

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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GRANT US THY PEACE.

GRANT us Thy peace throughout the day,
Though well or weary, sad or gay;
Speak to the soul, bid turmoil cease—
Grant us Thy peace!

Grant us Thy peace throughout the night,
When lonely thoughts the soul affright;
Touch us anew, bid doubting cease—
Grant us Thy peace!

Grant us Thy peace in joy supreme,
Turn Thy rare light on life's dear dream;
Quiet the soul, bid fever cease—
Grant us Thy peace!

Grant us Thy peace in heavy loss;
Help us to bravely hold the cross;
Strengthen the soul, bid sinking cease—
Grant us Thy peace!

Grant us Thy peace in dark suspense,
When eyes are blind and clouds are dense;
Hold fast the soul, bid striving cease—
Grant us Thy peace!

Grant us Thy peace when swiftly dart
Temptation's arrows to the heart;
Cleanse out the soul, bid weakness cease—
Grant us Thy peace!

Grant us Thy peace in death's stern hour,
When earthly moorings lose their power;
Call to the soul, bid terror cease—
Grant us Thy peace!

General Articles.

Luther in the Wartburg.

BY MRS. E. G. WHITE.

On the 26th of April, 1521, Luther departed from Worms. Threatening clouds overhung his path, yet as he passed out of the gate of the city, his heart was filled with joy and praise. "Satan himself," said he, "kept the pope's citadel; but Christ has made a wide breach in it, and the devil has been compelled to confess that Christ is mightier than he."

"The conflict at Worms," writes a friend of the Reformer, "resounded far and near; and as the report of it traversed Europe, from the northern countries to the mountains of Switzerland and the towns of England, France, and Italy, many seized with eagerness the mighty weapons of the word of God."

Luther left the city at ten o'clock, with the friends who had accompanied him to Worms. Twenty gentlemen on horseback surrounded the carriage, and a great crowd attended him beyond the walls.

Upon the journey from Worms, he determined to write once more to the emperor, being unwilling to appear to him as a guilty rebel. "God is my witness, who knoweth the thoughts," said he, "that I am ready with all my heart to obey your majesty through good or evil report, in life or in death, with one exception—save the word of God, by which man liveth. In all the affairs of this life my fidelity shall be unshaken; for in these, loss or gain has nothing to do with salvation. But it is contrary to the will of God that man should be subject to man in that which pertains to eternal life. Subjection in spirituals is a real worship, and should be rendered only to the Creator."

He also addressed to the States of the empire

a letter of nearly the same purport, recapitulating what had transpired at Worms. This letter made a deep impression upon the minds of the German people. They saw that Luther had been treated with great injustice by the emperor and the higher clergy, and their feelings were strongly aroused against the arrogant assumptions of the papacy.

Had Charles V. understood the real value of such a man as Luther to his empire, a man who would not be bought or sold, who would not sacrifice principle for friends or foes,—he would have cherished and honored instead of denouncing and proscribing him.

Luther journeyed toward home, receiving, as he went, the most flattering attentions from all classes. Dignitaries of the church welcomed the monk upon whom the pope's curse rested, and secular officers honored the man who was under the ban of the empire. He decided to turn aside from the direct route, to visit Mora, his father's birthplace. His friend Amsdorff and a wagoner accompanied him, while the remainder of the party proceeded on their way to Wittenberg. After spending a day with his relatives, enjoying a peaceful rest in marked contrast to the turmoil and strife of Worms, he resumed his journey.

As the carriage was passing a narrow defile, the travelers encountered five horsemen, completely armed and masked. Two of the men seized Amsdorff and the wagoner, while the other three proceeded to secure Luther. In profound silence they forced him to alight, threw a knight's cloak over his shoulders, and placed him upon an extra horse. Then the two in charge of Amsdorff and the wagoner released them, and the five all sprang into their saddles, and disappeared with their prisoner in the thick gloom of the forest.

Through winding and intricate paths they made their way, now advancing and now retracing their steps in such a manner as effectually to elude pursuit. When night fell, they struck into a new road, and swiftly and silently pressed forward, through dark, almost untrodden forests, to the mountains of Thuringia. Here, on a lofty summit, reached only by a steep and difficult ascent, stood the castle of Wartburg. Within the walls of this isolated stronghold, Luther was conducted by his captors, and the heavy gates closed after him, effectually shutting him from the sight and knowledge of the world without.

The Reformer had not fallen into the hands of enemies. A vigilant eye had followed his movements, and as the storm was about to burst upon his defenseless head, a true and noble heart had resolved upon his rescue. It was plain that Rome would be satisfied with nothing short of his death; only by concealment could he be preserved from the jaws of the lion.

Upon Luther's departure from Worms, the papal legate had procured an edict against him, to which was affixed the emperor's signature and the seal of the empire. In this imperial decree Luther was denounced as "Satan himself, under the semblance of a man in a monk's hood." It was commanded that as soon as his safe-conduct should expire, measures be taken to stop his work. All persons were forbidden to harbor him, to give him food or drink, or by word or act, in public or private, to aid or abet him. He was to be seized wherever he might be, and delivered to the authorities. His adherents also were to be imprisoned, and their property confiscated. His writings were ordered to be destroyed, and finally, all who should dare to act contrary to this decree were placed under the ban of the empire.

The emperor had spoken, and the diet had given their sanction to the decree. The whole body of Romanists were jubilant. Now they considered the fate of the Reformation sealed. The superstitious multitude were filled with horror at the thought of Luther as the incarnate Satan whom

the emperor had described as clothed in a monk's habit.

In this hour of peril, God prepared a way of escape for his servant. The Holy Spirit moved upon the heart of the Elector of Saxony, and gave him wisdom to devise a plan for Luther's preservation. Frederick had caused it to be intimated to the Reformer while still at Worms, that his liberty might be sacrificed for a time to secure his own safety and that of the Reformation; yet no hint had been given as to the manner in which this might be accomplished. With the co-operation of true friends, the elector's purpose was carried out, and with so much tact and skill that Luther was effectually hidden from friends and foes. In fact, both his seizure and his concealment were so involved in mystery that even Frederick himself for a long time knew not whither he had been conducted. This ignorance was not without design; so long as the elector knew nothing of Luther's whereabouts, he could reveal nothing. He had assured himself that the Reformer was safe, and with this knowledge he was content.

Spring, summer, and autumn passed, and winter came, and Luther still remained a prisoner. Al-eander and his partisans rejoiced that the light of the gospel seemed about to be extinguished. But instead of this, Luther was but filling his lamp from the unfailing storehouse of truth, to shine forth in due time with brighter radiance.

It was not merely to secure his own safety that Luther was, in the providence of God, withdrawn from the stage of public life. Infinite Wisdom overruled all circumstances and events for the accomplishment of his deep designs. It is not the will of God that his work should bear the impress of one man. There were other workers who in Luther's absence must be called to the front, to give character to the Reformation, that it might develop proportionately.

Furthermore, in every reformatory movement, there is danger that it will receive the stamp of the human rather than the divine. As men rejoice in the freedom which the truth brings them, they are inclined to exalt those whom God has employed to break the chains of error and superstition. These leaders are honored, extolled, and revered, and if they are not truly humble and devoted, unselfish and incorruptible, they gradually lose sight of their continual dependence upon God, and begin to trust in themselves. Soon they seek to control the minds and restrict the consciences of others, seeming to regard themselves as the only channel through which God will communicate light to his church. The work of reform is often retarded because of this spirit indulged by its supporters.

In the friendly security of the Wartburg, Luther for a time gave himself up to repose, and rejoiced in his release from the heat and turmoil of battle. From the castle walls he looked down upon the dark forests that shut him in on every side, then turning his eyes to heaven, he exclaimed, "Strange captivity! a prisoner by consent, yet against my will!" "Pray for me," he writes to Spalatin. "I want nothing save your prayers. Do not disturb me by what is said or thought of me in the world. At last I am quiet."

The solitude and obscurity of this mountain retreat had another and still more precious blessing for the Reformer. Here he was saved from becoming too greatly elated by success. He was removed from every human prop, shut out from the sympathy and praise which are so often unwisely given, and which so often lead to the most deplorable results. It is Satan's studied object to direct men's thoughts and affections from God, who should receive all praise and glory, and fix them upon human agencies; to exalt the mere instrument which God employs, and ignore the Hand that directs all the events of providence.

Here is a danger against which all Christians should constantly guard. However much they

may admire the noble, self-sacrificing deeds of God's faithful servants, they should remember that God alone is to be exalted. All the wisdom, ability, and grace which men possess, has been given them of God. To him should be all the praise.

Luther could not long find satisfaction in quiet and repose. Accustomed to a life of activity and stern conflict, he could ill endure to remain inactive. In these solitary days, the condition of the church rose up before him, and he felt that there was no man who could stand upon the walls and build up Zion. Again his thoughts returned to himself, and he feared being charged with cowardice in withdrawing from the work. Then he reproached himself for his indolence and self-indulgence. Yet at the same time he was daily accomplishing more than it seemed possible for one man to do. He writes, "I am going through the Bible in Hebrew and Greek. I mean to write a discourse in German, touching auricular confession, also to continue the translation of the Psalms, and to compose a collection of sermons as soon as I have received what I want from Wittenberg. My pen is never idle."

