

# 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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### "ALL THINGS NEW."

THE world is old with centuries,  
But not for these she bows her head;  
Close to her heart the sorrow lies—  
She holds so many dead!  
Sad discords mingle in her song,  
Tears fall upon her with the dew,  
The whole creation groans—How long  
Ere all shall be made new?

Yet brightly on her smiles the sun,  
A bounteous heaven delights to bless;  
Oh, what shall be that fairer one  
Wherein dwells righteousness?  
Oh, happy world! oh, holy time!  
When wrong shall die, and strife shall cease,  
And all the bells of heaven chime  
With melodies of peace.

No place shall be in that new earth  
For all that blights this universe;  
No evil taint the second birth—  
"There shall be no more curse."  
Ye broken-hearted, cease your moan;  
The day of promise dawns for you;  
For He who sits upon the throne  
Says, "I make all things new."

We mourn the dead, but they shall wake!  
The lost, but they shall be restored!  
Oh, well our human hearts might break  
Without that sacred word!  
Dim eyes look up, sad hearts rejoice,  
Seeing God's bow of promise through,  
At sound of that prophetic voice—  
"I will make all things new."

—Sel.

## General Articles.

### Proposed Compromise with Luther.

BY MRS. E. G. WHITE.

NO SOONER had the consent of the emperor been obtained, than an attempt was made to effect a compromise with Luther. The archbishop of Treves, a staunch Romanist and an intimate friend of the Elector Frederic, undertook the office of mediator. The Reformer was summoned to the residence of this prelate, where were assembled several dignitaries of the church, with secular nobles and deputies, among the rest one Cochlaeus, who was there simply as a spy for the pope's legate.

The spokesman of the company was himself desirous of a reformation in the church, and was therefore favorably disposed toward Luther. With great kindness he addressed the Reformer, assuring him that all the princes present were in earnest to save him, but if he persisted in setting up his own judgment against that of the church and the councils, he would be banished from the empire, and would then have no shelter.

To this appeal Luther made answer: "It is impossible to preach the gospel of Christ without offense. Why, then, should any such fear separate me from the Lord and that divine word which alone is truth? No; rather will I give up body, blood, and life itself."

Again he was urged to submit to the judgment of the emperor, and then he would have nothing to fear. "I consent," said he in reply, "with all my heart, to the emperor, the princes, and even the humblest Christian's examining and judging of my writings; but on one single condition; namely, that they take God's word for their guide. Men have nothing to do but render obe-

dience to that. My conscience is in dependence upon that word, and I am the bounden subject of its authority."

The company soon broke up and withdrew. Two or three remained, however, greatly desiring to accomplish their object. But Luther was firm as a rock. "The pope," said he, "is no judge in things pertaining to the word of the Lord. It is the duty of every Christian to see and understand how to live and die."

The failure of this effort was communicated to the diet by the archbishop of Treves. The surprise of the young emperor was equaled only by his indignation. "It is high time," he said, "to put an end to this business." The archbishop pleaded for two days more, and all the diet uniting in the request, the emperor consented, much against the will of the legate.

Another effort was made to effect a compromise. Cochlaeus was ambitious to accomplish what kings and prelates had failed to do. Dining with Luther at his hotel, he in a friendly manner urged him to retract. Luther shook his head. Several persons at the table expressed their indignation that the papists, instead of convincing Luther by arguments, should seek to control him by force. Cochlaeus then offered to dispute with him publicly, provided he would forego his safe-conduct. A public discussion was what Luther most desired; but he well knew that to forego his safe-conduct would be to imperil his life. The guests suspected that the proposition of Cochlaeus was a stratagem of popery for delivering Luther into the hands of those who sought his destruction, and in their indignation they seized the terrified priest, and hurled him out of doors.

The archbishop of Treves desired another interview, and invited to supper the persons who attended the previous conference, hoping that in the midst of familiar intercourse the parties would be more disposed to a reconciliation. These repeated efforts to move Luther from his steadfastness remind one of Balak conducting Balaam from one point to another, in the vain hope that he might be induced to change the blessing of Israel into a curse. The bishop succeeded no better than did the king of Moab. Human applause and the fear of man were alike powerless to shake the Reformer's decision. He was sustained by a divine power.

Still another trial was made. Two officials of high rank, one of whom had manifested much affection for Luther, called upon him at his hotel. The elector sent two of his counselors to be present at this interview. The two first mentioned were desirous, at any sacrifice, to prevent the great division that seemed about to rend the church. Earnestly they entreated Luther to commit the matter to their hands, assuring him that it should be settled in a Christian spirit.

"I answer at once," said Luther, "I consent to forego my safe-conduct, and resign my person and my life to the emperor's disposal; but as to the word of God . . . Never!" One of Frederic's counselors then stood up and said to the envoys, "Is not that enough? Is not such a sacrifice sufficient?" and after protesting that he would hear no more, he withdrew.

The two envoys did not even yet understand the inflexible firmness of the man with whom they had to deal. Thinking that they could more easily succeed with him alone, they seated themselves by his side, and again urged him to submit to the diet. He met these solicitations as Christ met his great adversary,—with the word of God. Said Luther, "It is written, 'Cursed is he that trusteth in man.'" They pressed him more and more, until Luther, weary and disgusted, arose and signified to them to retire, saying, "I will allow no man to exalt himself above God's word."

At evening they returned with a new proposi-

tion,—a general council. They asked him only to consent to the proposition, without entering into details. "I consent," said he, "but on condition that the council decide according to the Holy Scriptures."

Thinking that this would of course be accepted, they hastened joyfully to the archbishop of Treves, and informed him that Dr. Luther would submit his writings to the judgment of a council.

The archbishop was on the point of communicating the glad tidings to the emperor when a doubt crossed his mind. He had found Luther so firm and confident in his faith, that he decided it would be safest to hear the statement from his own lips. He accordingly sent for him.

"Dear Doctor," said the archbishop with much kindness, "my doctors assure me that you consent to submit your cause without reserve to the decision of a council."

"My lord," said Luther, "I can endure anything except to abandon the Holy Scriptures."

The archbishop saw that his messengers had not fully explained the facts. Never would Rome give her consent to a council which should take the inspired word alone for its guide. "Well then," said the venerable prelate, "let me hear your own remedy for the evil."

Luther was silent for a moment. Then he spoke with respect and great solemnity: "I know of none but what is found in the counsel of Gamaliel: 'If this counsel or this work be of men, it will come to naught. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God!' Let the emperor, the electors, and the States of the empire, return that answer to the pope."

The archbishop was at last convinced that further effort was useless. Luther had set his feet upon the sure foundation, and he could not be moved.

The Reformer was convinced that there was nothing to be gained by a longer stay at Worms. Before retiring from the presence of the archbishop he said, "My lord, I beg you to request his majesty to send me the safe-conduct necessary for my return whence I came."

"I will attend to it," said the archbishop, and they parted.

Luther had refused to exchange the yoke of Christ for the yoke of popery. This was his only offense; but it was sufficient to imperil his life. The attention of the whole empire had been directed to this one man, and all their threats and entreaties had failed to shake his fidelity to God and his word. Luther had not without help maintained his steadfastness. A greater than Luther was with him, controlling his mind, sanctifying his judgment, and imparting to him wisdom in every hour of peril.

Had the Reformer yielded a single point, Satan and his hosts would have gained the victory. But Luther's unwavering firmness under the iron hand of the pope was the means of emancipating the church and beginning a new and better era. The influence of this one man, who had dared to think and act for himself in religious matters, was to affect the church and the world not only in his own time, but to all future generations. His firmness and fidelity would strengthen all who should pass through a similar experience, to the close of time. This was the work of God. Luther's defense before the diet of Worms was one of the grandest scenes recorded in history. The power and majesty of God stand forth above the counsel of men, above the mighty power of Satan.

Shortly after Luther's return to his hotel, two high officers of State, accompanied by a notary, presented themselves. The imperial chancellor addressed him, stating that the emperor, the electors and princes, having vainly exhorted him, his imperial majesty, as defender of the Catholic faith, found himself compelled to resort to other meas-

ures. He commanded Luther to return home in the space of twenty-one days, and on the way to refrain from disturbing the public peace by preaching or writing.

Luther was aware that this message would speedily be followed by his condemnation. He answered mildly, "It has happened unto me according to the will of the Eternal. Blessed be his name!" He continued: "And first I humbly, and from the bottom of my heart, thank his majesty, the electors, princes, and States of the empire, that they have given me so gracious a hearing. I neither have, nor ever have had, a wish but for one thing; to wit, a reformation of the church according to the Holy Scriptures. I am ready to do or to suffer all things for obedience to the emperor's will. Life or death, honor or dishonor, I will bear. I make but one reservation, the preaching of the gospel; for, says St. Paul, the word of God is not to be bound.

### Unbelief.

"O FOOLS, and slow of heart to believe all that the prophets have spoken." Luke 24:25.

There have been periods in the history of the church and of the world in which (on account of some great event affecting the condition of man) there is such an important bearing upon the vital interests of mankind as to call the attention of God himself to the subject, to such a degree as to reveal the main facts to his people hundreds of years previously.

Such periods are called eras, and time is reckoned from some era, as we reckon time from the birth of Christ, or from the deluge, or as the Jews reckon from the departure from Egypt, or from the return from the Babylonish captivity. The creation of the world was the beginning of all eras, the deluge was a remarkable era, and the first advent of Jesus Christ, his humiliation, his crucifixion and ascension, was a most remarkable and important event, or era, because of its bearing upon man's future destiny.

But there is an era just before us, viz., the second advent of Jesus Christ, which promises to eclipse all previous eras, so that they will seem as small events compared with this; and though mankind mock at the idea, as they did at Noah who foretold the deluge for 120 years; though impious scoffers rail as they did at Jeremiah, who foretold the captivity of the Jews in Babylon; though the visible church reject the idea as the Jewish church did his first advent; yet come it will, for the word of the Lord is sure.

Ever since the fall of our first parents, there has been a disposition on the part of man to reject the word of the Lord. His warnings have been slighted, his invitations despised, and his offers disdainfully rejected by the vast majority of our race, even until now; and it would seem necessary that a full stop should soon be made to the wickedness of man, for the cup is nearly full.

The deluge was foretold by Noah amid contempt and scorn, yet it came as pre-determined. The deliverance of the Hebrews from Egypt was effected by a series of miracles, extending through forty years, according to the word of God, in spite of the opposition and heartlessness of the rescued captives, and they were established in the pleasant land, freed from the oppressor's lash. Thus God fulfilled his promise to Abraham, to Isaac, and to Jacob; but the word and promise of God was rejected, and one generation perished in the wilderness. Even so was the word of the Lord rejected by them in the time of Isaiah and Jeremiah, and the Babylonians came and carried them into captivity; and at the end of this seventy years of exile, when warned to flee from Babylon very many of them rejected the call, and were engulfed in the destruction which afterwards befell that wicked city and nation.

But the first advent of the Messiah, the most remarkable event recorded in history since the creation to the present; this event so often spoken of, and so clearly described by the prophets; this event so well attested by his miracles, his teaching, his example of purity and patience, was ignored by the then only visible church. It is true a few acknowledged his divinity, but only a few. O wonderful, willful ignorance! O blind envy! adamant obduracy! The first advent of Jesus was too humble, too lowly, for the soaring Pharisees; the prophecies were too mysterious for the wise lawyer and the ambitious scribe, and so the meek and lowly Jesus was rejected, despised, spit upon, and crucified.

On this occasion, having arisen from the dead, Christ addresses his mourning followers as above quoted: "O fools, and slow of heart to believe," etc. But why fools? Because they did not implicitly believe what the prophets had spoken of him. Oh, then, if Jesus laid such stress upon what the prophets had spoken, what must be the guilt of those who wholly omit to read or understand the prophecies of the Old and New Testaments? Why were these revelations of the plans of Jehovah made to the prophets of the old and new dispensations, if they were forever to remain sealed? No; they are to be *unsealed*, before the events transpire, to the *wise* who shall understand. Dan. 12:4.

But there is a practical application of this subject to the present state of things, which is solemn and fearful, viz., the present generation are acting over again the same skeptical part as to his second coming that the Jews did to his first advent 1,800 years ago. Yes, the visible churches in their hatred to Adventism, and in their opposition to the law of God; in the contempt cast upon his holy Sabbath from week to week; in the face of the light now shining everywhere; in their efforts to put the Sabbath under foot, and to set up a pagan festival in its stead; in their efforts to darken the page of prophecy, which sheds such a flood of light upon the second advent of the Messiah, are acting a part tenfold more aggravated and fearful than that enacted by the Jewish church 1,800 years ago. Why? Because we have tenfold more evidence of his second coming, and of its time and manner, and of the accompanying circumstances, than the Jewish church had of his first advent.

In proof of this, let any candid person examine carefully the evidences of the advent of Christ and of his life, sufferings, and death, which were in possession of the Jewish church at his first coming, and compare it with the light now shining upon the page of prophecy in both Old and New Testaments; and such a person, after carefully and intelligently weighing the comparative evidence, must certainly admit that the light now beaming upon and from prophetic scriptures, is far, very far, greater than could have been realized either in the days of Noah or of Jesus Christ.

We have the same prophecies which they had, and besides we possess the awful history and final end of those who rejected them, and the general experience and history of those nations mentioned in the Bible, together with the accredited history of the fulfillment of many of the prophecies. Thus we have numerous data and stand-points from which to view the future, and a vast mine of cumulative evidence daily increasing; we possess the prophecies of Christ himself, and by his apostles, clear and well defined; we have the signs of the times, and all point with awful precision to the all-absorbing event, to that great day just looming up before us.

