged twenty-two years, seven months, and nine days. Hers was a lingering, painful illness, which she bore with Christian fortitude. As we repeatedly visited her, a peaceful expression told us of the calm resignation within, which added charms to her lovely face; and as we knelt by her bedside, mingling our prayers with hers, the very atmosphere of the room seemed laden with "that peace which passeth all understanding." As do many of us, she felt that the mistakes of her life had been many, but found that settled peace so manifest on her countenance, in believing that her Saviour's blood, being efficacious, atoned for all; and we "sorrow not, even as others which have no hope." Eld. I. Sanborn spoke to a large audience from 1 Thess. 4:16. MRS. H. T. H. SANBORN.

JUST ISSUED.
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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 6, 1883.

NOTICE.—We send no papers from this Office without pay in advance, unless by special arrangement. When persons receive copies without ordering them they are sent by other parties, and we can give no information in regard to them. Persons thus receiving them are not indebted to the Office.

Time of Camp-Meetings.

MICHIGAN, (State Meeting,)	Sept. 25 to Oct. 2
NEBRASKA, Crete,	Sept. 19 to Oct. 1
IOWA, Algona,	Sept. 5-11
MAINE, Waterville,	Sept. 6-11
CALIFORNIA, San Jose,	" 6-18
NEW YORK, Union Square,	" 12-18
NORTHERN WISCONSIN, Merillon,	" 12-18
ILLINOIS, Sheridan,	" 18-25
KENTUCKY, Glasgow,	" 19-26
KANSAS, Southeastern, Fort Scott,	" 20-30
" Eldorado, Butler Co.,	Oct. 11-21
TENNESSEE, Leach,	Sept. 27 to Oct. 2
MISSOURI,	Oct. 11-16
INDIANA, (Southern,) Farmersburg,	Sept. 12-18
" Bunker Hill, Miami Co.,	Oct. 1-10
ALABAMA, Choctaw Co.	" 4-9

THIS week closes the important articles entitled, "Honor due to God." They are already called for in tract form, and this call will probably be complied with as soon as circumstances will permit. In the meantime we hope all will read them carefully.

No Paper Next Week.

THERE will be no paper issued from the SIGNS office next week, on account of the camp-meeting. The next SIGNS, No. 35, will be dated Sept. 20.

The Coming Conflict.

JUST received from the Office of the *Review and Herald*, Battle Creek, Mich., a book of 428 pages, with the above title. It contains all the articles contained in the discussion of the Sunday-enforcement question with the editor of the *Christian Statesman*, beside fifty pages of matter of the deepest interest, showing the aims and purposes of the "Amendment Party," and the status of their work up to the present time. That party has dropped its assurances, in which it used to deal so freely, that it would not interfere with the Seventh-day Adventists, and now says boldly that it intends to enforce Sunday-keeping on all classes. This book cannot fail to interest every reader. Further notice in our next.

Religious Scoffers.

THE *Occident* makes note of the fact that the descendants of Rebekah Nurse, who was hanged at Salem, Mass., in 1692, recently held a reunion, and that quite a sum was raised toward the erection of a suitable monument to her memory. Commenting on this fact, the *Occident* says:—

"What would the Pilgrim fathers have thought could they have foreseen all this? They would have all readily taken up with the doctrine of the Second Adventists, that the world is constantly getting worse and worse."

What stronger proof that the world is growing worse is needed, than the fact that a religious journal can turn aside a Bible truth with a sneer? It certainly cannot be that our worthy contemporary is ignorant of the author of that doctrine, but it will do no harm to recall the name. These are Paul's words: "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:12, 13. And our Lord himself, speaking of the last days, declares that "because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. This page might be filled with testimonies to the same effect.

We do not deny, however, that the doctrine in question is an Adventist doctrine. Paul was a Second Adventist. He said of Christ: "And unto them that look for him shall he appear the second time without sin unto salvation. Heb. 9:28. Again, "For our citizenship is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3:21. His exhortation to live soberly, righteously, and godly, in this present world, was based upon the fact that he was

"looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;" Titus 2:13; and his words of comfort to mourning Christians were drawn from the fact that "the Lord himself shall descend from Heaven to awake those that sleep in Jesus. This doctrine he received of the Lord, who, while on earth, had said to his disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." John 14:1-3.

It is the custom, even in the church, to sneer at even the name Adventist; and those who do so seem blind to the fact that they are thus throwing discredit on the Scriptures, which at the same time they are fulfilling. See 2 Peter 3:3, 4. This blindness naturally follows the rejection of any truth, and, if persisted in, will lead to results most disastrous. See 2 Thess. 2:9-12. It is our most earnest desire to be instrumental in preventing some from falling into this blindness, and suffering the consequences.