While his enemies flattered themselves that he was silenced, they were astonished and confused by tangible proof that he was still active. A host of tracts issuing from his pen, circulated throughout Germany. For nearly a whole year, sheltered from the wrath of all opposers, he exhorted and rebuked the prevailing sins of the time.

He also performed a most important service for his countrymen by translating the original scriptures of the New Testament into the German tongue. Thus the word of God was opened to the understanding of the common people, so that all might read for themselves the words of life and truth. Thus he labored most effectually to turn all eyes from the pope of Rome to Jesus Christ, the Sun of Righteousness.

Sanctification.

THE OBSERVATIONS OF FORTY YEARS ON CHRISTIAN EXPERIENCE.

JACOB and Theodore Schoonerhoven were brothers, and strikingly alike in some things; among which was quick and strong perception, which gave them a talent for making property; for honest labor makes property, and shrewd perception takes it.

Jacob and Theodore were strikingly unlike in what philosophers call conscientiousness. The face of each projected over the eyes, like the cornice of a house; but whether they were alike in the higher organs of the brain, where conscience is supposed to dwell, I cannot tell.

Theodore, who was two years the elder, often said to his brother, "Come on, Jakey, what if mother did forbid it, she will never know it. It is a little thing, and mother is notional." Thus Jacob, by the greater energy of his brother, was often drawn into mischief, for which he lay sleepless and weeping at night, until his pillow was drenched with tears; and he often slipped from his bed in the earliest morning light to confess faults to his mother of which she had never heard.

These two brothers were educated in the sternest Calvinism. Theodore, who from his peculiar constitution, expected every good thing, and that every advantage belonged to him, was rather pleased with the doctrine of election, having a vague but comforting assurance that he was elected, if anybody was. Jacob, however, who was constitutionally generous and unselfish, felt that if anybody was reprobated, it was most likely to be himself.

When the brothers were sixteen and eighteen, a fatal epidemic prevailed, and many were dying. A general awakening occurred, and religious meetings were held night and day. Theodore was frantic with fear when his confidence in election was shaken by a doctrinal sermon. He screamed aloud in the congregation, and rent the air with cries for mercy, distressed not so much by reflection on particular sins, and on the bearing of such sins on the law and honor to God, and the welfare of men, as by a general idea that he was a sinner, and exposed to hell. The struggle was not long. He was soon rejoicing in an assurance of pardon. Whether he was influenced by constitutional peculiarity or not, it seemed comparatively easy for Theodore to be satisfied that he was pardoned and accepted. Jacob wore a serious countenance, sometimes wept, yet said but little, and attracted little notice. He was,

however, pained beyond description by a view of his sins, seen in the light of the divine character and law, as seen in their bearing on human welfare, and, most of all, as seen in the light of the divine goodness. When he received the "oil of joy for mourning," he put on "the garment of praise" with great meekness, and quietly adored God, the beauty of whose attributes, character, will, laws, and government, he beheld with new eyes; he heard the voice of God with new ears, and his melting heart received every divine impression. Every one said, "What a remarkable display of divine power in the conversion of Theodore Schoonerhoven. Jacob is rather thoughtful and may become pious, but Theodore is a perfect Gideon; what a gift in prayer and exhortation, and how he shouts!"

Theodore was foremost everywhere, urged on, flattered, and praised. Everybody knew him. Jacob labored by precept and example to save men, making no display. Few knew him.

Jacob Schoonerhoven was asked to give his views of "sanctification."

The interrogator walked him into the altar, and each seated himself in a chair. It was the interval between services, and they were alone.

"It is forty years," said Mr. S., "since my brother Theodore and myself experienced religion. Soon after our conversion, he professed sanctification, and urged me to seek for it. I considered the subject. Theodore, after being sanctified, was more forward, more confident, but no more disinterested. He was greedy of gain, shrewd in speculation, taking advantage of his keen perception to amass wealth; having his constitutional selfishness still strong, still blinding his judgment, and causing him to think he ought to be favored with all good fortune; men ought to work for him cheap; he ought to receive high wages for public service or mechanical labor; what he sells ought to bring a high price; what he buys ought to be got for little. My brother has never scrupled to buy property at a low price, which he knew was about to rise in value, and to sell at a high price that which was about to fall; he has not scrupled to buy cheap as possible, young animals of great promise, from men who knew not their value, and to shift off young animals of no promise to men who knew not their worthlessness. All this, he said, was according to law, upheld by public sentiment, and agreeable to his conscience. I considered the subject of sanctification in the light of loving God with all my heart, and loving my neighbor as myself—not so much a work of the emotions as of the judgment—a work not of one moment, but of a life-time; agreement, union, and harmony with God; self-lost in humanity; self-lost in God; living for the honor of God and for human welfare, at all times, seven days in the week, three hundred and sixty-five in the year; in all places, at home or abroad; in the sanctuary, at the mill, or at the market; in all business; laboring, buying, or selling.

"I went into the woods and prayed for sanctification, when the Lord said: 'Jacob, dost thou love my will, my law, and my government with all thy heart?' I said, I do, Lord; and the Lord said: 'Dost thou love thy neighbor as thyself?' I answered, I do, Lord. The Lord said: 'Very well, and now, Jacob, prove thy word in thy life.'

"I went to my house in a happy frame, singing hymns. A week after this, I took down a work on military science, and was reading, having a great ambition for martial fame. The Lord said: 'Jacob, remember thy word.' I saw my ambition was self. I dropped the book and never took it up again.

"I had made an arrangement to join a lodge of Masons, was on my way, riding fast, when the Lord said: 'Jacob, remember thy word.' I saw that my desire to be a Mason was self; I turned and rode home. I had coveted two colts which I knew would become horses of great value. They were rough and lean, and the owner, not knowing their value, would sell them low. I was on my way to buy them. The Lord said: 'Jacob, remember thy word.' I saw I was not loving my neighbor as myself. I went on and said: 'Peter, keep your colts; they will make the most valuable horses among all I know. Peter said: 'I did not think them valuable, but I believe you, for you and your brother know more about horses than any men I ever saw; I would give a thousand dollars for your knowledge. But now, Mr. Schoonerhoven, the fact is, I must sell them to save my house and land which are mortgaged.

'I will lend you the money,' I said, 'to save your house; keep your colts.' He did keep them, and finally sold them for five hundred dollars.

"A man came to me to buy some city lots. I was about to take the price which he offered, when the Lord said: 'Jacob, remember thy word.' I said: 'Mr. Broderick, I cannot in conscience sell you those lots; that part of the city must fail in a few years. It did fail, and I turned those lots into a farm.

"Thus my sanctification went on. These lessons were never forgotten; self was banished from my buying and selling; the quick discernment of the value of property, and the foresight of coming changes which the Creator had given me, I no more used for my own increase and wealth. It was evident to me that no man could gain wealth by speculation, and yet love his neighbor as himself. I have instructed hundreds of the honest, industrious poor, and kept them from the gins of speculators. My eye was single; my light increased, and my knowledge of right and wrong, of justice and humanity; my perception became keen to understand what was consistent with loving my neighbor as myself, to understand what it was to do to others as I would be done by.

"One morning I was awakened by the voice of the Lord: 'Jacob, arise, and be sanctified. Remember thy word.' I arose, and, coming from my lodging-room, I met a committee of three, informing me for the part which I took in an anti-slavery meeting, I must recant, or come to trial. I remembered my word, stood my trial, and was excluded. To be separated from the church of my early choice tore my heart. The Lord said: 'Jacob, lovest thou me more than these?' I answered: 'yea, Lord, I love thee more than all.' The cause of temperance long before cost me a similar trial.

"I had from early life set apart all of my income, above the plain support of my family, for charity, and with much prayer sought for the most needy. I had passed a day under the clear impression that a sore trial was coming. At evening, I stopped in my barn, and cried: 'Speak, Lord, for thy servant heareth.' The Lord said: 'Jacob, art thou ready to be sanctified in the loss of all?' I said: 'Yea, Lord, take all. Thou gavest, and if thou takest away, blessed be thy name.'

"I answered a rap by stepping to the door. Three fugitive slaves, a mother and two daughters, were there. The mother mournfully said: 'Will you send us back?' And the Lord said: 'Jacob, wilt thou obey my laws or the laws of man?' I answered: 'I will obey thy laws, Lord.' 'Come in,' I said. I landed them in Canada. I went to jail, and lost all—house, land, herd, and flock. I have gathered a little by hard work in old age. This little cottage is mine, with a few acres of land. My God is reconciled, my peace is like a river, and my treasure in Heaven."