Now, too, the human intellect is cultivated, the mind enlarged, the means of knowledge are greatly increased, and the facilities for the investigation of truth are greatly enlarged and spread abroad; and such is man's present power of investigation that nothing material is seemingly too high or too deep for his study. Height and depth, length and breadth, are accurately measured, and, by means of skillful and scientific combinations and arrangements, his eye penetrates the depths of space into other spheres; he brings suns and systems into his range of thought; he pries into the earth and classifies its materials; he analyzes the very air we breathe; he tames the lightnings; almost annihilates time and distance, and performs unnumbered wonders; but alas! when he turns to the page of prophecy, or the law of God, one is obscure, and the other is done away.

The word of God, and the practice and precept of the church, are seen to be at such points of opposition, and at such variance, that one or the other must be set aside; and there are so many magnets on the side of man's precept that the silent and severe word of God is lost sight of, and forgotten or ignored, and the natural mind at once leans upon its kind. Truth is darkened and obscured; light is taken for darkness and darkness for light; and so is enacted over again the blind part of the Jews of old, who were blind and deaf, but thought they saw and heard.

These are not random thoughts; they are well-attested facts. And, startling though they may be, we should know them, and bear them in mind. They remind us of the corruption of the age; they

warn us of its perils and dangers. We must stand aloof from spiritual Babylon, must come out of her or be partakers of her sins, and receive of her plagues.

Rest assured, dear brother or sister, that it is not a light thing to serve the Lord, to keep his commandments, and have the faith of Jesus. We must leave their assemblies, must protest firmly against their Sabbath desecration, their mock baptism and other errors, and must bear plain witness in regard to Christ's second coming, and the awful plagues impending over the wicked. All are wicked who trample upon God's law, be it done ever so solemnly.

One point here claims our attention in regard to the eras in the past. As in the days of Noah, God by Noah called loudly for a reform previous to sending the deluge upon the earth. So it was previous to the first advent of Christ that John the Baptist preached repentance; he called the leaders of the Jewish church a generation of vipers, and this gave great offense; he rebuked King Herod, and his faithful dealing cost him his life. It was against the crimes of the professed church, and those in high places, that he hurled the thunders of truth; against hypocrites, who were sitting in Moses' seat, expounders of the law, scribes, Pharisees, priests, and Levites, white-washed with apparent sanctity; against such he pointed his sharpest arrows of reproof. The ancient prophets of the Lord began with these elevated sinners when a reform was called for, and whenever in the past the church departed from the standard of purity and became corrupt, then God has raised up faithful reprovers; and whenever such reprovals have been rejected by those to whom they were sent, the judgments of God have immediately followed. This offensive word *repent* has often been the stone of stumbling over which corrupt churches, and false prophets, and lying teachers, and thoughtless nations, with their reckless rulers, have stumbled, and fallen, and expired.

So now a reform is called for; reprovers are raised up who preach repentance. Repent, repent, they say; turn, turn, O house of Israel, from your idolatrous, pagan rites. O ye corrupt churches, repair the breach, restore the ancient paths, prepare, prepare for the coming of the Lord. But all in vain. This offensive word *repent* has the same effect now upon these confused organizations that it had when it fell from the lips of John the Baptist in the wilderness of Judea.

But a grand era is now quickly coming. The day of God's wrath is near, it hasteth greatly. It will be an era fraught with awful importance to the wicked; to the righteous it will be a bright, a glorious day. To the wicked it will be a day of tempest, of hail, and of pestilence; but to the righteous a day of deliverance, of joy and rejoicing, an era from which through eternity they will date immortality and eternal life.

How remarkable that any with the prophetic scriptures open before them, with their fulfillment recorded on almost every page of profane as well as sacred history, can still reject the testimony of the prophets. How strange that the second advent of the Messiah can be doubted in the face of such proof! O awful thought! that men are now ripening for the seven plagues spoken of in Rev. 16.

J. CLARKE.

BAD NEWS AND GOOD NEWS.—Quaint old Thomas Fuller makes the following striking observation: "Lord, I find the genealogy of my Saviour strangely checkered with four remarkable changes in four immediate generations:—

"1. Roboam begat Abia; that is, a bad father begat a bad son.

"2. Abia begat Asa; that is, a bad father, a good son.

"3. Asa begat Josaphat; that is, a good father, a good son.

"4. Josaphat begat Joram; that is, a good father, a bad son.

"I see, Lord, from thence, that my father's piety cannot be entailed; that is bad news for me. But I see, also, that actual impiety is not always hereditary; that is good news for my son."

THAT which seems to the Christian perfection is no longer perfection when attained, for the struggle to attain it develops new power to be consecrated, and higher views of duty. So God leads us onward toward himself, ever going on unto perfection.

"LIGHT is sown for the righteous."

## A Very Present Help.

BY ELD. A. S. HUTCHINS.

"God is our refuge and strength, a very present help in trouble." Ps. 46: 1. There can be no doubt that these words were uttered by the inspiration of the Holy Spirit. They express firm confidence in the protecting care of God; implicit trust in him as a present help in trouble. This psalm sets forth the "desolations" of earth,—the shaking and overturning of mountains, the removal of kingdoms, the melting of the earth, etc.

Amidst these devastations of property and life everywhere, terrifying the ungodly, and rending the hearts of those who have no hope in the Saviour, a voice is heard, "Be still, and know that I am God." Afflicted, chastened child, do you in this recognize the voice of a loving Father? And of him can you exclaim: "The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust; he is my shield, and the horn of my refuge, my Saviour?"

The judgments of God are wide-spread in the earth. Floods sweep away the treasures of this world. Costly mansions with their valuable contents float away like a bubble upon the surface of the water, or the earth opens and swallows them up with their inmates, and they are seen no more.

Cyclones do their strange and terrible work, leaving death, mourning, and poverty, widows and orphans, in their track. Disasters upon the sea cause thousands of hearts to bleed, while over the throbbing wires the terrible news flash again and again of railroad catastrophes, saddening homes unexpectedly and mysteriously bereaved, paralyzing the energies of those bowed with age and feebleness, who mourn the loss of the cherished and loved, torn from us at a time when we least knew how to spare them.

All these scenes of grief are but a faint prelude, or index of what lies before the inhabitants of earth. And do hope and courage fail here? Let them not. Rather let us draw near to God in full assurance that "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."

"Afflicted saint, to Christ draw near,  
Thy Saviour's gracious promise hear;  
His faithful word declares to thee,  
That as thy day thy strength shall be."

"Let not thy heart despond, and say,  
How shall I stand the trying day?  
He has engaged by firm decree  
That as thy day thy strength shall be."

Afflictions are far from being conclusive evidence that God does not love his people. We may complain to God, but must not complain of him. Says David, "I poured out my complaint before him; I showed before him my troubles." And again, as evidence that the Lord was to him a present help in time of trouble, he exclaims, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

The king of glory will soon come. The resurrection morning is near. The sleeping saints will awake to life and immortality. Had some earthly benefactor whom we never met been continually granting us favors and needful blessings from the earliest moments of our existence, how much we should want to see him; with what respect and reverence we should speak of him; with what unfeigned gratitude should we call him to mind. Well, he who shed his blood for us, he who liveth to make intercession for us, is coming again. Would we see him? would we live and reign with him? If so, may we "endure hardness as good soldiers of Christ," and trust him as a very present help in trouble.

## No Cross, No Crown.

BEARING the cross of Christ has come practically to be a mere name. Every age has its peculiar crosses. I have heard of a young disciple who on starting for the Celestial City thought the cross laid upon him heavier than that borne by any of his fellow-pilgrims. "Any cross but this I would willingly bear," was the sentiment of his soul. He was permitted to lay aside his own cross, and to choose from a large collection of crosses. But alas! each was unendurable, and with a heart weary with disappointment he again received the cross assigned by the divine Master.

The name of Christ has ceased to be a reproach. The cross is painted by the artist, and framed as an ornament. Made of gold, it is worn by the

gay, pleasure-seeking youth. The cross is carved upon the monument of the nominal Christian, and raised above the temples of an apostate church. But is this the cross which separates us from the world?—No; for the world is bearing it with us. Is there, then, no cross for us to bear?—Yes; and, strange as it may seem, even here, in our own enlightened land, which makes the highest boast of Christianity of any nation on earth, in which every town has its church-spires towering heavenward as evidence of our loyalty to God, the heaviest cross which can be presented to rich or poor is the keeping of the *commandments of God*.

This is the cross for the present generation. Dear reader, do you wish for some more pleasant test of loyalty, some lighter cross to bear? Is the Sabbath to you a "delight"? or have the scoffs and scorns of the world and of a sleeping church caused you to blush with shame? The time has been when to acknowledge faith in the resurrection of Christ (who was reported as stolen from the grave by the designing disciples) by being buried in the likeness of his death, was as heavy a cross as it now is to keep God's Sabbath.

The *privilege* of drinking the bitter cup of suffering, and, if faithful, of sitting with Christ in his kingdom was offered to James and John. The *certainly* of the cross, and the *possibility* of the crown was held out before the great apostle to the Gentiles. Our blessed Pattern bore the cross, and drank the bitter cup to the dregs.

I said, "This is the cross for us to bear;" I would rather say, "*The privilege which is offered to us.*"

With too much of truth the poet says,—

"Some with Jesus are delighted  
When he speaks of joys to come,  
Thinking that for them is plighted,  
After death, a happy home;  
But the cross—when he declares it—  
None but he who takes, and bears it,  
Can my true disciple be.  
Few—how few!—to this agree."

CHAS. L. BOYD.

## Abide in Me.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

What is it to abide in Christ? It certainly is not merely to profess to be a Christian, or even to attend to all the outward forms of religion. We may be, decided believers in present truth, and do much to help forward the cause; we may make great sacrifices, and suffer persecution and reproach, and not fully abide in Christ.

Christ says, "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." You may say, "Do we not keep the commandments?" We certainly profess to; but do we keep them all? If we break one of the least commands, we have broken the law. In reply to the lawyer, Jesus gave this epitome of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." We must keep these commandments before we can say that we fully abide in Christ.

Is it not to be lamented that we do not put forth a greater effort to obtain this glorious freedom in Christ which he has so freely purchased for us with his own precious blood? We shall be accountable to God for our influence, which would be tenfold greater were we free from sin and unbelief. "Whosoever abideth in him sinneth not." 1 John 3: 6. "He that saith he abideth in him ought himself also so to walk, even as he walked." We shall not knowingly or willfully sin against God when our hearts are filled with the love of God, and all that is opposed to love and purity is overcome. Then we shall partake of the divine nature, and be brought into very near union with Christ. Oh, what a desirable position! our wills wholly subdued, and in sweet union with Christ. We can then sing with the poet:—

"Give joy or grief, give ease or pain,  
Take life or friends away,  
But let me find them all again  
In that eternal day."

We have no choice only that we may glorify God in life or death. We are as a little child, that has no fear while enfolded in the loving arms of its parents. Dear brother, dear sister, shall we not seek rest in Christ? How few live in the enjoyment of this inestimable blessing! Yet we can

thus live a Christian life much more easily, and there is as much difference between the life and influence of such a Christian and the life and influence of one who is not thus living as there is between twilight and the sun at noonday.

Enoch walked with God three hundred years, and was translated; but before his translation he had the testimony that he pleased God. And we may also have this testimony. Those who have enjoyed the love of God, the Spirit witnessing with their spirits that they are children of God, can never rest satisfied without it; and no one is fully qualified for usefulness without full consecration to God. How soon would the loud cry go forth, and the work of the third angel be closed up, if the whole church of Seventh-day Adventists were wholly consecrated to God! What a mighty influence would go out in every direction! Cannot the church do much to help forward, or to retard the coming of Christ?

Shall we who profess to love the appearing of our blessed Lord and Saviour longer delay his coming by our tardiness, our lukewarm spirit? Shall we not rather press into the light by making a full surrender to God? If we are thorough in the surrender we make, it is our privilege and duty to believe that God accepts the sacrifice; and he will send light, love, joy, and peace into our hearts. Then we shall feel like rallying around the standard of truth. We shall have a desire to do all we can to hasten the work. Our prayers, fervent and effectual, will go out after those who are strangers to the truth.

Dear brethren and sisters, "abide in Christ," and let his word abide in you; then you may ask whatsoever you will, and it shall be done unto you.

MRS. C. LAWTON.

## Postal-Card Jottings.—No. 1.

JEHOVAH-JIREH was the name of the place where God graciously saved Abraham's son, his only son Isaac, whom he loved, from the hand of death, providing a ram to die in his stead. Gen. 22: 2, 13, 14. Abraham, looking forward, by a living faith, to the Great Sacrifice, who has since died for the sin of the world, John 1: 29, said *Jehovah-jireh*, The Lord will provide. We look back to the tree on which hung the Saviour of the world (Gal. 3: 13), and look forward to the time when the Great Shepherd, our Great High Priest, will put all our sins upon the head of the anti-typical scape-goat, Azazel, the devil, and Satan; when the last act in the awful drama of sin will be finished; when our sins will be forever cast into the depths of the sea (Lev. 16: 8, 10, 21, 22; Micah 7: 19), and we can shout *Jehovah-jireh*, The Lord will provide. Dear reader, will you not this day say: "I am only worthy of death and of everlasting destruction, from the presence of the Lord, and from the glory of his power. 2 Thess. 1: 9. My sins are more in number than the sand of the sea. I only deserve to fall under his wrath, and to be swallowed up in his righteous vengeance, but I believe God's promise, I see my Saviour. I can say, The Lord will provide, I have a Sure Refuge in the person of the Son of God?" Can you thus rejoice? If not go to him to-day as a humble suppliant for *mercy*. You may well trust him, apart from any fitness in you. *All the fitness is in him*. Now live by his grace, as one redeemed to God, at such a price. Let every energy of your being be devoted to him. For every need the Lord will provide.

HENRY VEYSEY.

Battle Creek, Mich.