A Doubtful Policy.

THE S. F. *Atta* contains the following:—

"The Boston *Advertiser* wants to dismember Utah and give its fragments to adjoining governments. The *Advertiser* is not far from right. Dismemberment is the only antidote for polygamy. To abolish the Territorial Legislature and vest the government in an appointed council, according to the plan favored by Governor Murray, would not convict and punish a single polygamist, but by dismembering the Territory and dividing it among Colorado, Nevada, and Arizona, it would be possible to get changes of venue in polygamy trials which would make it possible to obtain impartial juries and secure convictions."

Very few, either east or west, seem to apprehend the force of polygamy; the Mormons are already colonizing the adjoining States and Territories. Were Utah divided up and attached as suggested, the polygamous element would soon hold the balance of power in them all, and it would thus be in the States, which has been the object of its desire for years. As we see the utter futility of every effort made to control it, the inefficiency of every law for its suppression, we are more and more convinced of the truthfulness of a remark made to us some time ago by Dr. Stratton, of the University of the Pacific. The Doctor spent a few years in Salt Lake, and he said, "Polygamy has come to stay." The time was when energetic measures might have checked the evil, but every year increases the difficulty. It is a disgrace to our civilization that it has been permitted to grow to its present proportions. It is a standing menace to the peace of the Republic of no small magnitude.

In Bad Taste.

AT the laying of the corner-stone of the Garfield monument in Golden Gate Park, Aug. 24, as the parties took their positions, an ode was sung the first verse of which is as follows:—

"Hail, Masonry Divine!
Glory of ages, shine
While time shall last!
Where'er thy vot'ries are,
Let Love and Peace be there,
Let thy good works compare
With ages past."

President Garfield was the nation's martyr, and all unite in doing him honor; and it did not seem in keeping with the occasion to open the exercises with a song ascribing divine honors to masonry! We are neither bigoted nor prejudiced, but we intend to always have a proper regard for the fitness of things. Under the circumstances the exercises should have been such as to meet acceptance with all classes of citizens, and this could have easily been done.

The week past has been a great occasion for San Francisco. The city was dressed up in gorgeous style. The cross was honored everywhere and by everybody; the crucified was forgotten or uncared for. The order of Knights Templars was duly glorified, and the people of our unpretending Republic have thus taken one more lesson in expressing their love of show and royal trappings and dignities.

The order of Knights Templars has no natural connection with masonry, but according to their rules none but masons can become "Sir Knights."

In military drill they make a splendid appearance, and their movements are as nearly perfect, perhaps, as may be. But we have little taste for show, and cannot forget the words of our Saviour in John 5:44.

Report of North Pacific T. and M. Society.

QUARTER ENDING JUNE 30, 1883.

Number of members.....	121
" reports returned.....	47
" members added.....	10
" " dismissed.....	2
" letters written.....	306
" families visited.....	107
" new subscribers obtained.....	27
" SIGNS taken in clubs.....	266
" pp. tracts and pamph. loaned and given away.....	37,916
" " " " sold.....	25,611
" periodicals distributed.....	1,746
" trial subscribers obtained.....	7
Received on periodical fund.....	\$142.02
" " tent fund.....	67.60
" " tract society fund.....	78.11
" " reserve fund.....	141.85

C. L. BOYD, Pres.

Mrs. C. L. BOYD, Sec.

\$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
John Morrison.....	1,000
"Who'll be the next?"	

Appointments.

To the Readers of the "Signs" in Nebraska.

THOSE readers of the SIGNS who receive their papers from the Nebraska Tract Society, will take notice that our office will be closed during the camp-meeting, to be held at Crete from Sept. 19 to Oct. 1, in order that all our workers may attend, and consequently no papers will be sent out during that time, but all will receive their stated number afterward.

We should be pleased to meet all of you on the campground, and trust you would find it profitable to be there.

NEBRASKA TRACT SOCIETY.

The Nebraska Camp-Meeting.

WE take pleasure in informing the readers of the SIGNS in Nebraska, that Mrs. E. G. White has promised to be present at our camp-meeting, which is to begin at Crete, on Sept. 19. We are sure this announcement will add largely to the attendance from all parts of the State. And we sincerely trust that a spirit of consecration and true devotion may animate the heart of every one who shall come out to this annual gathering, for God can bountifully bless such. Come out and receive his blessing.

NEB. CONF. COM.

Fremont, Aug. 24.

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