"I believe, Bro. Schoonerhoven, that you do not profess sanctification. I never heard you speak of it.' 'I never speak of it,' said Jacob; 'the word has become a term of reproach. Selfish, willful, proud men make high professions of sanctification. My brother Theodore is often referred to as a model sanctified man. He has amassed a fortune of a hundred thousand dollars by speculation, has always sought popular favor and civil office; has ever remained pro-slavery, opposed to the Maine Law, and has gone with the most profane and debauched political party. The judge, by whose decision I was stripped of all my possessions, professed sanctification. I deem it my duty to make no noisy profession. We should, however, be sanctified every day, in all our volitions, motives, purposes, and designs; in our affections, in our temper and spirit, and in all of our business transactions. All other sanctification is mere emotion, excitement, and enthusiasm, and is consistent with selfishness, cruel oppression, and grinding the faces of the poor.'—*Wes. Meth. Magazine*.

AMONG the best gifts of Providence to a nation are great and good men, who act as leaders and guides; who leave their mark upon their age; who give new direction to affairs; who introduce a course of events which goes down from generation to generation, pouring their blessing on mankind.—*Barnes Sears*.

In this money-getting age, it is well to honor men who have cared more for work which would benefit their fellows, than for money which accrued to themselves.

Money.

THERE is not a word in the English language that will so readily attract the attention of mankind in general as the word money. There is nothing about which men are so sensitive as in regard to money. There is nothing for which they will risk so much, or undergo so much hardship and privation as for money. There is nothing in which mankind in general feel so self-confident and inherently wise as in the use of money; yet there is no one way in which so many mistakes are made. People will ask and take advice regarding almost every phase of life, and admit a lack of ability or a want of experience; but when it comes to the expenditure of money, they suddenly become infallible. This is the one point concerning which no second-hand opinion is wanted.

Money has more to do with the affairs of this life than any other element or commodity. It has more to do with the formation of human character than anything else in existence. The use of money is a good test of the moral constitution of any man or woman; hence it becomes a close test of one's relation to his Creator, and to his Saviour. I once knew a prominent church member—a class leader and Sunday-school superintendent—who, when taken to task about a questionable financial transaction, in which he had forfeited his public pledge to a municipality, coolly replied, "That's business." The inference was that the matter in question did not concern the church—it was purely a business affair. But it was a standing reproach to the church as long as he occupied a leading position in it.

The Scriptures tell us that "the love of money is the root of all evil." But the professed believer in the Scriptures is as intent upon getting money as though no such declaration had been made. The Saviour said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." Yet, in the face of this startling assertion of him upon whom all chance for admittance to that kingdom depends, the candidates for that honor cease not to lust after riches—the "mammon of unrighteousness." Notwithstanding this plain warning of the Judge who shall pass upon our qualifications for citizenship in that kingdom, those who "seek to enter" manifest no fear whatever to take to themselves this dangerous obstacle. Why is it that there is no fear in striving for the very thing our Lord has so solemnly cautioned us against? Is it unbelief of his word, or is it a vain imagination that I will be an exception to the rule—if I had money I would do so much for the cause of the Lord.

What one does with a small amount of money is a fair indication of what he would do with a large amount. An increase of property does not change a man's heart, but it develops his real character. Whether he be selfish or self-sacrificing when poor, his propensity will probably increase if permitted to become rich. There is a deception in this connection which it would be well to beware of: Many flatter themselves that they would like to be rich so they could sacrifice for the cause of truth, when in reality the desire is to be able to give a noticeable amount without feeling it. There is very little ambition to give "two mites" and feel it. W. N. GLENN.

Postal-Card Jottings.—No. 3.

JEHOVAH-NISSI, or, the Lord is my banner. So said Moses (Ex. 17:15) when he had conquered the Amalekites by the power of continued, intercessory prayer. Amalek was the first foe to Israel after crossing the Red Sea—after proving redemption by the blood of the Lamb. Amalek represents the flesh, in which there is no good thing (Rom. 7:18), notwithstanding Saul's false judgment, and, therefore, godless action concerning Agag, with his delicateness, "the best" and "all that was good." 1 Sam. 15:3, 9, 32. Amalek could not be subdued by steel against steel. So, strivings in the flesh cannot subdue our sins. Jehovah-nissi can alone be our strength and power, even the name Jesus, who has conquered death and hell, sin and Satan, the world and the flesh, who himself took part of flesh and blood that through death, not by struggling, he might destroy him that had the power of death, *i. e.*, the devil. Heb. 2:14. Blessed truth! Precious power! Why should we "try" and "determine," strive and struggle, when our victory will be se-

cured only by dying (Rom. 5:11) and letting Jehovah-nissi gain the victory in us and through us?

"Is there nothing, then, for us to do?" Aye, indeed, we believe, and pray, wait, and lean on our Banner. Let our Jehovah-nissi work for us and in us. "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God." Ps. 20:2. "His banner over us is love." Song of songs 2:4. Let us "rejoice in his salvation, and in the name of our God we will set up our banners." Ps. 20:5. Blessed are all they that put their trust in him—our Jehovah-jireh, Jehovah-rophi, Jehovah-nissi. H. VEYSEY.
Battle Creek, Mich.

My Conversion from Romanism.

TO THE SIGNS OF THE TIMES: IT is now four years since I renounced Romanism in Clarendon Hall, New York, and accepted the glorious gospel of Jesus Christ, before a vast congregation composed of Protestants and Catholics. What a change I then experienced when I contrasted the errors, darkness, and superstitions of the past. It was then I felt free indeed. Upon my conversion from Romanism I became convinced that there was no nobler or grander work than laboring in the vineyard of the Master, and doing what I could, through the assistance of the Lord Jesus Christ, towards the emancipation of those who are, as I formerly had been, fettered in a far worse slavery than that of the Israelites in the land of Egypt. I therefore entered the Reformed Catholic Church, and was called upon to labor in the beautiful city of Newark, N. J., with its 160,000 inhabitants, sitting like a queen above the blue waters of Newark Bay.

Commencing with about forty persons, who listened to me preaching a pure gospel, presenting salvation by faith alone in Jesus Christ, without any of the mummeries of the Roman Church, attention was enlisted. Hopefully converted congregations increased, till Union Hall, on Market street, was overflowing, and multitudes were turned away for want of room. Then Library Hall was secured, one of the finest structures of the kind in the city, and here I am still, encouraged by evident tokens of divine favor to go forward in my endeavor to bring the benighted votaries of Rome, now under the incubus of blind superstitions, into the light and liberty of gospel truth. I am under grateful obligations to the Newark Presbytery of the Presbyterian Church for their hearty indorsement of my work. But I am oppressed by financial embarrassments, after all the kindness shown me by individuals of all denominations. As a large number of those who attend our services are Roman Catholics, it is not expected that they will contribute towards the support of a church which is an avowed enemy of the erroneous doctrines of their own; therefore, the collections are small. The work is prosperous, and God is blessing us. The greatest difficulty we have to contend with is the want of finances. However, we leave that to God, who will not allow us to succumb for want of money.

Christian readers, we ask your prayers in behalf of this work, that God may bless it in the future as he has in the past; that he may bless and make the pastor instrumental in bringing many more from darkness and slavery into the light and glorious liberty of the gospel of Jesus Christ. The people are coming; may their numbers increase. To-day, dear TIMES, I am your brother, and I thank God for your sentiments, and beg your many readers to regard me as their brother in the Lord Jesus Christ.

STEPHEN DEKINS,

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Newark, N. J.*

The Love of the Truth.

IN 2 Thess. 2d chapter, Paul speaks a prophecy. He speaks of the tendency to apostasy already at work, even in the days of the apostles. The apostasy would grow strong, and exalt itself, and become dictator as God himself. Paul here uses the present time. The influence of the great apostasy will extend to the coming of the Lord. The false prophet says the world will be converted. But true prophecy says that the apostasy will be destroyed only by the brightness of the Lord's coming. Why will not the Protestant leaders acknowledge the great influence of the

past that has molded their minds? Why will they not see the truth? Have we not made it plain enough? O the truth has been proven and reproven to them; but they will not receive it. "The light shineth in darkness, and the darkness comprehendeth it not." Why did not those who burned at the stake, and tortured to death in many ways, those that did receive the love of the truth, see their own darkness? Was it God's fault, or was it their own fault? Was the Bible, that they tried to hide from the people, not plain enough for them? Is not the Revelation a looking-glass in which they might have seen themselves? Does not prophecy point them out? Again I ask, Why do not Protestant leaders see the great influence of the past age that has molded their minds, and tear themselves away from tradition, and receive that light that shineth in darkness, and the darkness comprehended it not? The Bible must answer: "With all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved." 2 Thess. 2:10. It is reasonable that many who were put to death really knew but little of the truth, but they received the love of the truth. Some in the Protestant churches will be saved, not because they know much truth, but because they receive the love of the truth. Says one who stands in darkness, "I love the truth, and, according to your own words, I will be saved." God will prove you, my friend, whether you really love the truth, or merely profess to love. You will not deceive him. Study your Bible, and you will see by the face of the angel in Rev. 10:1 that God will try you with a light like that of the sun. EPSILON.