THE Toledo Blade finds a lesson in the Dublin Park murders and similar Irish atrocities, against all secret combinations and all surrender of the individual conscience to the will of any official superior. It says: "No man has the right to place himself where he has no moral control of his own actions, yet this is what he does when he joins a secret society and binds himself to blindly obey all orders from headquarters without hesitation or thought of whether they are right or wrong. Indeed he dare not question the mandates of these persons whom he does not know. He must simply do as he is bidden, even though it makes him a partner in the most atrocious crimes, when he has no intention of committing a moral wrong. The lesson these disclosures teach is to become a member of no societies whose purposes are not openly declared, to take no oaths to obey persons whose very names are unknown."



## An Atonement Consistent with Reason.

(Concluded.)

AN objection is often urged against this view, viz., that if a substitute be accepted and the penalty of the law be laid upon him, then there is no pardon—no mercy, but justice only in the transaction. For, says the objector, if the debt be paid by another person, it cannot justly be held against the principal; payment cannot be twice demanded. The fatal fault of this objection is this: It regards *crime* as a *debt*, which it is not.

A man may owe a debt without any guilt attaching to him; but not so of sin. In the very first step there is mercy toward the sinner in the acceptance of a substitute in his behalf; and after the substitute has suffered the penalty, the sinner is as deserving of punishment in his own person as he was before. He has done nothing to relieve himself of the odium of his crime. All must see, at a glance, that what has been said about the *acceptance of conditions* is a necessary part of this system of pardon, as the Government not only needs satisfaction for the past, but a safeguard for the future. This the mere payment of a past debt would not furnish. Therefore the acceptance of a substitute who volunteers to bear the penalty of crime *opens the way for pardon* to be granted consistently with justice. Now if the criminal accepts that substitute so as to make the offering *his own*, and fulfills the required conditions, so that he unites his efforts with those of the substitute in honoring the law, then the Government has its safeguard against future rebellion. But without this, all the evils of *unconditional pardon* may accrue from the action of the sinner, even though a substitute have suffered in his behalf. But if the law be honored by the suffering of the substitute, and the sinner cease to sin, and accept the conditions, as herein proposed, there remains no difficulty. The Government is honored in the justice of the transaction, and the sinner is justified and saved by its provision of mercy. But if any of these particulars be lacking, the system will then be defective. Pardon granted on any other terms tends to iniquity, violating the principles of right and justice, and subverting government.\*

It is unnecessary to argue, but well to mention, that a substitute, to render satisfaction to justice, must be free from condemnation in his own life; he must be innocent in the sight of the law, or free from its transgression. For one criminal to offer his life for another would not be any satisfaction to justice, seeing his own was already forfeited.

## RIGHTS OF SUBJECTS.

While advocating the claims of the Government, we must not lose sight of the truth that the subjects have claims on justice also. As very much is due from the subjects to the Government, so something is due from the Government to the subjects. It is expected of a Government to establish its laws, and of the subjects to obey them; but it should be able to present tangible and substantial claims to obedience. We notice, then,

1. *The Government must plainly reveal its laws.* It is recorded of a certain tyrant that he caused his laws to be posted at such a height that they could not be read, and then punished those who did not keep them. This was injustice—it was indeed tyranny. It is *law* that defines our duty; and in order that obedience may be justly enforced, such declaration of duty should be clear and distinct: not left to supposition, or to doubtful inference. We have before considered that a moral government, a system above nature, is acknowledged; but what is due to that government our consciousness, or moral sense, does not inform us. On this point, our opinions, if not guided by revelation, will be as various as our impulses, our interests, or the difference of our circumstances and education. But if our duties be left to our own judgments, with our conflicting feelings and interests, our determinations will be so various that confusion and anarchy must unavoidably be the result. It would in truth be no law—no government. Was ever a government known that

proclaimed no laws, but left all actions entirely to the choice of the subjects? No! there could be no government under such conditions. Shall we then admit that God, the Creator of heaven and earth, is a moral Governor, and this we do by admitting a moral system, and yet deny his justice, his wisdom, and, in fact, his very government, by denying the revelation of his will, or law, to man? Such a denial is too unreasonable to be tolerated; it involves conclusions too absurd and derogatory to the divine character. It is really sinking Deity below our ideas of a wise human governor.

But again: As it is the prerogative of the Government to ordain its laws, so it is its sole prerogative, as we have seen, to determine the means whereby a rebel may be restored to citizenship, and as the law must be plainly revealed to serve the purposes of justice, so,

2. *The Government must plainly reveal the conditions of pardon.* The right to ordain conditions being exclusively in the Government, the subjects or offenders can have no means of ascertaining them, except by direct revelation. If left without this, they can never be restored; for it would be absurd to leave the offenders to devise their own means. That would be to place the dearest rights of the Government into the hands of criminals, a thought unworthy of consideration. In all this we plainly see that one demand of justice is a written revelation. And so reasonable is this, so consistent with the plainest principles of justice, that, instead of objecting to a written revelation, every one that is capable of reasoning correctly should expect such a revelation, as strictly necessary to the moral Government of God.

## CONCLUDING REMARKS AND QUESTIONS.

1. If God has instituted morals, he is a moral Governor, and has a moral law; for there can be no government without a law. If there is a moral law, it must be the only standard of morality; and it follows that we can only determine a man's character in a moral point of view, by comparing his life with the law of God—the moral rule. For, as we have before noticed, there is no earthly Government which is administered on purely moral principles. God alone can govern on such a basis. Therefore, whoever has violated God's law has lost his moral character by such violation as surely as morality consists in obedience to moral law. But we are all conscious of having violated the principles of right and justice—most of our race in a most glaring manner. All around us are evidences that man has ruined himself by sin. *How may he be acquitted and restored?* Can you devise a plan which will honor the Government, vindicate justice, maintain the authority of the law, and yet save the sinner? Have you ever considered this matter?

2. We have considered that the Government has the sole right to dictate the terms whereby man may be restored to favor. We trace a plain distinction between the systems of nature and morality; but in neither, unassisted by direct revelation, can we discover the measure of obedience due to the divine Government, or the method or means whereby we may be reconciled to our Creator. *How shall we obtain this information?*

3. We have also seen the utter inability of man to save himself from the penalty of his transgressions, and the imperative necessity of a mediator to atone for us, and to vindicate justice in our pardon. And our fellow-men are all in the same condition, as helpless and unworthy as ourselves. *Who shall act as our mediator?*

Friendly reader! if you have trusted in reason and nature; if you have been skeptical as to divine revelation, we entreat you to turn not hastily away from these thoughts; pause and reflect. Have you made your boast of reason? "Come, now, let us reason together." Can you invalidate, or with reason deny, the positions taken in the preceding pages? Can you answer the three questions proposed above? Can you tell with certainty what duty you owe to your Creator, the moral Governor? or on what principle you expect to be justified before God? Do you know how you may be restored after you have offended? Can you show where we may learn all this? In a word, Do you not need a written revelation?

Again, would it not serve the cause of justice, and the true purposes of government, to have the laws of our lives, moral laws, published for the benefit of those amenable thereto? Surely, it would. So far from being astonished at the idea of a written revelation—a publication of the divine laws—we should expect it; justice demands

it. And, if we could not produce such a document, would you not esteem it an oversight in the Governor?

Once more: An Atonement has been supposed to lead to immorality. But, according to what has been proved, it is the *only possible method* of restoring the sinner to favor which *does not* lead to immorality. It is readily granted that any theory by which the Atonement is claimed to have abolished the law of the Most High, or relaxed its claims, leads to immorality. And we regret exceedingly that there are some systems professing to represent Christianity, which uphold such a demoralizing view; some professedly Christian ministers who preach that the gospel set aside, superseded, or abolished the law of God which he had revealed to man. Such teachings are a perversion of the gospel; subversive of justice and every right principle of Government, and highly dishonoring to the Son of God who came to establish the law and to put down rebellion against his Father. But, can that lead to immorality which acknowledges the justice of law, removes rebellion, and restores the wrongdoer to obedience? You will see that this objection arises, not from any defect in the system of the Atonement, but from the ignorance of the objector as to what that system is. We readily admit that to abolish a good law because it has been disobeyed, and thereby leave men free from its obligations, is to license the crime committed and to utterly subvert all government. We claim nothing for an Atonement on such grounds, and should be obliged to reject anything purporting to be a revelation from God which led to such unjust and unreasonable conclusions. The Bible presents a pure system of morality, and, through the Atonement, a means of pardon, consistent with every requirement of justice, and every correct principle of government. It neither favors indulgence nor gives license. *Pardon* maintains law; *license* upholds crime. There is as great difference between pardon and license as there is between liberty and licentiousness; and he who cannot discern the difference as recognized in the Atonement, may well be pitted.

Do not think that we discard reason because we plead for the Bible and its truths. And we entreat you not to abuse your reason in a vain effort to make it answer a purpose which it will not, and for which it was never designed. *Reason is not evidence*; nor can it create evidence. It can only weigh the evidence when presented. But revelation and evidence are the same. And now if it can be shown, as we claim, that the Bible is in perfect harmony with these principles, and enforces them strictly, there will remain no *reasonable objection* against it as a revelation from the great "Lawgiver." Will you join in a patient investigation of this matter? No subject can be more worthy of your attention. Let us examine the Bible itself, and discover what is the morality which it teaches, and what means it reveals for the salvation of those who have dared to disregard the claims of the divine Government.

EDITOR.

## The Responsibilities of Wealth.

THE simple giving of money for great public or for charitable purposes is the discharge of only one, and not the most important duty connected with wealth. Men have founded useful and benevolent institutions and scattered money quite freely among the poor, whose personal influence has been far from wholesome. Wealth brings special temptations to the person endowed with it. It affords the means of gratifying the appetites, which it stimulates. It creates an insatiable desire for further accumulations. It brings the person almost necessarily into the society of utterly worldly men. It loads the mind and life with such incessant burdens that opportunities for thoughtful, religious meditation and social services are crowded aside. The relief it gives from a sense of constant dependence upon God for the support of the daily life occasions the absence of that continued filial trust in an imminent special Providence out of which heart-felt prayer is born. The multiplied comforts with which it can surround its earthly life dim the brightness of the concealed glory of the heavenly mansions. These things sometimes make dying terrible. They so benumb as well as burden the spiritual life as to give solemn emphasis to the Saviour's words: "How hardly shall they that have riches enter into the kingdom of God."—*Zion's Herald*.

\*This is a necessary deduction from the very plain facts set forth in this argument. There are two theological systems extant which stand opposed to these principles; one, claiming that man may and will be saved without accepting and complying with conditions, or without substitution. This is Universalism, which really denies the Atonement. The other is Antinomianism, which claims that the law is abolished when the Atonement is made, instead of being honored and vindicated by it. Both these systems are denials of justice, and tend to subvert the principles of government as established by reason and the Scriptures. But as these principles lie at the very foundation of the divine Government, the above systems are, though *professedly Christian*, *practically infidel*.

## The Sabbath-School.

Lessons for Pacific Coast.—Sept. 22 and 29.

ACTS 16: 35-40; 17: 1-20, and 17: 20-34.

### NOTES ON THE LESSON.

NOTE.—The Sabbath-school notes this week were written at the camp-meeting, under circumstances not the most favorable, as we did not have the *Instructor* containing the lesson, and our time was quite fully occupied with other duties. Since there was no paper last week, we thought best to briefly pass over both lessons, as there were points in the lesson that would have been omitted, upon which we wished to comment. Other points would be noticed if we had space.

THERE are those who think more of apostolic example than they do of the commandments of God. We do not believe that they that were sent were greater than He who sent them, therefore we give the commandments of God and Christ (which are always the same) the preference. But we believe in following the example of the apostles in the main, because they were usually exactly right. Acts 17: 2 presents a practice which we believe in following. When Paul came to Thessalonica he found a congregation of the Jews; "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." From this we learn that Paul was in the habit of observing the Sabbath. We are not surprised at this, for he himself said, "I delight in the law of God." Compare this statement in regard to Paul's custom with the fact that we have the record of only one sermon preached by Paul upon the first day of the week, and that upon that same first day he traveled twenty miles. Upon which side is the weight of apostolic example? We shall have more on this point hereafter.

It is interesting to notice Paul's method of preaching. He "reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered," etc. He did not use a single text as an excuse for reading a learned essay, or delivering an eloquent oration, but he preached the Bible itself. The Bible was his text-book, and he studied it with his congregation. And he did not present his views in an apologetic manner. He knew what the Bible taught, and believed it; there was no guess-work about the matter. He presented the truths of God's word as facts. It is this sort of preaching that wins souls if anything will, and it was so in this case. Many believed; "of the devout Greeks a great multitude, and of the chief women not a few."

BUT envy had possession of many of the Jews, so that facts had no weight with them. They attempted to do by force what they were unable to do by legitimate argument. They "took unto them certain lewd fellows of the baser sort" and made an uproar, trying to destroy Paul and Silas. This move was ostensibly in the interest of religion, yet they were willing to accept the assistance of the lowest rabble. No doubt these lewd fellows took great credit to themselves for the zeal which they manifested in the cause of religion. In their minds that act would atone for all the profligacy of which they had been guilty, and that in which they proposed to indulge. When men can be religious by persecuting the righteous, all the wicked suddenly become converted.

"AND when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also." Well, if that is what they had been doing, ought they not to have been stopped? What business had Paul and Silas to go around the country stirring up the people? Just this right: The Lord had sent them out with a special message of truth for the people. Their only work was to deliver their message. If people rejected it, and grew angry at them, that was none of their business. Indeed, that is just what they were taught to expect. The Saviour said, "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Matt. 10: 35, 36. It was not because Christ loved strife,

that he said this; but he had come to speak the truth, and he knew that the truth would cause division. Men who reject the truth will ever be opposed to those who, by accepting the truth, condemn them. We hear men deprecating the preaching of Sabbath reform, because it causes divisions. Such ones would have used all their energy to choke down Paul, had they lived in his day, for he stirred up more strife than any other man of whom we have any knowledge. Yet these persons profess to believe in Paul. We are strongly reminded of Matt. 23: 29-31.

WHEN Paul and Silas were forced to leave Thessalonica, they came to Berea, where also there was a congregation of Jews, of whom Luke says: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Here we have true nobility, according to the Bible standard. It is now considered a mark of wisdom and honor to doubt the word of God, and to criticise and try to pick flaws in it; but God decides differently. "Fools despise wisdom and instruction." The words "more noble" mean literally "of better birth"; so those who with meekness receive the word of God into good and honest hearts are of far higher birth than those who despise it, since they are the sons and daughters of God.

THEY "searched the Scriptures daily, whether those things were so." What Scriptures did they search? The Old Testament—the only Scriptures they had. What things were Paul and Silas preaching? The things concerning Jesus of Nazareth—his life, death, resurrection, ascension, and second advent. Then, since these Bereans searched the Old Testament to find out the truth of the apostles' preaching, it must be that they referred them to that same book. Then it must be, also, that the gospel is found in the Old Testament as well as in the New. And so it is, for Paul says that the gospel was preached to Abraham, and he lived many hundred years before any of the New Testament was written. Indeed, although we have the New Testament, we could not be certain that it is true, or that Christ is the Son of God, and the Saviour of the world, if it were not for the Old Testament.

It is worth while also to notice how the Bereans studied the Scriptures. They searched them *daily*. Nothing but daily study of the word will give a person an understanding of its truths. And they studied with an object; they desired to find out if those things were so. And we may well suppose that, since they searched for this purpose, it was their firm intention to accept the teaching of Paul and Silas, if they were found to be true. And this is proved by the next verse: "Therefore, many of them believed." This would be the case now if men would search the Scriptures; but as it was then so now, the majority prefer to search tradition, or the testimonies of the Fathers, or science (falsely so called), or if they do search the Scriptures, they do so with a spirit of caviling and doubt, and do not, like the noble Bereans, receive the word "with all readiness of mind."

WHEN Paul came to Athens, his spirit was stirred, powerfully agitated, because he saw the city wholly given to idolatry, or full of idols. Athens was then the metropolis of the world, the seat of all learning and art. It no doubt had more in it to attract the eye than all the rest of the world. Livy says that it "was full of the images of gods and men, adorned with every variety of material, and with all the skill of art." Another writer humorously said that "it was easier to find a god than a man there." Paul was educated and refined; he doubtless had an eye for the beautiful, both in nature and art. But his was the true culture and refinement—the culture that comes from an acquaintance with God. The vanities of Athens had no attraction for him. He could think only of the one thing—that all these were leading from God. How many Christians are there at the present time who, like Paul, are agitated over the wickedness that abounds, rather than attracted by and lost in admiration for the splendor which is often only a covering for vice? In this age of the world especially the Christian has something far higher to attract the attention than mere sight-seeing.

"THEN certain philosophers of the Epicureans, and of the Stoics, encountered him." The Epicureans derived their name from Epicurus, who lived about 300 years before Christ. "They denied that the world was created by God, and that the gods exercised any care or providence over human affairs, and also the immortality of the soul. [They denied all future existence.] One of the distinguishing doctrines of Epicurus was that pleasure was the *summum bonum*, or chief good, and that virtue was to be practiced only as it contributed to pleasure." It is easy to see to what practices such doctrines would lead. The Stoics believed that the universe was created by God, but that all things were fixed by fate; that even God was under the dominion of fate. It will be readily seen that Paul's teaching would be diametrically opposed to such doctrines as these.

WE should not fail to notice the adroitness and skill with which Paul introduced his subject. The philosophers had said, "He seemeth to be a setter forth of strange gods." Now the Athenians were very jealous of the worship of their gods. Pausanias says that they greatly surpassed all others in their zeal for religion. It was dangerous for any one to speak against their idol worship. About 400 years before, Socrates, one of their own philosophers, the wisest and most highly esteemed of any among them, had been put to death because they thought he was unsettling the minds of the young, and teaching disrespect for the gods. Now if Paul had introduced his subject bluntly, it is doubtful if he would have been allowed to speak at all. Thus he would have defeated his own purpose. So he took them on their own ground. He said, "I perceive that ye are somewhat superstitious." The word "superstitious," as used here, means "excessively religious." He had seen an altar with the inscription, "To an unknown God," so he said, "Whom therefore ye ignorantly worship, him declare I unto you." They could find no fault with him for teaching them more perfectly concerning a God whom they professed to worship. By this means he was able to preach to them further, "Jesus and the resurrection." Paul showed on this occasion the wisdom of the serpent, in winning souls to Christ, as the apostles had been commanded. Those who labor in these days would do well to learn a lesson from this. And yet, how many are there who would not compromise the truth should they be placed in Paul's circumstances, and attempt to do as he did?

It was only lately that we noticed a criticism on Paul, because he did not preach Christ, but attempted to convince the Athenians by science. He must be a very careless reader who could make such a criticism. It is not to be supposed, of course, that we have the whole report of Paul's sermon, for it would not have taken him two minutes to deliver it. This report gives only the heads of his discourse. It is a perfectly legitimate thing to prove the existence of God, from nature, and this is what Paul did. Having proved the existence of God, and his nature, he introduced the gospel in these words: God "now commandeth all men everywhere to respect; because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." We do not think a more powerful gospel sermon could have been preached than Paul preached at Athens. E. J. W.

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# The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.  
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OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 20, 1883.

## Who Was Melchizedek?

OUR readers, and especially those who have been in the faith of the Third Angel's Message for a number of years, may be surprised that we present this query again in our paper. It has been so often noticed that we have some fears of its becoming tedious. And we speak especially of those of our faith, because our views of the sanctuary and the priesthood are so well established, they have received such close examination and borne such rigid criticism, that it would seem impossible for any one who is well acquainted with our positions to admit the chance of a further argument. But it is a truth, a sad truth, that some will spend more time in speculating on improbable points than in developing plain truths and duties. We do not speak thus by way of complaint; we are always willing to notice any subject whenever it becomes necessary to vindicate the truth, and whenever the opportunity is presented of helping those who are in doubt.

This is not an unimportant question. It is so closely connected with the subject of the sanctuary and the priesthood that we are free to confess that if it is possible to identify Melchizedek, to tell who he was further than is revealed in the reference to him in Gen. 14 and the letter to the Hebrews, we shall have to reconstruct our faith in some important particulars. But we have no fears in this respect; we have examined our ground over and over, and always to be more confirmed in the position we took about thirty years ago, when studying the theory of the "Age to Come." They who have had some of our experience with that theory, and have seen its fruits as we have seen them, will not be surprised that we are jealous of everything that will give "aid and comfort" to its advocates.

There are but two prominent positions assumed by those who profess to be able to tell who Melchizedek was, namely: one, that he was Shem. But as we know his genealogy there is no use to consider this. The other, that he was the Son of God himself. This we will consider.

1. This supposition is not necessary, as all the statements of the Scriptures are explainable without it. It is assumed that to no one but to Christ will those declarations apply. But we must consider the *usages* of those times in explaining such texts. On that subject we give a few authorities.

Dr. Clarke says: "He who could not support his pretensions by just genealogical evidence, was said by the Jews to be without father. . . . This sort of phraseology was not uncommon when the genealogy of a person was unknown or obscure."

The "Comprehensive Commentary" says: "The commentators generally agree that what is meant is that his name is not preserved, or the names of his parents, in the sacred genealogies."

The "Biblical Commentary" says: "Melchizedek stands in the Scripture narrative with no mention of father, mother, or pedigree, of the beginning or end of his life; and the suppression of these details adapts him for standing as a type of the Son of God. . . . The sacred narrative regarding Melchizedek was so ordered, both in what it said, and in what it left unsaid, that the historical picture is singularly fitted to represent in typical outline the Son of God."

The Syriac renders it: "Of whom neither his father nor his mother are written in the genealogies; nor the commencement of his days, nor the end of his life; but, after the likeness of the Son of God, his priesthood remaineth forever."

Barnes argues the question at length, and says the Syriac has given the correct view.

Chrysostom wrote: "We know of no beginning or end in either case; in the one, because none are recorded; in the other, because they do not exist."

Kitto says: "Others, . . . have held that Melchizedek was no other than the Son of God himself. But in this case it would hardly have been said that he

was made *like* unto the Son of God, or that Christ was constituted a priest after the order of Melchizedek, or, in other words, was a type of himself."

Scott rejects the idea for the same reason, that Christ could not stand as a type of himself.

The Scriptures present a complete type of Christ in his priesthood, but not in any one individual. Without "the example and shadow" of the priesthood and service of Aaron we could form no just idea of the work of Jesus "in the sanctuary and the true tabernacle" in which he ministers. But if we followed the type of Aaron alone we should form very incorrect ideas of the priesthood of Christ. The apostle Paul points out a number of differences between his priesthood and that of Aaron, and shows conclusively that all the deficiencies in the type of the Aaronic priesthood are made up in that of Melchizedek. See Heb. 5 and 7. If it were possible to identify Melchizedek, or to produce his genealogy, then the whole argument would be overthrown.

2. The language of the oath by which Christ was made priest forbids the supposition that he was Melchizedek. Ps. 110 is *prophetic* throughout. It looks forward to the time when Messiah as a priest shall sit "on the right hand of the throne of the Majesty in the heavens," as a priest. The word "order" expresses much in this oath. Christ is to be king after the order of David. It would be absurd to say that David was a king after the order of David. Zacharias was a priest after the order of Aaron. It would be absurd to say that Aaron was a priest after the order of Aaron. Now if Christ were Melchizedek it would be equally absurd to say he was a priest after the order of Melchizedek. That would be to say that Christ was a priest after the order of Christ! It would make him a successor of himself. It leaves us without any type of some of the most important points in his priesthood, or makes him a type of himself. In every way the supposition is inadmissible.

3. But we have recently had presented to us an argument (or rather an objection) which is supposed to be conclusive that Melchizedek was Christ. It is said that if he were not, if his priesthood did not commence until A. D. 33, then the faithful in the preceding dispensation were without a priest, without an intercessor, and therefore without salvation. But there is no scripture to show that this inference is necessary; we will see if it will stand the test of just reasoning.

(1) The facts concerning the service of the sanctuary show just when his priestly work commenced. It will not be denied that the editors of the *Review and Herald* have given this subject very thorough examination, and we offer no apology for introducing their testimony. In *Review*, Vol. 35, No. 5, Jan. 1870, in the article, "Order of Events in the Judgment," Eld. Andrews spoke as follows:—

"The period of 490 years belonged to old Jerusalem, the place of the earthly sanctuary. But the remainder, viz., 1810 years, coming wholly within the gospel dispensation, must pertain only to the sanctuary of the New Testament. And it is remarkable that the very verse which tells us how much of the vision pertained to the earthly sanctuary, does present to our view the sanctuary of the new covenant in close connection with the introduction of the new covenant. Dan. 9:24, 27. For one of the last events in the period of 70 weeks is the anointing of the most holy. This is not the anointing of the Saviour, for the term is literally, in Hebrew, the holy of holies, a plain reference to the sanctuary itself. This anointing was performed in the earthly sanctuary when the ministration therein began. Lev. 8:10, 11. . . . Its anointing was an event preparatory to Christ's ministering therein, just as the earthly sanctuary was anointed in both its holy places before the Levitical ministration commenced in it."

The same substantially is found on p. 13 of his tract, "The Sanctuary of the Bible."

In Eld. Smith's book, "The Sanctuary and the Twenty-three Hundred Days," in the comment on Dan. 9, are the following words:—

"To anoint the most holy." Verse 24. This brings to view an act which was performed preparatory to the commencement of the ministration of the sanctuary, which was to anoint both the holy places and all the sacred vessels. Ex. 40:9-11."

In "Thoughts on Daniel," commenting on the same prophecy of the work of the Saviour, he says:—

"Before the ministration in the sanctuary commenced, the sanctuary and all the holy vessels were to be anointed. Ex. 40:9, 10."

The type places this work before the ministry in the sanctuary. The prophecy locates it when Jesus ascended on high, A. D. 33. Now if there is anything in "the shadow and example," or any prophecy or history of the Scripture which places the commencement of his

ministry at an earlier date, we shall be pleased to consider it when it is presented.

(2) Paul, speaking of those things which were taken away at the cross of Christ, namely, the ordinances of the Levitical service, says they "are a shadow of things to come." Col. 2. And in his argument on the priesthood in Hebrews, he says the law had a shadow of good things to come. But if the priestly work of Christ existed through all preceding dispensations, then the types of the law were a shadow of things past as truly as of things to come. And if so it is singular that in all the Scripture statements and arguments and types concerning the priestly work there is not a single hint of the fact. On that subject the Bible is as silent as on the change of the Sabbath!

(3) Paul says in Heb. 8:3, "For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer." This necessity arises from the fact that "without shedding of blood there is no remission." It is the offering which gives efficacy to the intercession of the priest. Now we ask any person who thinks the priestly work of Christ was necessary to the salvation of those who lived in past dispensations to consider the fact that there was no offering, no sacrifice, to present as the ground of such intercession. There is not a type, a statement, or an intimation in all the Scriptures showing that a priestly service without an offering would avail anything for sinners. But the priesthood of Christ answers every demand of the Scriptures in this respect. "By his own blood" he has entered "into Heaven itself, now to appear in the presence of God for us." Heb. 9:12, 24.

It can only be answered that their faith took hold on a *future offering*, typified by those in the law. That answer is correct. And it is true also that their faith laid hold of a *future priesthood*, even that of the coming Messiah, typified by the priests under the law, and also by Melchizedek. Their faith could look forward to a future intercessor as well as to a future sin-offering, without which the intercession would have no efficacy.