Doctrinal Religion.

CANON RYLE has said: "If you want to do good in these times, you must throw aside indecision, and take up a distinct, sharply-cut, doctrinal religion. If you believe a little, those to whom you try to do good will believe nothing. The victories of Christianity, wherever they have been won, have been won by distinct doctrinal theology, by telling men roundly of Christ's vicarious death and sacrifice; by showing them Christ's substitution on the cross and his precious blood; by teaching them justification by faith, and bidding them believe in a crucified Saviour; by preaching ruin by sin, redemption by Christ, regeneration by the Spirit; by lifting up the brazen serpent; by telling men to look and live, to believe, repent, and be converted."

This is the only teaching which for eighteen centuries God has honored with success, and is honoring at the present day, both at home and abroad. Let the clever advocates of broad and undogmatic theology—the preachers of the gospel of earnestness and sincerity and morality—let them, I say, show us at this day any English village, or parish, or city, or town, or district, which has been evangelized without "dogma" by their principles. They cannot do it, and they never will. Christianity without a distinct doctrine is a powerless thing. It may be beautiful to some minds, but it is childless and barren.

There is no getting over facts. The good that is done in earth may be comparatively small. Evil may abound, and ignorant impatience may murmur and cry that Christianity has failed. But, depend upon it, if we want to "do good" and shake the world, we must fight with the old apostolic weapons, and stick to "dogma." No dogma, no fruits! No positive evangelical doctrine, no evangelization!—*Selected.*

Settle Disputes with Prayer.

Two neighbors, a cooper and a farmer, were spending the evening together. Both were professors of religion, but of different communions. Their conversation was first upon topics relating to practical religion; but after a time it diverged to the point of difference between the two denominations to which they belonged. It first became a discussion, then a dispute. The cooper was the first to perceive its unprofitable and injurious tendency, and remarked, "We are springing apart from each other; let us put on another hoop—let us pray." They knelt down and prayed together, after which they spent the remainder of the evening lovingly together, conversing on the things of the kingdom in which they both felt an equal interest. The suggestion of the cooper was an excellent one.—*Spurgeon.*

The Divine Government.

(Continued.)

THIS expression, "under the law," does not mean, under the obligation, but under the condemnation of the law. Thus Paul says to the Galatians, "Christ hath redeemed us from the curse of the law." Gal. 3:13. But it were surely absurd to speak of redeeming from the curse of a law which is abolished. An abolished law can inflict no curse. Now if the ungodly are not under law, it is because there is no law for them to be under; if they are under grace, they are on the same plane with the godly. Indeed, if such were the case, the distinctions of godliness and ungodliness could not exist; and the scriptures which say that sin is the transgression of the law, and, by the law is the knowledge of sin, would have no place in this dispensation. Even such a text as this: "Sin is not imputed when there is no law," would be valid proof of the truthfulness of Universalism. Then to save from sin would be to save from the possibility of sinning; and to put away sin would be putting away that which proves sin to be sinful. See Rom. 3:20, and 7:13.

That "under the law" has respect to the condemnation and not to the obligation of the law, is sufficiently proved by Rom. 3:19. After showing that all, both Jews and Gentiles, are sinners, the apostle adds: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." It is the guilty, those who are convicted by the law of sin, who are under the law. If man had never sinned, he would never have been "under the law" in the sense in which Paul uses the expression. He would never have been "subject to the judgment of God," as the margin of Rom. 3:19 reads. The experience of the Psalmist would then have been the happy experience of all: "I will walk at liberty; for I seek thy precepts." Ps. 119:45. Compare Jas. 1:25; 2:10-12.

The truth is that they only are under grace, in the sense of Rom. 6:14, who are in Christ; who are converted, and have received the grace of the gospel. All who are not Christ's, who are sinners, who are rejectors of this grace, are under condemnation—under the curse of the law—"under the law" in the sense of the text. But no one is naturally a Christian; all are "by nature the children of wrath." Eph. 2:3. Therefore all who are converted, who become Christians, in their experience pass from being under the law to being under grace. Before conversion, sin has dominion over them; after conversion, it has not.

But we must not forget that "sin is the transgression of the law." Now what is the position of a man when the transgression of the law has no dominion over him? It is that of yielding obedience to the law. We care not what may be his profession, as long as he transgresses the law, so long sin has dominion over him. This is undeniable.

The position of the *antinomian perfectionists* on this point is weak and deceptive; it is opposed to the whole scope of the gospel, and subversive of that system of grace which has its foundation in immutable justice. Thus the so-called perfectionists say: "Sin has no dominion over us; we are under the sole dominion of Christ, who frees us from the law; we are no longer bound to keep the law, but it is not sin in us who are in Christ."

The fatal defect in this statement is that it denies the plainest truths of the Scriptures, and builds up that which it calls a Christian character on a false basis. It denies the Scriptures by its utter disregard of the inspired declarations: "By the law is the knowledge of sin," and, "Sin is the transgression of the law." They use the term "sin" without any regard to Scripture definitions. According to the above-quoted texts, a man cannot transgress the law and not be a sinner. If we would know what is sin, we must go to the law for the knowledge, according to Rom. 3:20. And when a man disregards or breaks the law, he is proved a sinner, according to that text. There is no possibility of evading this truth. And if faith in Christ absolved us from obligation to keep the law, then Christ would be the minister of sin. But he is not; he is the minister of righteousness, which is equivalent to obedience, as will be further seen by our remarks on Rom. 10:4.

But we have something on this point which is

conclusive without any argument. It is the declaration of the apostle in the context. Following the verse on which the objection is raised, he says: "What then? shall we sin [transgress the law], because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; *whether of sin unto death, or of obedience unto righteousness?*" This declaration is a finality on the subject. Sin is the transgression of the law, and transgression leads to death, even though we have been under grace. Obedience leads to righteousness, through faith in Christ. The law cannot justify us without faith, because by transgression we have fallen under its condemnation. Rom. 3:19, 20. And faith does not make void the law, but establishes it, Rom. 3:31, which is in perfect harmony with the undeniable principles of justice laid down in our remarks on the Moral System and its requirements.

The grace of Christ to man is a system of favor made necessary by violation of the divine law. It is "a remedial system"—a means of pardon. The apostle's argument is highly reasonable; he says that pardon does not make void the law, and that we again fall under condemnation if we sin after we are placed under grace. *Pardon is not license.* God must be just in the justification of the believer. Rom. 3:26. *And he will be just whether man is justified or not.* This is proved in the case of every sinner lost. God could save all mankind, believing or unbelieving; obedient or disobedient. But he will not, because *he cannot do it and be just.* Oh, what a perversion of the gospel is that which tramples down the justice of God, professing to find a warrant for so doing in the gospel of Christ!

Rom. 10:4. "For Christ is the end of the law for righteousness to every one that believeth."

There are three points in this text which claim our attention.

1. Christ is not the end of the law in the sense of abolishing it; for he says himself that he came not to destroy it, and Paul says it is not made void. The word "end" is here used as it is in Jas. 5:11: "Ye have heard of the patience of Job, and have seen the end of the Lord," that is, the design or intention of the Lord. See also Rom. 14:9. Paul says the commandment was ordained unto life, which agrees with the scriptures which have been quoted in reference to the law. But we have merited death by transgression, for "the wages of sin is death." Christ now fulfills the object or design of the law, by granting the forgiveness of sin, and bestowing eternal life. In this sense, and in this only, is Christ the end of the law. This view is confirmed by the other points in the text.

2. He is the end or object of the law for righteousness. Unrighteousness is sin, and sin is the transgression of the law; this shows righteousness to be the equivalent of obedience. And Christ brings the sinner to obedience, as it is said in Rom. 5:19, "By the obedience of one shall many be made righteous," or obedient. He kept his Father's commandments, and calls upon us to follow him. He said, "Thy law is within my heart," and promises in the new covenant to write it also in the hearts of his people. Ps. 40:8; Heb. 8:10.

3. This is only "to every one that believeth." He is not the end of the law in any sense to the unbeliever. This proves that it does not mean the abolition of the law, for when a law is abolished it is abolished to everybody alike. It shows that the object of the law is not accomplished in the unbeliever.

Gal. 3:13, 14. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ."

If Christ abolished the law it would not then be true that he redeemed us from its curse, for, as we have seen, abolition of law and pardon cannot go together. And we have also seen that to abolish the law which curses the transgressor, or condemns sin, is subversive of government, and does not reform the evil-doer, or save him from sin. Again, this redemption from the curse of the law is necessary, that the blessing of Abraham might come on the Gentiles. Two important ideas are presented in this declaration. 1. The curse of the law rests on the Gentiles, which proves that the Gentiles were and are amenable to it, as is also proved by Rom. 3:9-19. 2. The curse

of the law stands between the transgressor and the blessing of Abraham. Of course the law is the basis of the Abrahamic promises or blessings.