This subject is extensive; we could greatly enlarge upon it. But we think we have said enough to justify our assertion that if we are wrong on this point the Seventh-day Adventists will have to reconstruct their faith. But we have no apprehensions on this point. When the objectors show that they have studied this question in all its bearings as thoroughly as they who have providentially done so much to set forth our faith; as they whom we quote in this article, we feel assured that they will no longer appear as objectors. There is consistency in truth when it is fully considered; but when examined superficially it appears beset with difficulties. The subjects of the sanctuary and the priesthood are cardinal doctrines with us as a people. We are thankful that the Lord has given us so clear light in reference to them.

## Saul and David.

THE conduct of Saul toward David was in the highest degree wicked and inexcusable. David was the most faithful and the most efficient of the servants of Saul. Every duty committed to his trust by Saul was at once performed without the neglect of a single thing, however small. 1 Sam. 18:5, 14, 15. Moreover, the conduct of David was so wise that all his enterprises were successful. He never turned aside from his duty toward the king, and he never permitted others to be disobedient when it was in his power to prevent their disobedience. David feared God and honored the king. He was just towards Saul in all his words and in all his acts, and he was true toward him in all the motives of his heart. No man ever served another with greater faithfulness than that with which David served Saul. 1 Sam. 18:30.

Nevertheless, Saul was the relentless enemy of David. He hated him with a hatred that knew no bounds. He made it his principal object during a long period to seek the life of David. He sought his life by pretended acts of friendship, and he even attempted to assassinate him with his own hand. 1 Sam. 18:6-12, 20, 21. He never desisted from his murderous purpose till he was himself slain in battle with the Philistines. 1 Sam. 31:1-6.

What was it that inspired the heart of Saul with the disposition to murder the noblest and most faithful of his servants? What prompted him to slay a man in whose conduct he could find no fault, and on whose faithfulness and perfect integrity he could always rely? It was envy, that base principle which caused the patri-



archs to sell Joseph into Egypt, and which caused Cain to kill Abel. Acts 7:9; 1 John 3:12; 1 Sam. 18:7, 8, 12.

Saul was at this time one of the most wicked men in all Israel. Having sold himself to work wickedness, he went on from bad to worse. He had ample time to reflect upon the fact that David had never done him any injustice, and that he was wholly innocent of any wrong toward the king. But he cherished murder in his heart, and he never desisted from the attempt to slay his faithful servant, though he knew that he had no provocation and no excuse for this terrible crime.

When the people of Israel demanded a king, God was not willing to grant their request. He knew that when men are elevated to this high honor, and when they become possessed of absolute power over others, they are in the utmost danger of becoming lifted up with pride, and of forgetting the rights of others in the exercise of tyrannical power over them. For this reason God was unwilling to establish a royal family in Israel, but chose to govern his people by judges, whom he should choose from time to time, and who should derive their power direct from Heaven. But the people persisted in demanding a king, and God granted their request. 1 Sam. 8.

God made choice of Saul to be the first king of Israel. There is no reason to doubt that he was, for his humility and general excellence, the fittest man in the whole nation to be elevated to this dangerous distinction. 1 Sam. 9:1, 15-17, 20, 21; 10:20-26; 15:17. But a few years of supreme power developed in Saul those evil principles that were, in process of time, his absolute ruin. He feared to enter upon his office of king, knowing his own weakness, and trembling lest he should forget God and fall into sin. Oh that he had always kept the fear of God before him! Oh that he had never ceased to watch and pray!

But little by little he departed from God. He lost the tenderness of his conscience; he lost his sense of accountability; he lost his humility and became great in his own eyes; he lost his sense of uprightness and became tyrannical. In particular he lost his sense of dependence on God, and became rash and self-sufficient. Thus, when God wrought a great deliverance for Israel by the hand of Jonathan, Saul dared to make a rash decree, sentencing to death any that should taste food that day. And because Jonathan, who knew nothing of this decree, tasted of a honey-comb, he even sentenced him to death. 1 Sam. 14. Finally, when he was sent to destroy the Amalekites, he dared to directly transgress the commandment of God. 1 Sam. 15.

Then God announced to him that he had chosen a man to fill his place, and that he would give the kingdom to that man. When, therefore, David became distinguished for his victory over the Philistines, and for his eminent services to the nation, Saul was impressed that this noble young man was the one whom God had chosen to take his place. 1 Sam. 18:5-17. Jonathan had the same convictions as his father that David was called of God to fill the throne of Israel, and Jonathan acquiesced in the choice which God had made, for he had so much of the grace of God as to be raised above the weakness of human nature. 1 Sam. 23:17. But Saul was wholly incapable of submitting to God. Evil reigned in his heart, and the Spirit of God had departed from him.

When we read the long history of his wicked career, recorded in the book of first Samuel (chapters 14-31), we are astonished that a man who was once the humble servant of God could ever become so eminent in wickedness. Thus, on one occasion, he caused Nob, a city of the priests, to be utterly destroyed, with all its inhabitants and even its domestic animals, because David had received some favor in that city, though no one in the city had any thought that by this act of mercy they would displease Saul. 1 Sam. 22:9-19.

The ruin of Saul is a solemn warning to us. He began well, but he ended, as we have every reason to fear, in total apostasy. He could not bear prosperity. He could not support his high honors without becoming lifted up with pride. He could not become possessed with power over the lives and the property of others without becoming a tyrant. It would be more correct to say that though he could have done all these things through the grace of Christ, he nevertheless wholly failed to do them. Phil. 4:12, 13.

Many Christians when adversity comes upon them realize that it is a call from God to humble themselves before him. But there are very few indeed who understand that in prosperity there is even greater need that

we should humble ourselves than there is when we suffer from adversity. Prosperity caused Saul to forget God. This was the fatal error of that unhappy king. When God poured his blessing into the bosom of Saul, the king should have said to God: "I am not worthy of the least of these mercies; teach me how to use them for the good of others." And when God conferred on him the honors of the kingdom, Saul should have said: "O Lord I am but dust and ashes, let me never become exalted in pride." And when he found that he had power over the lives and the property of others, he should have prayed God to keep him from becoming a tyrant.

We should not be too ready to censure Saul. He yielded to great temptations, but we yield to lesser ones of the same character. How often do we forget God when he favors us with a little prosperity! How often when God confers some honor on us do we take the glory to ourselves, instead of giving it to God! And even when others are by providential events brought into our power and under our control, how apt we are to exercise tyranny over them, and to make them submit to us, however disagreeable it may be to them! King Saul was a good illustration of the character of the old man. We must never forget that those in whose lives this evil nature reigns will never enter the kingdom of God, unless the grace of God shall first wholly change their character.

It seems a strange providence that permitted David during so long a period to be so cruelly persecuted by Saul. No doubt he was many times tempted to murmur against God that such calamities should come upon him. But to us the explanation is not difficult, and in it all we see the wisdom and the goodness of God. David had been chosen of God to succeed Saul in the throne of Israel. David was a mortal man exposed to temptations, and in danger of sinning against God precisely as Saul had sinned. The wisdom of God therefore permitted David to suffer from the pride, the cruelty, and the tyranny of Saul, that David might know from personal experience how terrible are the sufferings that a wicked king may inflict upon those over whom he reigns, and that he might never inflict upon others the injustice which he suffered from Saul. We have reason to believe that David profited by his bitter experience of the tyranny of Saul, and that he did not forget the lesson which he thus learned, that he that ruleth over men must be just, ruling in the fear of God. 2 Sam. 23:3.

God teaches us to be merciful toward the erring by permitting others to be cruel toward us when we commit errors. We wonder sometimes at our afflictions when we have committed faults. We think it strange that others judge us so harshly and are so exacting and so severe. God permits us to experience injustice and cruelty that we may be merciful toward others who erred. When we have erred, it is our duty to correct that error with the utmost care, and with the deepest repentance. When others have erred, it is our duty to show compassion whenever we see any signs of repentance, and to extend with tenderness a helping hand to lift up those who desire to return to God. We may be severe toward ourselves because of our faults, but we must be merciful toward others. J. N. A.

### Review of Sermon on the "Christian Sabbath."

A FEW weeks since we received a copy of the Stockton (Cal.) *Independent*, which contained the synopsis of a sermon on "The Christian Sabbath, and the Abrogation of the Jewish Sabbath," by Rev. W. T. Fleenor, pastor of the First Baptist Church of that city. Having received several requests to review the sermon, we decided to do so, but have been hindered hitherto by press of other matter. We offer no apology for the number of articles that appear in the SIGNS, nor even for repeating arguments again and again; for we believe the Sabbath reform is the message for this time, and we know that "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little."

The most unpleasant part of the work, is that of reviewing articles or sermons in opposition to the truth, because (1) The arguments urged against the Sabbath are so weak and puerile, and so self-contradictory that it seems almost a waste of time to notice them; and (2) We do not like to seem to be finding fault with others, when we have no personal feeling in the matter at all. We do so, however, because arguments that appear very weak to those familiar with Bible truth may seem

strong to others, who have heard little or nothing of the evidence in favor of the Sabbath of the Lord. And these arguments, weak though they may be, often afford an excellent opportunity to bring out the straight testimony of the Bible. But that we may save space, in this instance, we will not repeat all the arguments which the speaker brought forward, but will simply present the Bible evidence in favor of the truths that have been assailed.

There is no fact more susceptible of proof than that the Sabbath began at the close of the creation week, and that the first Sabbath commandment was spoken at that time. Notice the following points: 1. "Sabbath," as is generally known, means "rest;" it is nothing more than the Hebrew word for "rest." 2. When God had completed his work in six days, and pronounced everything very good, he rested on the seventh day. Gen. 2:1-3: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended [ceased] his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." If "Sabbath" means "rest," then this text plainly declares that God made the Sabbath at the close of the first week of time; for he not only rested, but he blessed the day of his rest and sanctified it, or set it apart for a holy use. 3. Our Saviour declared that "the Sabbath was made for man;" it was not given to man centuries after it was made, but it was made for him; it was designed for his especial use.

Again, to sanctify is to set apart. God sanctified the seventh day; from what did he set it apart? From the other days of the week. This was a part of the work of making the Sabbath. Now to say that the Lord made the Sabbath for man, and set it apart for his use, and yet told him nothing about it, is to charge God with folly. We do not see how the evidence could be any clearer than it is, that in the beginning, in Eden, God commanded man to keep the Sabbath. The "Speaker's Commentary" says on Gen. 2:3: "The natural interpretation of these words is that the blessing of the Sabbath was immediately consequent on the first creation of man, for whom the Sabbath was made."

The record says that "God blessed the seventh day and sanctified it." Our objector says: "The seventh day of what? Not of the week, for the days of creation were long periods of time. No one can keep that day." We say that God blessed and sanctified the seventh day of the week, and none other. The commandment, Ex. 20:8-11, teaches us that we are to keep holy the Sabbath-day, because God rested upon and hallowed it. We are to rest upon the same day upon which God rested. What day of the week this was may be learned from Luke 23:54-56; 24:1. The women who followed Jesus to the tomb "returned and prepared spices and ointments, and rested the Sabbath-day according to the commandment." Then whatever day of the week they kept, was the day of the week which the commandment enjoins. That must be admitted by all. The very next day (Matt. 28:1) they came again to the sepulcher. This visit was made on "the first day of the week;" consequently the day previous—the Sabbath according to the commandment—was the seventh day of the week.

The days of creation were literal days of twenty-four hours each. 1. They were days composed of an evening and a morning. Gen. 1:5, 8, 13, 19, 23, 31. 2. They were days over which the sun and moon were made to rule. Gen. 1:16. 3. As above stated, God commanded man to rest upon the day that he did. To claim, then, that that day was a long, indefinite period of time, is to charge God with trifling with man. The theory of an indefinite period of time for creation, is the offering of "science falsely so called" to the cause of infidelity. No proof for such a theory can be brought forward; it rests solely on infidel conjecture.

It is urged that we do not find the patriarchs keeping the Sabbath; that for a period of 2500 years no mention is made of the Sabbath. The men who make this objection seem to think that the book of Genesis is a diary kept by the patriarchs, and that Adam, Noah, Abraham, Isaac, and Jacob, each contributed the complete history of his own time. Nothing could be further from the truth. The book of Genesis contains the history of 2500 years, written by Moses after the events had all taken place. It was written to show God's plan in regard to mankind, and to trace the genealogy

of Christ. The record does not state that Enoch, or Noah, or Abraham refrained from blasphemy and theft, but we do not therefore conclude that these men were thieves and blasphemers; neither have we any reason to conclude that they were Sabbath-breakers, because particular mention is not made concerning each one that he kept the Sabbath. God had given the Sabbath commandment; to say, then, that a certain man was a good man is equivalent to saying that he kept the Sabbath. Of Enoch and Noah it is said that they "walked with God," and of Abraham that he kept God's commandments, statutes and laws. But even if no one from Adam to Moses had observed the Sabbath, it would not have affected God's commandment in the least. We close for this week with the following testimony from Dr. Scott, comment on Gen. 2:3:—

"The sacred writer here both records the appointment of the Sabbath, and assigns the reason for it: 'Because that in it the Lord rested from all his work.' This is evidently *historical*, and not by *anticipation*; for the reason subsisted from the beginning, and was more cogent immediately than it could be at a distance of more than two thousand years, when the command was solemnly renewed from Mount Sinai, long after sin had marred the beauty of the great Creator's work; and it concerns the whole human race, as much as the nation of Israel. . . . And the silence of Moses concerning the observation of the Sabbath by the patriarchs, so far from proving that they were not commanded to observe it, will not render it so much as probable that they did not actually keep it, to those who attentively consider how much darkness rests upon many similar subjects, in the Scriptural history of the Church. Yet some intimations are given in this book, which show that the patriarchs divided the time into weeks, and observed the seventh day." E. J. W.

(To be Continued.)

### Who Should Attend the Healdsburg School?

THERE is at the present time no question of more importance than this. We are not looking forward to the future like those who do not believe in present truth. Our school is a missionary school, and its object is not merely to throw good influences around our children and youth, but to educate men and women to labor in the cause of God. There are scores of persons who feel the burden of the work of God upon them—those who have borne the responsibilities of life, and have matured judgments—who should attend the school at Healdsburg. A special course of instruction is given for the benefit of that class. It is not expected that such will take a regular course of study in common text-books, like the youth and ordinary students, but they will be instructed how to hold Bible-readings, and to do colporteur work. Instruction will also be given in the home missionary work, such as will be adapted to the wants of the people.

As far as possible the school will be patterned after the school of the prophets. There persons received instruction for a short period, and then went out to labor. If they found themselves deficient and unqualified, they returned to the school. Priests, ministers, and prophets were connected with that school. It is such a school that is designed, with the help of God, to be held at Healdsburg. Habits of industry, the art of reaching the hearts of the people, and the best manner of instructing them in the things of God, will be taught.

While at Reno, Nevada, a few weeks ago, two brethren spoke of attending the school for the objects above mentioned. We believe that this is right, and that God will bless them in it. There should be not less than fifty men and women of the same class from California, and half as many more from Oregon and Washington Territory at the school this coming winter. The next spring they should go forth to labor in the great harvest-field.

The judgments of God are already in the earth, and when they begin to come they will not return. The prophet says: "Behold, the plagues are sent, and shall not return again, until they come upon the earth. Like as an arrow which is shot of a mighty archer returneth not backward; even so the plagues that shall be sent upon the earth shall not return again. Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment."

The present season has been especially marked by the judgments of God. Not a week passes during which some terrible calamity does not come upon some portion of this country, by cyclones, tornadoes, and storms, upon land and sea. A captain who has followed the sea from his youth said last spring in New York that there never had been a time in his experience when he dreaded to

cross the Atlantic Ocean as now. The earthquake in Oceanica exceeded in destruction any of which we have any record. It is now estimated that the number of lives lost will reach one hundred thousand. The effect of the tidal wave accompanying it was felt in the Bay of San Francisco six thousand miles distant. This has followed close upon the destructive earthquake which occurred upon the Island of Ischia a few weeks ago.

These indications of God's wrath increase in terrible-ness and frequency. What we do for the salvation of our fellow-men must be done quickly, and God's providence has given us a place and teachers to qualify men for this work. We have no time to lose. If we had fifty years in which to labor, we could wait until ordinary circumstances would lead individuals to attend the school. But men are wanted who can appreciate the importance of the present work, men who will make circumstances conform to the duties of the present hour.

Teachers are also needed in our various churches, to take our children and lead them to a more thorough knowledge of the Scriptures, and educate them for Heaven; also to give instruction in the missionary work. The common schools of the present day, where the Bible is excluded, cannot meet our needs, neither can the teachers who are educated in them appreciate our wants, without special training. It is the instruction received from a school adapted to this special work which is needed to qualify men and women for usefulness in a time like this.

We should feel the importance of availing ourselves of these privileges, and engage in the work of enlightening others. We are thankful to see a school established on the principles that govern the school at Healdsburg.

S. N. HASKELL.

## The Missionary.

### Sale of Scriptures by the Waldenses.

DURING the sixteenth century many noble spirits gave their lives for the truth they had professed. Many who were engaged in the common avocations of life, felt the burden of selling the Scriptures and other Protestant publications, and often it cost them their lives. The monks lay in wait for those who dared to preach the truth and distribute portions of the Scriptures. One Barthelmy Hector "would take his seat on the slopes of the mountain, and gathering the herdsmen and agriculturists of the Pra round him, would, by reading passages to them, induce them to buy his books. Portions of the Scriptures also would he recite to the grandames and maidens, as they watched their goats or plied the distaff. His steps were tracked by the inquisitor, even amid these wild solitudes. Barthelmy Hector was dragged to Turin to answer for the crime of selling Genevieve books."

"You have been caught in the act," said his judge, "of selling books that contain heresy. What say you?"

"If the Bible is heresy to you, it is truth to me," replied the prisoner.

"But you use the Bible to deter men from going to mass," urged the judge.

"If the Bible deters men from going to mass," responded Barthelmy, "it is a proof that God disproves of it, and that the mass is idolatry."

The judge, deeming it expedient to make short shift with such a heretic, exclaimed, "Retract."

"I have spoken only truth," said the bookseller, "can I change truth as I would a garment?"

He was placed for months in prison, in the hope that his recantation would save them the necessity of burning him. At last, despairing of his abjuration, they brought him forth and consigned him to the flames. His conduct at the stake "drew rivers of tears," says Leger, "from the eyes of many in the popish crowd around his stake, while others vented reproaches and invectives against the cruelty of the monks and inquisitors."

Thus the papists singled out the champions of the truth, and many were put to death in various ways. Some had their entrails taken from their living body, and a fierce cat thrust in their place to torture them further. Women were buried alive; bound hand and foot to perish by cold and hunger; others were gashed with sabers and had the wounds filled with quicklime, and thus perished in agony; some had their tongue torn out for having praised God; some were covered with sulphurous matches, which had been forced into

the flesh under the nails, between the fingers, in the nostrils, in the lips, and over all the body, and then lighted; some had their mouth filled with gunpowder, and then lighted, which blew their head to pieces. "Maria Monnen, taken at Louisa, had the flesh cut from her cheek and chin bone, so that her jaw was left bare, and she was thus left to perish. Paul Garnier was slowly sliced to pieces at Rora. Thomas Margueti was mutilated in an indescribable manner at Miraboco, and Susan Jaquin cut in bits at La Torre. Sarah Ros-tagnol was slit open from the legs to the bosom, and so left to perish on the road between Eyrail and Lucerna. Anne Charbonmer was impaled and carried thus on a spike, as a standard, from San Giovanni to La Torre. Daniel Rambaud, at Paesano, had his nails torn off, then his fingers chopped off, then his feet and his hands, then his arms and his legs, with each successive refusal on his part to abjure the gospel."—*Muston, Israel of the Alps, Chap. 2.*

But these were those who were standard-bearers. Many very interesting incidents are mentioned, showing that at certain times, when the papists decided to persecute them relentlessly, and they would make sport of the devotion of the Waldenses, God, at such times, in a most marked manner, would vindicate his chosen people. At one time, when the enemy had made much advance upon the Waldenses, had driven them back upon the side of the mountain, and both parties were wearied with skirmishing, and had camped for the night, suddenly the people were startled by a derisive shout that arose from their enemies. What caused these shouts of derision? In the heights above them they saw the figures of the Vaudois upon their knees, and the Waldensian warriors were supplicating the God of battles. Hardly had the scoffs died away when a drum was heard to beat in a side valley. A child had gotten hold of the instrument and was amusing itself with it. The enemies, in their imagination, saw the whole army rushing upon them. The Waldenses imagining that their enemy was coming upon them to attack them, seized their arms. The result was that great confusion came into the ranks of the enemy and they fled, throwing away their arms, chased by the Waldenses, and thus losing in half an hour the ground that it had cost them a day's fighting to gain. Weapons of warfare were much needed by the fugitives, and this gave them an excellent opportunity to supply themselves. As the result of this battle the Waldenses lost three, while the others had sixty-seven men slain. They saw the fires of persecution again kindling upon them; but intrigues that were laid by their enemies proved oftentimes successful in bringing destruction upon themselves. Finally the heads of families assembled, and, standing upright, with their families kneeling around, they pronounced these words:—

"In the name of the Vaudois churches of the Alps, of Dauphiné, and of Piedmont, which have ever been united, and of which we are the representatives, we here promise, our hands on our Bibles, and in the presence of God, that all our valleys shall courageously sustain each other in matters of religion, without prejudice to the obedience due to their legitimate superiors."

"We promise to maintain the Bible, whole and without admixture, according to the usage of the true Apostolic Church, preserving this holy religion, though it be at the peril of our life, in order that we may transmit it to our children, intact and pure, as we received it from our fathers."

"We promise aid and succor to our persecuted brothers, not regarding our individual interests, but the common cause, and not relying upon man, but upon God."

They thus consecrated themselves anew to God, and when called upon to make a choice between mass and the penalty, they were prepared to stand for the truth. The next day they were invited to go into a neighboring church, one which had been taken from them, and say mass. The papists had decked the altar and lighted the tapers for the Vaudois to hear their first mass. They entered the building, and for a moment they stood as though greatly dismayed at what their church had undergone; but instead of saying mass, they extinguished the tapers, pulled down the images, and swept into the street the rosary and crucifix, and all the other paraphernalia of the popish worship. This was but the work of a few moments. The minister then ascended the pulpit and read his text from Isaiah 45:20: "Assemble yourselves and come; draw near to—



gether, ye that are escaped of the nations; they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save."

This sermon struck the key-note of a coming campaign. Success began again to crown the arms of the Vaudois, and they labored with the zeal of men who feel that their cause is a great and righteous one, and were prepared to sacrifice all for it. On one occasion six Waldensian warriors took their stand in a narrow pass, determined to stand as immovable as their own Alps. They not only checked the advance of an immense host, but drove them back in a panic-stricken mass. At another time, when the numbers of their enemies were immensely greater than their own, and every precaution had been taken to bring great destruction upon the Waldenses, they cried as a signal, "Haste, haste! Angrogna is ours." The Vaudois, starting up and crying out, "It is you that are ours," rushed upon them, sword in hand. Their persecutors were so completely discomfited and destroyed, it is said, that many more would have been slain had not the leading men of the Waldenses, who were witnessing the scene, cried for their brethren to retreat, as the others became helpless, for they had made it a principle not to take life or bring any subjugation by force of arms when their enemy had no means of escape.

All through these terrible conflicts their valleys resounded with the voice of prayer and praise far more than with the din of arms, while their opponents came from cursing, from blaspheming, from murdering, to engage in battle. The Waldenses would arise from their knees to unsheath the sword and wield it in a cause which they firmly believed to be that of Him to whom they had been in supplication. S. N. HASKELL.

### New England Camp-Meeting.

THIS meeting was held at the time and place appointed. The site was on the Agricultural Fair-ground in the city limits, and hence accessible to the inhabitants of the flourishing city of Worcester.

About four hundred of our people camped on the ground. The outside attendance each evening was between one thousand and fifteen hundred. On Sunday afternoon, when Sister White spoke on Christian Temperance, it was estimated that there were about four thousand out to hear. Some thought there were many more. At night there was about the same number. The outside attendance was much larger here than at any other meeting we have yet attended this season.

The influence of the meeting on all from the very first was good. Good order was maintained throughout the meeting, and much kindness and courtesy was shown us by the officials and influential citizens of the town.

Sister White endured the journey to us much better than she expected, and after arriving on the ground was able to do her share in the labor of the meeting with her usual buoyancy of spirit. Very much of the good results of the meeting was due to her words of good cheer, courage, and hope.

The efforts put forth for sinners and backsliders, were crowned with some success. Some precious seasons were enjoyed, and some burdened souls were set free and found favor with God. The sweet melting spirit of the Lord came into the meeting at times, and all hearts were made to rejoice. Good freedom was enjoyed in all the preaching services, and seasons of social worship.

The business of the Conference, Sabbath-school Association, and Health and Temperance Association was done with union of feeling. The resolution on the selecting of men and women to canvass and do colporteur work drew out some excellent and powerful remarks from Eld. Butler and Sister White. Many hearts were stirred, and resolutions were made to go to work in this branch of the cause with greater determination and zeal than ever before.

On Monday morning Bro. Butler set forth in a clear manner the onward progress of the Third Angel's Message, and the wants of the missions in Europe and the International Tract Society. Sister White also spoke with much freedom upon this point. After this pledges were taken to the amount of \$2,160. Surely the Lord is in this work, opening the hearts of his people to advance his cause. We rejoice to see the tokens of prosperity and progress to the closing message of

mercy everywhere. May God speed on the work, and may every jewel soon be found, purified, refined, and fitted for the heavenly kingdom.

May the rich blessing of the Lord rest upon the New England Conference, and may the cry for laborers that is going up from this field be answered by many young men and women giving themselves wholly to the Lord and his work.

I. D. VAN HORN.

### Maine.

I MET with the brethren and sisters in Eddington, Aug. 25, 26. Our meetings were good and encouraging to those who attended. On first-day two of the youth were baptized.

It is encouraging to see the young take hold in the service of God, and strive to overcome. The tide of iniquity is setting strong and will sweep the youth down to destruction unless a strong effort is put forth on their part to overcome through the blood of the Lamb, and by the word of their testimony.

The commandments of God and the faith of Jesus (if obeyed) will prove to be a shield and buckler. They who love the truth better than they do this world, and seek first the kingdom of God and his righteousness, will soon know what it is to see and be like Jesus, the one that died for them. May God save our children in this trying hour. J. B. GOODRICH.

Hartland, Aug. 28.

## Temperance.

### Personal Liberty.

"THE Liberty Question," commonly so-called, as an argument against the legal suppression of the liquor traffic, affords an example of a perverted truth. We claim liberty of thought and speech and action. Our claim is a sound one, but we must remember that liberty can only be secured by the suppression of tyranny. Liberty for that which is good can only be attained by restricting the liberty of that which is bad. Honest men can freely walk the street in safety, because law prevents the dishonest man's interference with another's purse in life or character. Here law protects liberty, by restricting liberty. You do not plead for freedom for the poisonous snakes in the grass on which your children play. You want no liberty for wild beasts or mad dogs about your home; but you protect your children's liberty by destroying what would interfere with its exercise. If the strong drink traffic hinders and counteracts the purifying and ennobling work of church and school and home, then you can have liberty for church and school and home only by destroying what militates against their success, hampers every step they take, and undoes what they have already accomplished. We plead for prohibition in the sacred name of liberty. Good and evil are eternally antagonistic; one can exist only at the other's expense, and freedom for the right means suppression of the wrong; liberty for virtue means prison bars for crime; and when the grandest ideal of freedom prevails supreme, every man will have the right to do what he chooses only as far as he chooses to do what is right.—*Canada Citizen*.