Some deny that the blessing of Abraham has any relation to the law; but if they were right, how could the declaration of this text be true? If they were not related the curse of the law could no more deprive us of the blessing of Abraham than the curse of the law of Russia could deprive us of American citizenship. When God gave the promises to Abraham, he connected them with his commandments. Thus he said to Isaac: "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; . . . because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:3, 5. And the same is taught in 1 Chron. 16:15-18: "Be ye mindful always of his covenant; the word which he commanded to a thousand generations; which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance." See also Ps. 105:8-11.

This scripture contains two things—closely connected, but entirely distinct in their nature—namely, a law, and a promise. Both are embraced in the Abrahamic covenant, according to the words just quoted, both in Gen. 26, and 1 Chron. 16. God's promises are based on conditions. He made the promises to Abraham and his sons because of his obedience to his law. If it be asked, What law was it that he obeyed? the reply is found in the quotation above. It was that law which was confirmed to Jacob, and to Israel for an everlasting covenant. Although there are many covenants mentioned in the Scriptures, of promises, agreements, etc., there is but one covenant mentioned in the Bible which is solely a law, and that is the ten commandments. See Deut. 4:13: "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."

This is that law upon which the promises to Abraham were based; it was confirmed to Jacob for a law; to Israel for an everlasting covenant; it is the word commanded to a thousand generations. And if we would inherit the blessing of Abraham we must "walk in the steps of that faith which Abraham had," or keep that law upon which the blessing was based. But having already broken that law (for all have broken it, both Jews and Gentiles, see Rom. 3:9-19), and therefore incurred its penalty, we have forfeited all right to the blessing which can only be restored through Christ, who redeems us from the curse of the law that the blessing of Abraham may come upon us, as says our text, Gal. 3:12-14.

The text says also that the Gentiles can receive the blessing by having the curse of the law removed from them. This is further proof of what Paul said to the Romans, that the Gentiles are amenable to that law, and by it are cursed as transgressors. But why should such an evident fact need proof? Are not the Gentiles all sinners? Is not God's law universal? Is he not the "Supreme moral Governor?" Are not all of Adam's race alike moral agents, traveling to the same Judgment? And is not "the whole duty of man" marked out in his commandments, or law? All men, of all nations, are naturally carnal, naturally opposed to the law of God (Rom. 8:7), and to be reconciled to God must become converted by and to the law of God.

Some will not admit that the law of God has any agency in conversion. But no one can be truly converted without conviction of sin; and no one can have thorough and intelligent conviction of sin without knowledge of the law, "for by the law is the knowledge of sin." Hence the Scriptures are strictly true (they are always true) when they say, "The law of the Lord is perfect, converting the soul." Ps. 19:7. In this age of superficial conversions many consider this passage obscure, and some endeavor to change its terms. We believe that President Finney was altogether correct in his expression of the opinion that the multitude of superficial conversions of late years is owing to the practice which is becoming so prevalent, of preaching a system of pardon without any heartfelt conviction, the conscience of the sinner not being aroused by a faithful presentation of the claims of the broken law. Genuine repentance is of sin; repentance for the

transgression of the law. Therefore where the claims of the law are not recognized there can be no real conversion. True conversion is not merely emotional; not alone a matter of the feelings. It is a radical change of life; a turning from wrong to right. And how shall this be effected unless we are guided by the divine rule of right? By it alone is wrought that conviction which will lead us to Christ, who only can set us right.

EDITOR.

(To be Continued.)

The Sabbath-School.

Lesson for Pacific Coast.—October 13.

1 THESS. CHAPTERS 1-3.

LESSON NOTES.

It is the opinion of the best critics that the epistles to the Thessalonians were written from Corinth. When Paul was forced to cease his labors in Berea, he was conducted by the brethren to Athens, but Silas and Timothy remained at Berea. Acts 17:13, 14. As soon as he reached Athens he sent word for his fellow-laborers to join him. Verse 15. It seems evident that they did join him at Athens, and that Timothy was sent from Athens to Thessalonica, to learn the condition of the brethren. The following Scriptures imply this: Acts 17:16 says that "Paul waited for them at Athens." He had sent them a command to come to him with all speed, and if they obeyed, he would not have to wait long. In 1 Thess. 3:1, 2 we read: "Wherefore when we could no longer forbear, we thought it good to be left at Athens alone, and sent Timothy, our brother and minister of God, and our fellow-laborer in the gospel of Christ, to establish you, and to comfort you concerning your faith." This strongly implies that Timothy was sent from Athens to Thessalonica, but he was not the bearer of the epistle to the Thessalonians, for it is in Paul's first epistle that he speaks of having sent Timothy. It was in consequence of the good report of their constancy that Timothy brought, that Paul wrote his first epistle. Nothing is said about Silas being sent with Timothy, and he may have been sent on some other errand, but Acts 18:5 shows that they returned from Macedonia in company, and found Paul at Corinth. It was then and there that Paul wrote his first epistle to the Thessalonians.

ALTHOUGH Silas and Timothy are associated with Paul in the opening sentence, we are not to conclude that they had an equal share with him in the writing of the epistle. It simply shows that they endorsed what Paul wrote. This would not be a minor matter, for the Thessalonians were, doubtless, better acquainted with Silas and Timothy than with Paul. On the other hand, if Paul were well known, and his worth as an apostle of Jesus Christ were fully appreciated, to mention his helpers in connection with himself, would increase their influence among those to whom he wrote. And this was what Paul desired, for he had no petty fear that he should not be appreciated, and he also expected and intended that these younger men should succeed him in this work.

THE comments of Dr. Clarke on 1 Thess. 1:3 are so good that we give them entire:—

"This verse contains a very high character of the believers at Thessalonica. They had faith, not speculative and indolent, but true, sound, and operative; their faith worked. They had love, not that gazed at and became enamored of the perfections of God, but such a love as labored with faith to fulfill the whole will of God. Faith worked; but love, because it can do more, did more, and therefore labored—worked energetically—to promote the glory of God and the salvation of men. They had hope; not an idle, cold, heartless expectation of future good, from which they felt no excitement, and for which they could give no reason, but such a hope as produced a satisfying expectation of a future life and state of blessedness, the reality of which faith had desisted and love anticipated; a hope, not hasty and impatient to get out of the trials of life and possess the heavenly inheritance, but one that was as willing to endure hardships as to enjoy glory itself, when God might be most honored by

this patient endurance. Faith worked, love labored, and hope endured patiently.

"It is not a mark of much grace to be longing to get to heaven because of the troubles and difficulties of the present life. They who love Christ are ever willing to suffer with him; and he may be as much glorified by patient suffering as by the most active faith or laborious love. There are times in which, through affliction or other hindrances, we cannot do the will of God, but we can suffer it; and in such cases he seeks a heart that bears submissively, suffers patiently, and endures as seeing him who is invisible, without murmuring or repining."

"For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." Verse 8. There can be no better recommendation of a Christian than that by his life the word of the Lord is sounded forth. This is more likely to be the case in heathen than in so-called Christian countries, because, as did the Thessalonians, they receive the word "in much affliction." Those who live in a land where Christianity is popular, are very liable to fall in with that type of Christianity that is popular, and that is not a kind that will recommend them either to God or to man.

THAT the Thessalonians did suffer severe persecution, we learn from the 14th verse of the second chapter. "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus, for ye also have suffered like things of your own countrymen, even as they have of the Jews." The record in Acts, having to do only with Paul, states that the Jews set the whole city in an uproar on account of the apostles. But after the mob once became aroused, we cannot suppose that they would quietly settle down without proceeding to acts of violence against those who had received the apostles' doctrine. In this case, as in others, the Jews were the instigators of the persecution, but took no active part in carrying it on.

WE are not left in doubt as to what doctrines Paul preached to the Thessalonians. From Acts 17:2, 3 we learn that he preached only Scripture doctrine. He was not content with mere assertions, but he reasoned. A reasoning sermon is a good sermon; but the reasoning must be Scriptural reasoning. The trouble with too many sermons of the present day is that human reason enters into them too largely. Paul preached "that Christ must needs have suffered and risen from the dead," but did not leave his hearers with this. He also taught them to wait for his coming from Heaven. 1 Thess. 1:10. Without this last part, his preaching would be incomplete. Any preaching of the gospel that leaves out Christ's second advent, is not Scriptural preaching. The death and resurrection of Christ afford the Christian a strong ground for hope of salvation; but since that salvation is to be revealed only at Christ's second coming, John 14:1-3; Col. 3:4; 1 Pet. 1:5; Heb. 9:28, etc., if that coming should be studiously concealed, the hope aroused by the knowledge of the resurrection of Christ would be turned into despair. Should Christ not come, then the plan of salvation would be as much a failure as it would have been had he never risen from the dead. But Christ is coming again, and this thought should be to us an ever-present blessed hope.

INEXPERIENCED Christians are liable to be misled by the statement of their teachers that the Christian life is one of peace and joy, and that happiness can be found nowhere else. This is true, but some think that therefore they should have no trials, but should find everything easy and pleasant. When afflictions come they think that God must certainly be displeased with them, or has forsaken them. The trouble is that they do not realize that the Christian finds joy and happiness in a far different manner from what the worldling does. Paul feared that the Thessalonians might become discouraged by their persecutions, so he sent Timothy to comfort them, "That no man should be moved by these afflictions; for yourselves know that we are appointed thereunto." Chap. 3:3. He would have them learn to "glory in tribulation;" to take pleasure in infirmities, in reproaches, in necessities, in

persecutions, in distresses for Christ's sake. When they come for this cause we may rejoice; but no one should feel elated over trials that are brought on by his own perverseness. Shame is called for in such a case.

E. J. W.

Memory.

THE following, by a writer in the *Christian Union*, is commended to those individuals who plead poor memory as an excuse for ignorance of the Scriptures or absence from the Sabbath-school:—

People are wont to complain of a defective memory, but unreasonably. The truth is (idiots and the insane excepted), the memory of one individual differs from that of another in direction rather than in degree.

The miser hoards his gold, the book-lover treasures up some rare old volume, the botanist carefully lays away a curious specimen of the floral kingdom, because each is respectively the one thing for which he has an especial regard.

Let a person become thoroughly interested in any subject, and he will readily garner its most minute details into the storehouse of his mind, where he can lay hold upon them at a moment's warning, however much he may forget other matters. There have been those who seemed blessed with marvelous power of memory, but none of them possessed a mind sufficiently comprehensive to embrace an infinite variety of subjects. Indeed, they have almost always excelled—mnemonically—in the direct line of their avocation, thus illustrating the correctness of the view above taken.

Mithridates, King of Pontus, could express himself fluently in the language of each of the twenty-two nations over which he ruled. He frequently forgot an appointment to confer with an ambassador. Magliabechi, librarian to Cosmo III, Grand Duke of Florence, was never a hundred miles from that city. But if given the title of any important book he would instantly state in what particular library it was to be found. He could not remember the names of the streets of his native city.

Asked by a friend who was reading Thucydides the meaning of a word, Richard Porson, the eminent Greek scholar and critic of England, repeated the entire passage in which it occurred, and then told what, and what only, it could mean in such a connection. "How do you know that is the passage I was reading?" inquired the gentleman. "The word is found but twice in Thucydides; once on the right-hand page, again on the left, of the edition you use. I saw on which page you looked, and knew the passage." Very many like anecdotes are narrated of him. But a geometrical demonstration he was with the utmost difficulty able to master.

In 1874 Mozart promised to furnish an original composition to be played by himself and a distinguished violinist before the Emperor Joseph at Vienna. Appearing in the royal presence, he found he had neglected to bring his own part; but, placing a blank sheet of music-paper in front of him, he played his part from memory without a mistake. It is well known that on more than one occasion he forgot whether or not he had dined.

Henry Clay could call each of a score of persons by name, correctly, to whom he had been introduced a month before, and had not seen nor heard of in the interim. This faculty was probably one secret of his great popularity, as everybody is pleased to be remembered. Historical facts, however, with him sometimes became strangely confused.

If, then, one would strengthen his memory, let him cultivate a taste for and pursue with zeal any subject with reference to which he regards it weak. Having mastered this, other subjects are to be treated similarly. Astonishing results will follow. There is hardly any limit to the growth of memory. Most people believe that it is a natural gift which cannot be cultivated to any great extent; on the contrary, it may be strengthened and developed in any direction. A gentleman who five years ago believed himself to possess a very inferior memory has cultivated it to such a degree that he can now speak extemporaneously for an hour, giving fact after fact without any mistake, and without consulting notes.

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—*Colton*.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, OCTOBER 11, 1883.

Order of the Ordinances.

SOME time since a highly esteemed friend asked our opinion as to whether a believer should be baptized before partaking of the Lord's Supper, or, whether a candidate for baptism may be invited to partake of the supper.

For reasons our own, we have hesitated somewhat to answer the question, though we are not in doubt as to how we should answer it. We are decidedly of the opinion that the Lord's Supper is for the members of the church, and that no one is a member of the church before baptism. The question is often asked, Do you not believe that persons may be converted and accepted of God before baptism? Of course we do. Then if so, are they not as children of God entitled to the privileges of the Lord's Supper?

It is not difficult to answer that question. We may be permitted to ask in return: Is the church a divine arrangement, or is it not? And, Is the Lord's supper a church ordinance, or does it equally belong to those outside the church? We believe that church relationships were established by the Lord himself; that there is great virtue in associated effort, in Christian union, and that this fact has been recognized by the Lord in many ways. And there is no method more sure of breaking down this arrangement, and of losing its benefit, than that of granting the privileges of church membership to those who are not church members. No matter what our thoughts or feelings may be concerning the conversion of any person, we cannot recognize him, *in our capacity as a church*, as entitled to the privileges of the church. We may, as individuals in the United States, have the fullest confidence in the integrity of our foreign-born neighbor, and of his devotion to our Government. But in a Governmental capacity we cannot recognize him as possessing any claim to citizenship until he has publicly and in legal form filed his declaration of intention to become a citizen. Any other course tends to subversion of the Government. And so it is in the case of any organization, a church not excepted.

We do not believe that Christian perfection is reached at a single bound, or that all the evil tendencies of our natures are eradicated in conversion. Christian life is a warfare, and there is always abundant room for growth in grace; always danger of human nature asserting itself, even in the convert. It is not difficult to imagine many examples where it would be preferable, judging from a selfish stand-point, to remain outside the church, and never become a member, and thus avoid many duties or burdens which are unavoidable in church membership, if all the privileges of the Lord's house may be enjoyed without entering.

And if it is the privilege of an unbaptized person, one who is not a church member, to partake of the Lord's Supper, who is to determine the limit of that privilege? or may it be unlimited? If it is the privilege of one, it is the privilege of many, and of all. Thus a person, or any number of persons, may enjoy the privilege of the supper for a lifetime, and never be baptized, and never enter the church. There may not be any immediate danger of the privilege being so far abused. But small innovations have led to great abuses in the past, and they may again. Indeed, the tendency in the direction of such a state of things, at the present time, is by no means weak or small.

We never had any confidence in the practice which so largely prevails of inviting "all persons in good standing in sister churches" to partake of the supper. We have known great abuses to grow out of it. Thus, a member of a church becomes a proper subject of discipline, and, as such, he is not entitled to a place at the table until the question of discipline is disposed of. He leaves the church, perhaps in open ill-will to its members, and unites with a neighboring church. Then, as a member of another church, he comes to the Lord's Supper in the church which he left. There it is known

that gospel discipline would compel him to remain away, but that discipline they cannot apply because of their loose method of inviting to the supper. It may be said that there is far less danger of such an abuse among Seventh-day Adventists than among most other denominations, which is and will be true as long as we place proper limitations upon our invitations to the supper; but it will not be true if we adopt the same loose methods which are adopted by many other denominations.

We do not attach much importance to custom or "general consent." But we notice as a fact that there is scarcely any other point of church belief upon which there is so great uniformity among all professing Christians, of every name, as this, that baptism precedes full church membership. Uniformity of practice is impossible only because of the widely diverse views of baptism. We think the uniformity in belief is owing to the order of statement in the New Testament, which cannot be accidental. Thus, in the commission, Matt. 28, is the following order: 1. Discipling the nations. 2. Baptizing them. 3. Teaching them to observe all things commanded to the disciples. In Acts 2 is found the same order. 1. They gladly received the word. 2. They were baptized. 3. "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers."

A word in regard to baptism. We have not the least possible faith in the doctrine of "baptismal regeneration," as held, necessarily by those who practice infant baptism, and by some others. But we do believe that, in its proper place and significance, it was held in much higher esteem in the gospel system in the immediate teaching of the apostles, than it is in this age. It was invariably preached, invariably required, and never long delayed after gladly receiving the word. It was plainly stated as one of the conditions of salvation, by Christ himself. It was held equally important by Peter in Acts 2, on that day of pentecost. It was taught by Philip in his first and only sermon to the Ethiopian eunuch. It was given like prominence in the message sent to Cornelius. It was taught by Paul and Silas in that memorable night's instruction to the jailer in Philippi. Paul asserts that it was the method whereby they "put on Christ" before the world. Peter again gives it an important place by likening its benefits to the saving of Noah and his family in the ark. It was made the unvarying badge of acceptance of, and loyalty to, Christ and his gospel.

We had no intention of extending our remarks to such length, but perhaps the questioner will be the better satisfied that it is so.

Beyond our Comprehension.

WE are quite willing to acknowledge that we do not and cannot know everything. And we do not consider that we do any discredit to the Bible when we say there are some things in it altogether beyond our comprehension. Of the great aggregate of truth, we know but little; of the infinite number of facts presented to us, both in revelation and in nature, we understand but little. We cannot comprehend how a spire of grass grows. When we hear people complain that they cannot understand the God of the Bible; that his being is beyond the range of their philosophy or reason, we are led to wonder if they ever stopped to consider what kind of a god it would be which they *could* understand. Dr. Hare was an infidel, but he took a more sensible view of such matters than do most of that class. He said it was no more difficult for him to accept the idea of an *inscrutable God*, than of *inscrutability everywhere without a God*. It is true that we cannot account for God; but we can account for nothing whatever without God. We cannot understand ourselves; we cannot explain our frames or our volitions. How, then, should we expect to understand one infinitely above us?