### The Penalty.

DR. ANDREW MCFARLAND writes thus: "It is your stout old hero who goes to bed every night with liquor enough under his belt to fuddle the brains of a half dozen ordinary men, and yet lives out his threescore years and ten, that will be found at the head of the stock that pours into the world generation after generation such a crop of lunatics, epileptics, eccentrics, and inebriates as we often see. The impunity with which one so constituted will violate all physical law gets its set-off in a succeeding generation, when the great harvest begins. That 'the iniquities of the fathers are visited upon the children,' that 'the fathers have eaten sour grapes, and the children's teeth have been set on edge,' are truths that no scripture is needed to teach; in other words, he who sins through physical excess does not do half the harm to himself that he does to the inheritors of his blood. The penalty must be paid as surely as there is a seed-time and a harvest."

### Beer and Its Influence.

RECENT statistics based on the census show that in Milwaukee, where more beer is made and drunk than in any other city of equal size in the world, there are twice as many suicides as in any other municipality of the same population. This induces one of the leading German papers of the West to admit that in all the cities of the country the Germans are, in proportion to their numbers, twice as well represented among the suicides as any other people, and the excessive use of beer is assigned as the cause. "There is no doubt," says the journal referred to, "that the moderate use of beer brightens up and cheers men, but there is also no doubt that too much beer stupifies and demoralizes the drinker, and, if its use is persisted in, makes him melancholy and weak-minded. It is apt to result in certain attacks of melancholia, which comes upon the beer-topper, and in which he bewails himself and his fate, pities himself as a wretched being, and finally lets his heavy head and weeping eyes sink languidly on the table." The same authority, however, considers beer a beverage of exceeding virtue in comparison with spirituous liquors, which, it contends "transforms a man into a blood-thirsty wild beast and violator of the laws."

### The Gin Industry.

IN 1882 the average number of men each month employed in this State by the Central Pacific Railroad and its leased lines was 12,300, and the amount of money paid to them, exclusive of the president's and director's salaries, was \$7,920,000, or an average of over \$640 each. During the same year there was about an equal number of men keeping the licensed and unlicensed gin-mills in the State, depending chiefly upon the laboring men of the State for their support. Thus in ten years the Central Pacific Railroad will have paid to labor the sum of \$79,200,000, while the gin-mills during the same time will have consumed at least \$210,000,000, and turned out upon the streets of San Francisco, to be arrested by the police, 160,000 drunkards, and God only can tell how many paupers, and lunatics, and broken-hearted women, and starving children. These figures are true. They cannot be denied or refuted. Almost every State and city has a similar record.

If the civilization of the age could take hold of such an argument as is involved in this simple statement, and carry it into practical politics as a dollars-and-cents question, great results would soon be obtained.—*S. F. Argyonaut*.

### Millions in It.

MILLIONS of drunkards.  
Millions of paupers.  
Millions of criminals.  
Millions of needless taxes.  
Millions of wasted lives, and wasted dollars, and lost reputations and characters.  
Millions of desolate homes and broken hearts and disregarded vows.  
Millions upon millions of unhappy creatures, all made so by the use of rum; and the system that mixes the poisonous concoctions, distributes them over the country, puts them in the reach of every one, presses them into the hand and to the lips, protects and empowers the infernal traffic in all its hideous phases! This is the system which great masses are contentedly perpetuating, that delusive phantom, the license system.—*Sel.*

### Guard Your Own Door.

THERE is one sort of drinking house that no State enactment can touch, and that is a private house with a decanter in its cupboard. Good friends, guard your own door with teetotalism!

A foolish rich man, who died lately, disinherited his drunken son. In the same will he bequeathed his "wine cellar" to certain heirs. That father most insanely tempted his own son to drink, and then on his dying bed gave the boy his last kick into disgrace!

The most effectual of all home protection is to guard your home. From such temperance homes will come the power to close up the public dens.—*Rev. T. L. Cuyler*.

APPROPRIATE—A wag says that an appropriate scripture for a tobacco-user to begin his prayer with is, "O Lord, I am a man of unclean lips."

## The Home Circle.

### HE KNOWETH OUR WAY.

I know not—the way is so misty—  
The joys or the griefs it shall bring;  
What clouds are o'erhanging the future,  
What flowers by the roadside shall spring.  
But there's One that shall journey beside me,  
Nor in weal nor in woe me forsake,  
And this is my solace and comfort—  
"He knoweth the way that I take."

I stand where the cross-roads are meeting,  
And know not the right from the wrong;  
No beckoning fingers direct me,  
No welcome floats to me in song.  
But my guide will soon give me a token  
By wilderness, mountain, or lake,  
Whatever the darkness about me,  
"He knoweth the way that I take."

And I know that the way leadeth homeward  
To the land of the pure and the blest,  
To the country of ever-fair summer,  
To the city of peace and of rest,  
And there shall be healing for sickness,  
And fountains life's fever to slake;  
What matters beside? I go homeward;  
"He knoweth the way that I take."

—Selected.

### A Wise Father and Sensible Daughter.

JUDGE A was a leading lawyer and a prominent Christian in the city of B, a man of property and influence, honored and respected by all who knew him. One of his children was a daughter, highly educated and accomplished, and a favorite in her social circle. She had every comfort in the home of her parents, and their property was such as to give her the prospect of ample means if they should at any time be taken away. But the father was wise and the daughter was sensible. So one day he said to her:—

"You have every prospect, my daughter, of comfortable provision for the future, and that, in case of my death, you would be independent as to property, and without care or anxiety as to the means of living. But the changes of life are beyond our control, and reverses often come when we least expect them. And I think if you were to learn some trade or business, so that if you were left poor you could earn a living for yourself, and, if need be, help others, it would be the wisest and best thing you could do."

And he reminded her of the old Jewish maxim, that "he that brought his son up without a trade, brought him up to be a thief," and that our Saviour himself probably worked at the trade of a carpenter till he entered on the work of his public ministry, telling her still further that though she might never be dependent on her own exertions, it was well to be prepared to support herself if it should ever be found necessary.

The daughter at once understood and fully appreciated the sensible views of her father, and fixed on dressmaking as that to which she would give her attention; and an arrangement was made with a leading dressmaker of the city, that from her she should thoroughly learn the business, just as any young apprentice might do. She did so; and while many in the leading society in which she moved wondered that the daughter of Judge A should ever think of such a thing as learning dressmaking, she quietly kept on with her work till she understood thoroughly all its details, as well as in aiding her mother in many ways for which, she was before unqualified.

And now mark the result. Within a year or two after the time alluded to, she met and soon became engaged to marry a gentleman well known to the world as one of the most scholarly and devoted missionaries that ever went forth from this country. And, as the accomplished and educated wife of such a man, she was not only useful as an instructor in the female seminary connected with the mission, but in teaching the girls as to their own dresses, and giving most valuable suggestions and help to the mothers and families of the vicinity. She led them on to views of domestic economy and comfort and civilization, to which they might long have been strangers but for her personal and practical knowledge of dressmaking. And she often remarked that she never could be thankful enough that her father had been so thoughtful and wise as to suggest the course she had taken.

A somewhat similar case is that of an only son of wealthy parents, who graduated at college

with high honor, and then entered a machine shop, and began at the very lowest point and diligently and faithfully worked his way up through all the steps of locomotive building till he made himself thoroughly familiar with the rolling stock of railroads and the connected engineering. His college associates and friends went, for the most part, to some one of the professions; but he went steadily on with his mechanic employment, coming home at night to take off his greasy and soiled clothing, and appear as a gentleman in the parlor, and in the morning rising for breakfast long before the family, and going off to his work for the day. And the consequence was that, having thoroughly mastered the details of his work, he was at once called to an important and lucrative position on one of the large railroads of the land, with a fair prospect of rising to its highest office of honor and trust.

Are not these facts full of instruction? Are there not many young ladies of wealthy families who would be wise if they would in some way, by the knowledge of some business, prepare to be able to support themselves if in the changes of life they should be left dependent? And instead of crowding the professions, as such multitudes of our young men are doing, where for years they can, for the most part, expect but a limited and precarious income, would they not be far wiser to engage in those mechanical employments which are so conducive to the progress of society, and almost always amply remunerative to those who intelligently follow them?—*Christian Weekly.*

### The Tree and the Rock.

WALKING rapidly along a shaded strip of country road, young and self-satisfied Pastor Powers overtook old Deacon Newbury, plodding slowly, leaning wearily upon his stout staff.

"Good morning, Father Newbury," said the young man, briskly, "I am glad to have come upon you in this quiet place. Let us sit down here upon these mossy rocks for a chat," and as the old man assented, and took off his hat to enjoy the refreshing breeze, the young man went on, assuming a condescending tone.

"I am anxious, sir, to change my pastorate here for a larger field. I have had the subject upon my mind for some time, but have hesitated about making my wishes known, for the reason that I do not know what the little church here will do without me. There are certain families here for whom I have done great things. They were not recognized in society before I came. I hardly think they will be after I go away. I have built up the church; everything has improved under my administration, as you know. You will not wonder that I am in a perplexed state of mind about leaving, and will, I am sure, give me your counsel as to my future course."

The aged deacon put on his hat, straightened his tall form, and said, slowly pointing with his staff:—

"Do you see that overhanging rock across the way, and do you see the stump just beneath its craggy shelf? A good many years ago an acorn sprouted there, the rock sheltered it, and it grew and grew, month after month, until in time it came to be a large tree. As its trunk increased in diameter, it pressed against the cliffs so closely that after awhile it forgot that it had not always been there, and believed itself to be the main support of the huge rock. I used to sit down here on this very spot where I am sitting now, and look at the tree. As the wind went singing through the branches, rustling its thick leaves, I would fancy it was the voice of the oak tree, and that it was saying, 'Look at me! see what a power I am in the world. What would become of you all did you not have my shade to rest under. What would become of the rock here did I not hold it in place?'"

"One day God sent a terrible wind roaring through the gorge. It seized upon the tree, and as it had no great depth of root it was torn up and fell by the roadside. As I came to assist about clearing it away, after the wind had subsided, I fancied I heard it sighing, 'Alas for my pride! The rock forms a part of the very foundations of the mountain, and yet in my vain glory I believed it depended upon me to keep it in position.' So, my young friend, the church of God depends not upon any one man. Before man was, the truth

was. Men are God's instruments for promulgating the truth. The church of Christ, nurtured by the Holy Spirit, is everlasting and unchangeable. Men whom the church hath nurtured may become puffed up with pride at their success in trying to preach the gospel, and go down, but the church shall not go down."

Parson Powers used to tell this story when an old man, and say, "Good old Father Newbury's practical lesson saved me from the fate of the oak tree. It lopped off the superfluous outshoots of pride that were making me top-heavy, and caused me to strike my roots of faith down into the strong foundation ground of truth. I left the church soon after, as I had planned to do, but instead of going down, God blessed it continually in answer to the prayer of a faithful few, and I was willing to acknowledge with all humility that man alone cannot inspire a work of grace.—Mrs. Annie A. Preston, in *Christian at Work.*"

### A Story of Tithes.

MANY years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along he met an old neighbor, the captain of a canal-boat, and the following conversation took place, which changed the whole current of his life: "Well, William, where are you going?" "I don't know," he answered. "Father's too poor to keep me at home any longer, and says I must now make a living for myself." "There's no trouble about that," said the captain. "Be sure you start right, and you'll get along finely." William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home. "Well," said the old man, "let me pray with you once more, and give you a little advice, and then I will let you go." They both kneeled upon the tow-path (the path along which the horses which drew the canal-boat walked); the dear old man prayed earnestly for William, and then his advice was given: "Some one will soon be the leading soap-maker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a great, good, and rich man."

When the boy arrived in the city he found it hard to get work. Lonesome and far from home, he remembered his mother's words and the last words of the canal-boat captain. He was then and there led to "seek first the kingdom of God and his righteousness." He united with the church. He remembered his promise to the old captain. The first dollar he earned brought up the question of the Lord's part. He looked into his Bible, and found the Jews were commanded to give one-tenth; so he said, "If the Lord will take one-tenth, I will give that," and so he did. Ten cents of every dollar was sacred to the Lord. After a few years both partners died, and William came to be the sole owner of the business. He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry one-tenth of his income to that account. He prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then decided to give the Lord two-tenths; he prospered more than ever; then three-tenths, then four-tenths, then five-tenths. He then educated his family, settled all his plans for life, and told the Lord he would give him all his income. He prospered more than ever. This is the true story of Mr. Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die. Are there not boys and girls who will now begin to give to the Lord one-tenth of all the money they receive, and continue to do so throughout life?—*Selected.*

SOME men are too talkative by half, and remind me of the young man who was sent to Socrates to learn oratory. On being introduced to the philosopher, he talked so incessantly that Socrates asked for double fees. "Why charge me double?" said the young fellow. "Because," said the orator, "I must teach you two sciences; 'the one how to hold your tongue, and the other how to speak.'—C. H. Spurgeon.

News and Notes.

—Delmonico, the great New York *restaurateur*, has become insane.

—Key West, Florida, has eighty-one cigar factories, which turned out 75,000,000 cigars last year.

—From Montana Territory we have reports of extensive forest fires, with great destruction of timber.

—It is reported now that famine is completing the havoc in the stricken island of Java.

—Heavy frosts are reported in parts of Wisconsin, Michigan, Ohio, New York, and New Jersey.

—A Committee of the California Cotton Mills Company are looking up a factory site in Oakland.

—Dakota Territory is looking to Statehood, and the Constitutional Convention is in session at Sioux City.

—The Exchange Bank of Montreal has gone into liquidation, with liabilities amounting to \$2,000,000.

—Yellow fever prevails at various places on the Pacific Coast of Mexico, including Guaymas and Mazatlan.

—On the Austrian railroads women are hereafter to be employed as switch-tenders and guards, on the same terms as men.