We have lately received a letter from a distant State which suggests these remarks. It says:—

"I am not troubled about how our great and good Father effected the incarnation of his Son, our blessed Saviour. What I desire light upon is how to meet the objection that 'Divinity cannot die.' It is said that whatever he possessed that was divine, that much could not die. J. M. Stephenson on the Atonement, pages 127, 128, says, 'Christ was divine in his nature, and therefore immortal.' But that which is immortal cannot die. Is it not possible that Jesus was not made immortal until the resurrection? John 10:18.

J. B. T."

1 They who say that that which is divine cannot die, assume to know what is possible with God, when in

truth they know nothing at all about it. All that any one can say with safety is that that which is divine is incorruptible *in its nature*. Now if one *knows* that God cannot change the nature of any being, then he may safely assert the conclusion contained in the objection. But no one knows that.

2. To suppose that Christ was not immortal until his resurrection is to suppose (1) That Christ did not personally exist before his birth in Bethlehem, which is certainly contrary to the Scriptures, or (2) To suppose that that holy one who was glorified with the Father before the world was, and by whom all things were made, was a mortal, corruptible being. They may suppose this who can; we cannot.

3. We know positively that God can and will change the nature of many individuals, from mortal to immortal. How such a change can be effected, we cannot understand. It is far beyond our comprehension. We know it only by faith in his word and promise.

4. To assume that it is more difficult for God to change the nature of an immortal being to mortal, than that of a mortal being to immortal, is presumption; no one can possibly know it, for no one can comprehend the change in either direction. Neither can be effected except by infinite, and therefore inconceivable, power.

5. We have reflected much upon the subject of the incarnation, and firmly believe that it will never be understood or comprehended by finite minds. It is the great mystery of godliness, 1 Tim. 3:16, the wonders of which we may adore through all ages.

We believe that the human race has very faint conceptions of the greatness of the plan of salvation; of the wisdom and mercy in which it was devised, and of the love and power by which it is carried into effect. May the Lord help us to consider it with reverence and so to live that we may study, and admire, and praise to all eternity.

The Doctrine of the Second Advent of Christ Was Known During the Period from Jacob to David.

WE have shown that the doctrine of the second advent of Christ, of the Judgment of the great day, and of the resurrection of the dead, was known to the entire ten generations of men who lived before the flood. We have also shown that this doctrine was known to all the nine generations which intervened between Noah and Abraham, and that it was well known to Abraham, Isaac, and Jacob. Now we are to trace the history of this doctrine from Jacob to David.

Jacob went down to Egypt to die, not having received the fulfillment of the promise that he should inherit the land of Canaan. Gen. 28:13; 35:12; Josh. 24:4. But Jacob had learned the doctrine of the second advent of Christ and of the resurrection of the just from his grandfather Abraham, and from his father Isaac, and from the revelations which were given him direct from God, that he himself should have the land of Canaan for an everlasting possession, though in this life he was to be only a stranger in it, and though he was to die in a foreign land. Jacob therefore carried this doctrine with him into Egypt, and when he fell asleep it was in the hope of a part in the resurrection of the just at the coming of Christ. Heb. 11:9, 10, 13.

Jacob lived seventeen years in Egypt. Compare Gen. 47:8, 9, 28. The stormy and troubled life, which he had hitherto led, was changed to one of tranquility and calm reflection. He had therefore the most ample opportunity in Egypt to instruct his children in the great truths which he had learned from Abraham, and which had come down from Enoch. The mother of Moses was the daughter of Levi, and the granddaughter of Jacob. Ex. 6:16-20. Levi lived 137 years, so that he must have spent more than half a century with Jacob his father, and another period of similar length with his daughter Jochebed, the mother of Moses. Jochebed had the privilege of instructing Moses in his early youth, and she did this so effectually that when Moses became 40 years of age, he left the court of Pharaoh to unite himself with the Hebrews in slavery. Ex. 2; Acts 7:20-23; Heb. 11:23-26. Moses had therefore all the treasures of divine truth which were in the possession of his ancestors, and besides this he had the highest measure of inspiration ever accorded to man. He was therefore well instructed concerning the events of the last day.

Our Lord Jesus Christ made a remarkable declaration concerning Moses: "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord

the God of Abraham, and the God of Isaac, and the God of Jacob." Luke 20:37. The words of Christ not only teach that the patriarchs who were dead were to live again, because that Moses has written that God still calls himself their God, but the words of the Saviour also imply that Moses himself understood this declaration to signify that God will raise his servants. The resurrection always implies the coming of Christ to execute the Judgment.

The general opinion of the wisest scholars and critics is that the book of Job was written by Moses, from the facts which he learned during his forty years' sojourn in the land of Midian, which was near the land of Uz, the country of Job. It is certain that Job understood the doctrine of the future Judgment, at which the heavens and the earth shall pass away (2 Pet. 3:7, 10), and the doctrine of the second coming of Christ to raise the dead. If these great truths were understood by Job, they certainly were also understood by him who wrote the book of his life. Thus Job says: "So man lieth down and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep." Job 14:12. And again he says: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25, 26.

Near the end of the forty years' sojourn in the wilderness, the children of Israel arrived at the borders of the land of Moab, and Balak, the king of Moab, sent for the prophet Balaam to come and curse the invaders. Num. 22:1-6. But God caused Balaam to bless Israel in the most wonderful manner. Near the close of his prophecy Balaam speaks of the second advent of Christ, for he connects with it his own resurrection, in saying that he should see him who was to come. Thus he said: "I shall see him, but not now; I shall behold him, but not nigh; there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." Num. 24:17. Balaam certainly predicted the second advent of Christ, and the destruction of the enemies of Israel. Moses placed this wonderful prediction on record, and understood it as clearly as did Balaam. The children of Israel had the books of Moses to read, and could never forget that a Star was to arise out of Jacob (Rev. 22:16), and that Balaam was to witness his work of destroying the unjust. The prophecy of Balaam, recorded by Moses (Num. 24:17), and the prophecy of Job, recorded also, it is probable, by Moses (Job 14:12; 19:25-27), placed this doctrine of the second advent in a position in the word of God where it must always be noticed by the servants of God. That it was not forgotten during the period which intervened between Moses and David, we know from the words of Paul: "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance that they might obtain a better resurrection." Heb. 11:32-35.

We know, therefore, that during this period the doctrine of the resurrection of the just was understood, and of necessity the doctrine of the coming of the Just One to raise his servants must have been also understood. Hannah, the mother of Samuel, thus describes the great day of Judgment: "The adversaries of the Lord shall be broken to pieces; out of Heaven shall he thunder upon them; the Lord shall judge the ends of the earth; he shall give strength unto his king, and exalt the horn of his anointed." 1 Sam. 2:10.

When we reach the time of David, the Bible begins to utter this doctrine in the most exultant manner. Thus Asaph, the friend of David (1 Chron. 15:16, 17), speaks in this triumphant manner: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself. Selah." Ps. 50:3-6. And David says: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake,

with thy likeness." Ps. 17:15. We will finish the testimony of David and of the book of Psalms in our next number.

J. N. A.

The Law of God and Liberty.

AVERSION to the law of God is a growing evil in Christendom. It has become so prevalent that it may properly be styled religious communism—a nominal allegiance to his Government, with a determined opposition to his law. We are told by those who profess to be teachers of godliness, and are accorded high rank in their profession, that this law is subversive of the liberty of the gospel, that it is a yoke of bondage, that we cannot keep it, that it was never intended by its author that we should keep it; and, furthermore, that Jesus died to relieve us from its obligation. Even those who make the loudest profession of "holiness to the Lord," in their eagerness to get rid of his law, are ready to discard the entire Old Testament, which the Saviour enjoined his followers to search (John 5:39), and which is the only voucher for the truth of the New Testament, which they claim for a guide. Their idea of gospel liberty is, to do away with any and everything that would work any restraint upon their action. Their attitude toward the Government of God is precisely the same as that of the Communists toward the Government of France; the Nihilists toward the Czar; the Socialists toward the Emperor of Germany, and other elements of a like character toward almost every government on earth. The only difference is that the communists in earthly governments have more or less cause for complaint, while the dissenters from God's law make loud proclamation of his goodness and mercy and tender care. The action of such subjects would indicate that their loyalty is limited to the extent of their license to do as they please, and if ever the King of Heaven should impose any law upon the citizens of his kingdom the no-law party would at once become a troublesome element.