—A Moscow paper deprecates an alliance between Russia and France, and remarks that the French Government is not certain for a single day.

—Last week one steamer brought from Europe 682 Mormons, most of whom were unusually well supplied with money. They went directly to Utah.

—Three men were buried in a mine at Deadwood, D. T., on the 7th inst., and one of them escaped by blasting his way to the surface with giant powder.

—Prince Bismarck is said to be failing fast—a few months having apparently added years to his age. He now speaks of his ailments, a weakness which he never before exhibited.

—A polygamous sect known as the Pilgrims, had built a new church at Erwin, Schuyler County, Illinois, when, on the night of the 9th inst., it was blown up with blasting powder.

—Rev. M. L. Mott, Episcopal clergyman, died suddenly at his home in Modesto, during the night of the 10th inst., and two doctors give the opinion that nightmare was the cause.

—An aged German rag-picker, named John Heffner, was recently killed on the railroad at Lancaster, Pennsylvania. He was the father of forty-two children, only five of whom survive him.

—One hundred and twenty million dollars in United States Government bonds are held in England by three persons—the Duke of Sutherland, Sir Thomas Brassey, and the Baroness Burdett-Coutts.

—The National Prison Association has been organized at Saratoga, New York, with ex-President R. B. Hayes as President. Papers were read on the "Prevention of Crime," and "Prison Reform."

—At Livermore, on the 12th inst., a man named Harrington killed his adopted daughter, aged 14, and then took his own life. The reason for the deed was that the girl had circulated evil reports concerning him.

—A London dispatch says the trial of O'Donnell will take place in November. American detectives will be present, who claim to have discovered a connection between O'Donnell and certain American societies.

—At the consecration of a Russian chapel at Copenhagen, recently, there were present,—the Czar and Czarina of Russia, the King and Queen of Greece, the Princess of Wales, and all the Danish royal family.

—Among some troops which passed through Swatow recently there was a giant (a Kiang Chu man) eight feet five inches in height. He had received a bounty of \$300, and great faith is put in him as a body-guard for General Fang.

—At Foochow recently a native was summarily punished by decapitation for the offense of adultery, the adulteress being stabbed to death by her husband. The execution took place a couple of hours after the commission of the offense.

—The life of Lord Lansdowne, Governor-General of Canada, is not considered safe in the capital, and a strong guard is kept around his residence while in the city (Ottawa). The cause is the alleged ill-treatment of his land tenants in Ireland.

—Through the exertions of Cardinal Manning and his Secretary, 600 Irish children have found homes in Canada this season, for which the Dominion Secretary of the Department of Agriculture has estimated that two dollars per head would be allowed.

—A foreign hotel of Shanghai was attacked by a band of twenty armed men, August 5th. One of the servants was murdered outright, the master and his dependents put to flight, and the place itself, after being sacked, set fire to and completely destroyed.

—Russian officials have been very forward in Bulgaria, and it is thought that the Czar designs to replace the governing prince by one of his own choosing. It is supposed to be on this account that Roumania has formed an alliance with Germany and Austria.

—The Irish National League held a demonstration at Waterford last week, at which 30,000 people were present. They passed a resolution demanding a Parliament for Ireland, denounced the Land Act as entirely inadequate, and transacted other routine business.

—The crown prince of Portugal has visited Vienna, and, it is said, is to marry the Austrian Emperor's daughter, and that Portugal will enter the Austro-German alliance. This rumor of alliance also includes Spain, whose king has lately been cordially received at Vienna.

—The Dominion Government of Canada finds it impossible to reduce the rate of postage to conform with the new rate (2 cents on letters) soon to take effect in the United States. The expenses of the Canadian postal service last year was twenty-one per cent. in excess of the receipts.

—The gambling tendency of the age, as indicated by the attention given to horse-racing, base-balling, wrestling, prize-fighting, yachting, and kindred contests, would be a serious cause of alarm for the rising generation were it not for the persistent assurance that "the world is growing better."

—The reciprocity treaty between the United States and the Hawaiian Islands proves to be decidedly in favor of the latter. The value of sugar imported under the treaty has been about \$30,000,000, while the value of exports to the islands for the same time has been but little over half that amount.

—It used to be said that the history of a nation was simply a record of its wars. It might be said now that the daily news budget is little else than a catalogue of the crimes committed in the land. A mere mention of the atrocities recorded in the newspapers during the week would more than fill the space we have allotted to "news."

—The same daily paper that announces the acquittal of Frank James, the notorious Missouri outlaw, gives also a long record of depredations in which he was engaged. An unaccountable maudlin sympathy had been aroused in his behalf, which finally worked out his release, the jury standing eleven for acquittal on the first ballot.

—Track-laying on the Northern Pacific Railroad was completed on the 9th inst., thus completing a third overland railway route between the Atlantic and Pacific. The last rail was attached to the telegraph wire, and as President Villard drove the spikes the blows were repeated on the instrument in the Broad Street office, New York City.

—It is reported that in Philadelphia a den of counterfeiters has been discovered, where the money of Brazil and other South American countries was being extensively counterfeited. The Brazilian Government notified the Treasury Department at Washington last winter of suspicions that such a work was being carried on in this country.

—The illicit distillers in the Indian Territory claim that internal revenue officers of the Government have no jurisdiction over them, and have assumed a threatening attitude toward legal proceedings against them. The question is awaiting the decision of the Secretary of the Treasury, as there is some doubt regarding the proper construction of the law.

—Henri Rochefort wrote articles in a Paris paper, charging the King of Italy with pocketing funds sent from France to the Ischia sufferers, and great indignation throughout the Italian kingdom is the result. In consequence of this insult to their king, survivors of the great catastrophe resolved to return to Paris a munificent donation for their benefit.

—Eleven archbishops of the Catholic Church in the United States have been summoned to Rome. One of them told a news correspondent that the principal subjects to be discussed will be the school question, and matters relating to the advancement of the church in this country; and it is hinted that the conference may result in a pilgrimage of Pope Leo to America.

—A rival of the Suez Canal between the Mediterranean and Red Seas is proposed by Mr. Martin, an English engineer, *via* the Jordan. It would consist of a cut from the Bay of Acre to the northern end of the Jordan Valley, and another from the Dead Sea *via* the Wady Arabah, to the Red Sea. On account of its great depression, nearly the whole of the Jordan Valley would be flooded.

Obituary.

BURDICK.—Died of typhoid fever, at Minneapolis, Minn., Aug. 23, 1883, Bro. Charles Burdick, aged twenty-eight years and six months. Bro. Burdick received his first impressions of the truth at meetings held by Elds. Ellis and Curtis at North Auburn in the winter of 1877. During the next year he commenced the observance of the Sabbath. Owing to a severe fall which he met with a short time before his sickness, together with the nature of the disease, he was deprived of his reason during the greater part of his sickness. But while in his right mind, he gave his loved ones reason to hope that he was accepted of God. Though he never had been able to sing, a short time before his death he sang in a clear, sweet voice, that familiar hymn,—

"There is a gate that stands ajar."

He leaves a wife and two children to mourn his loss. A few remarks by the writer from 1 Cor. 14:26.

J. FULTON.

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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 20, 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
KANSAS, Southeastern, Fort Scott,	" 20-30
" Eldorado, Butler Co.,	Oct. 11-21
TENNESSEE, Leach,	Sept. 27 to Oct. 2
MISSOURI,	Oct. 11-16
" Bunker Hill, Miami Co.,	Oct. 1-10
ALABAMA, Choctaw Co.	" 4-9

## San Jose Camp-Meeting.

THIS is the largest meeting of the kind that has ever been held in this State. There are more than 150 tents on the ground, and over 650 campers. There is nothing like excitement on the ground, but there is a general good feeling, with evidences of increased confidence in the work. The camp has been districted for social meetings, and special meetings are held for children and youth.

Meetings of the Conference, the Missionary Society, and the Sabbath-school Association have been held, the committees appointed, and everything progressing toward the completion of the business. Our educational interests have also been considered to some extent. The 10:30 A. M. meetings have all been devoted to Bible readings, which have been profitable and of great interest.

It would not be possible to give any extended report at this time, but one point we notice with much pleasure. It seemed to be necessary to make an explanation of the necessity of publishing the "*Review and Herald Supplement*," there being a quantity on hand for circulation. A very brief history of our work was given, and of the various efforts which have been made to hedge up its way, such as those made by the "*Messenger party*" and other fanatical factions. This had an excellent effect on the meeting. The supplement was eagerly taken; some who had read it spoke highly of its contents; and most of those who received it were liberal in giving something to pay expenses of its publication. We are more than ever convinced that they who thought to put a check on our work have opened the way for a most effective effort in its behalf. Aside from any direct reference to the statements of the "Marion part," there is much valuable information in it for our people.

The work of canvassing with the SIGNS before tent meetings was strongly indorsed by the Conference; also Bible readings. Those who have had experience in Bible readings are enthusiastic in their praise as a means of interesting the people and of convincing of the truth. There is a power in the word of God, and they who have respect for its authority must be impressed when they read for themselves the direct statements of the Bible. If these readings be conducted judiciously, they cannot fail to be both interesting and profitable.

With one feature of this meeting all friends of the cause must be pleased. An increasing interest is manifested in the missionary work in all its branches. In the school, as a means of educating laborers; in canvassing for our publications, including the SIGNS; in the seaman's mission, and in extending our work, as soon as possible, to "the islands of the sea." We shall be much disappointed if this meeting does not tell for the general interests of the cause of present truth in this State.

Nevada is represented here by Brn. Harmon and Allen. By a unanimous vote Nevada was united to this Conference. Authority for this action was given by the last general Conference. It makes the bounds of this Conference very large, but we hope to see so great an increase of laborers that something may be done in all parts of the field. Bro. Colcord, of Washington Territory, is also with us. We are pleased with such visits from the officers of other Conferences, believing that they will be profitable to the cause.

At the present time there seems to be a rising in the spiritual interest of the camp. We hope it may continue to the close of the meeting.

Sept. 13, 2 p. m.

ELDER D. T. BORDEAU and family left the American field for France, on the 4th inst., to engage in the work of spreading the Third Angel's Message amongst the people of his own nationality. Most of the time since his return from a former season in Europe, he has been laboring in Canada.

OUR people in general, and many others, will be glad to hear of the re-opening of Battle Creek (Mich.) College, under favorable auspices, after being closed more than a year. We learn from the *Review* that about eighty students were present at the opening, on the 5th inst., and the number is steadily increasing.

ELDER ST. JOHN, President of the Ohio Conference, proposes to his flock a "vigorous canvass" for subscribers to the SIGNS. We naturally expect this kind of vigor to follow the camp-meetings, as the legitimate fruit of the spirit of progress engendered by the reunion of heart and sentiment usual at the annual convocations. Let the proposition pass around the Conferences, and may it meet a hearty indorsement.

## Evolution Illustrated.

MR. BEECHER, while visiting relatives on this coast, has improved the opportunity to deliver a few lectures. Our curiosity to hear him was fully gratified some years ago, but we have read the published reports of some of his lectures given here. Were it not for his name at the head, the occasional assertion that he is a Christian, and the absence of oaths, we would think that we were reading one of Ingersoll's lectures. He has evidently learned more of late from the noted infidel than he has from the Bible. We notice that the words "laughter" and "applause," which frequently occur, are always at the close of some tirade against religion, or some emphatic denial of the inspiration of the Bible. From this we learn what class of persons are now his admirers. When, a few years ago, Mr. Beecher condescended to introduce Ingersoll to a New York audience, many of the adherents of the Plymouth pastor were considerably shocked at such familiar contact with infidelity; others deemed the act a bold stroke of policy, fraught with independent liberality. The scene was called "shaking hands across the bloody chasm;" but the tone of Mr. B.'s recent lectures would indicate that there wasn't much of a chasm there, or if there was, it has since become so nearly closed as to enable him to pass over to the other side.

"Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jer. 6:16.

And this is "evolution," in its practical working.

## Temperance in the Schools.

SOME months ago the *Christian at Work* editorially maintained the proposition that the school house must decide the temperance question. In a recent number a Kansas correspondent indorses the sentiment, and adds a plea for a "text-book teaching the facts from an unbiased scientific stand-point." The idea of teaching temperance in the schools is a good one. But the first requirement is a "willing mind" on the part of teachers to impart such instruction in a thorough manner, adding example to precept, and a public sentiment that would permit the innovation. The same sentiment that has ruled out the Bible from the schools would also rule out temperance as a study. Temperance as an educational branch, like any other science, would have to be taught thoroughly in order to accomplish any practical good, and in the Bible is found the bedrock of temperance logic.

A text-book that the sentiment of even the majority of temperance advocates would admit to the schools would be superficial indeed. This correspondent says, "Facts are what we want in the text-book." Now facts would teach prohibition, but popular temperance ideas would reject that kind of teaching in short order.

But we can recommend a text-book that contains all that any teacher whose heart is in the work need call for in the way of facts. It is one that nearly every family patronizes, and would meet with less opposition than any other. We mean the daily newspaper. That contains just the right class of facts for practical use—scientific facts, based on the law of cause and effect—such as are easily proven and readily understood. Then for the fundamental principles of true temperance, we

would recommend the Bible. Let the teacher study that at home, and he will be able to make application of the facts. When these shall have been exhausted, the nation will have graduated in temperance.

Aside from these, however, we can furnish a catalogue of temperance publications, for sale at this office, which deal in well authenticated, demonstrable facts, so compiled as to be readily adapted to the purpose. They do not come under the head of "avowedly temperance publications" which "seem done in high colors," nor are they "exaggerated and overdrawn pictures of the evil of moderate drinking"; and they do contain sufficient "facts from a scientific stand-point," to satisfy the most ardent demand. We know, too, that their teaching has been fraught with remarkable success in producing a healthy temperance sentiment in many families throughout the country, as also in our denominational schools. Address, SIGNS OF THE TIMES, Oakland, Cal.

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