But suppose we set aside the Old Testament, on the ground that it belongs to a law-governed dispensation which ended at the cross. What then? Why, of course we must be consistent and set aside everything else that savors of law. Let us look into the New Testament. In Matt. 5:17-19 we read:—

"Think not that I came to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

We have discarded the Old Testament, but we are not rid of the law yet, for according to the Lord himself, it is not to pass "till heaven and earth pass." Passing along through the New Testament, we incidentally find the position allotted by Paul to the opponents of law, in Rom. 8:7: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." It is pretty hard on professed Christians, to say that they are at enmity with God just because they claim freedom from the "galling yoke" of his law; but we have New Testament authority for it. And for the benefit of those who claim to be in a "justified state," yet opposed to the law, we will allow Paul to define their position also: "Not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2:13.

But we turn over a little farther, and in 1 John 3:4 we find this declaration: "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law." So we are not rid of the law yet; for if so, John could not only have said, "Whosoever abideth in him sinneth not" (verse 6), but he could as truthfully have added, the infidel and the idolator cannot sin, for "sin is not imputed when there is no law." Rom. 5:13.

Now we will pass on to the closing book, "The Revelation of Jesus Christ," which "he sent and signified by his angel unto his servant John." In the 14th chapter the scene is carried down to the very close of time, and those who have resisted the worship of the beast and his image are designated as "they that keep the commandments of God and the faith of Jesus." So we find by these brief quotations, as also by many others that can be readily referred to by any one desiring to do so, that the law of God is as emphatically maintained in the New Testament as in the Old. Then

what will our no-law advocates do, who have cast aside the Old Testament in order to bury the law from their sight? We have supposed that they would at least be consistent. If they insist on maintaining their position of antagonism to the commandments, and wish to be consistent in so doing, there is nothing left for them but to throw away the New Testament also. Having done this, they will stand in their true light, on the platform of their *beau ideal* of liberty—"not subject to the law of God."

But the question arises, Is the law of God antagonistic to liberty? In reply, we will assume that in Egypt the Israelites were in a great measure prevented from practically observing the law through the rigorous servitude imposed upon them. At least it is recorded (Ex. 5) that their labor was greatly increased when they expressed a desire to worship their God—and of course an acceptable worship would include obeying his law. When the Lord brought them out of Egypt, he said that he brought them "out of the house of bondage." And this he did that they might enjoy the privilege of obeying and serving him in a land "flowing with milk and honey." If not being subject to the law of God is a true definition of liberty, they certainly had a chance to enjoy it in Egypt to their heart's content. But the Lord, in whose special charge they were, and who had a special care for their temporal and spiritual welfare, calls their situation one of bondage. And he repeated his law audibly to the whole multitude, and furnished it to them in indestructible form, to assist them in the enjoyment of their liberty.

In the days of the apostles this same statute was still the "royal law" (Jas. 2:8), and it is affirmed that whosoever shall "offend in one point, he is guilty of all." Yet the same apostle calls it a law of liberty. It is a law of liberty because by obedience to it we are free from its condemnation—the highest phase of liberty that the Christian heart could hope for.

The experience and testimony of David ought to be good authority, for he both carefully observed it and flagrantly violated it. He did not find much liberty as a result of its violation, for he said his "sin was ever before" him—bitter results followed him to his grave. So it must have been the peaceful consequences of its observance that led him to write: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." Ps. 19:7, 8. Surely a law that converts the soul, rejoices the heart, and enlightens the eyes, cannot be called a very grievous bondage. On the contrary, the "beloved disciple" says "his commandments are not grievous" (1 John 5:3); and one who was "caught up to the third heaven" to be instructed in the gospel declares them to be "holy, just, and good." Rom. 7:12.

W. N. G.

Eastern Trip to Nebraska.

IN company with Bro. W. C. White, we left Oakland Thursday, Sept. 20. Unfortunately, our tickets were by way of the Rio Grande Railroad from Ogden, running through Salt Lake City and Colorado to Denver. We were three hours late, hence failed to connect at Denver with the Burlington and Missouri Railroad, which delayed us nearly one day. This is a narrow-gauge road, extensively advertised for its scenery. Those who have not been accustomed to see the barren hills of a rainless summer, and have never seen a winding railroad ascending and descending the mountains, may see some attractions in this route. There is, however, a narrow gulch called Royal Gorge, which it would seem that nature left for the Arkansas River to course its way through, that is a wonder to behold. It is about forty feet wide, and upon either side of the river are perpendicular rocks of from 2,000 to 3,000 feet high. The railroad runs by the side of this river, sometimes partially over it; one end of the timbers which sustain the track being attached to the cliff of rocks, while the other is supported by rods from timbers reaching over the road and across the stream. One could forego even the pleasure of this, if he considered it of any importance to make connections at Denver with other roads, as we were informed this train was usually from one to three hours late. We could not recommend to our friends the sleeping-car arrangements, if they carry more than one small satchel and measure over five feet and three inches in length. The Union Pacific from Ogden to the Missouri

River makes good time and connections, and being broad-gauge has its advantages, as all broad-gauge railroads have, over the narrow-gauge roads.

We left Denver at 7:30 A. M., reaching Crete, the place of camp-meeting, at 2:20 A. M., Tuesday morning. This was the last day of the camp-meeting, it having been continued one day on our account. At the morning meeting, 5:30, the subject of foreign missions was presented; within a few minutes, over \$1,200 was pledged. The day previous, over \$1,500 was pledged, towards their home missionary work. The capital stock of their tract society has increased during the past year from \$700 to about \$6,000. The tithe received during the year has been \$4,270. This is a growing Conference. There were four churches received into the Conference.

Elders Farnsworth and Van Horn, and Sister White had been laboring here under some discouragement in view of a cold rain-storm, which had made it very muddy and disagreeable. The camp-meeting in Crete was preceded by the SIGNS canvass and missionary work of about two weeks. Quite a number are now rejoicing in the truth. In Lincoln, the capital of the State, twenty miles from Crete, it is reported that twelve are keeping the Sabbath, as the result of missionary effort in securing short-time subscriptions for the SIGNS, and preparing the way for the camp-meeting.

In Johnson County, eleven more are keeping the Sabbath, and many others are interested, as the result of Bible-readings held by a brother from California. The laborers were all paid, leaving money in the Conference treasury. There is no indebtedness in the State upon the tract society or Conference. At the close of the preaching service Tuesday night the laborers met, and about twenty decided to remain to study their Bibles with the aid of the ministers, to better prepare themselves to conduct Bible-readings in their colporteur work. God's providence has certainly gone before them in preparing hearts for the reception of the truth. This was a large camp-meeting, there being one hundred tents upon the ground. Wednesday morning, at 2:20, we left for Battle Creek, Mich., and Eld. Farnsworth for Colorado. Sister White and Eld. Van Horn left Tuesday afternoon for Battle Creek. The brethren returned to their homes apparently much encouraged. S. N. HASKELL.

The Missionary.

God's Providence Favors the Vaudois.

FRANCIS I., king of France, made a demand upon the duke of Savoy, Charles III., to march his army through his territories. He was refused; but being determined to have a road into Italy, he seized upon Piedmont and held possession of it, with the Waldensian Valleys, for twenty-three years. Although he hated Lutheranism, the straitened circumstances in which he was placed compelled him often to court the favor of the Lutherans. So while he was burning heretics in Paris, he spared those in the valleys. But, April 3, 1559, Piedmont was restored to the rulers of the house of Savoy, excepting Turin; and Charles III. was succeeded in 1553 by Emmanuel Philibert. The Vaudois cherished the hope that now they would be permitted to live in peace, and to worship as their fathers had done. What gave them this hope was that Philibert married a sister of the king of France, Henry II., who had been carefully instructed in the Protestant faith by Margaret, queen of Navarre, and Renee of France, daughter of Louis XII. But this treaty which restored him to the throne of his ancestors, also bound him and those connected with him, to extinguish heresy.

This simply sent him back to his subjects with a dagger in his hand. He was not himself; and thus he issued an edict forbidding his subjects to hear Protestant preachers, under a fine of one hundred dollars for the first offense, and the galleys for life, for the second. This edict was especially designed to take effect on the plain of Piedmont. Then there followed in a short time a severer edict, commanding attendance at mass under pain of death. Individuals of cruel dispositions were to take charge of the inquisition, and to see that these edicts were carried out. A terrible burst of the tempest fell on Carignano. This was about twenty miles southwest of Turin. The wealthiest were selected and dragged to the burning-pile, in order to strike terror into the rest. Many fled into France, frightened by the

tempest in front, and many sought refuge in the doctrines which they had left. They could not enter the conflict and pay the cost of exile and death. "Rumors of the confiscations, arrests, cruel tortures, and horrible deaths which had befallen the churches at the foot of their mountains, had preceded the appearance of the crusaders at the entrance of the valleys."

As this cloud was rising, the pastors and leading laymen of the Waldenses assembled to deliberate on what steps should be taken. They fasted and humbled themselves before God, and sought by earnest prayer, the direction of his Holy Spirit. Here they drew up an appeal, in which they presented their real condition, their faith, and how they had continued during these 1,500 years to walk in the faith of their fathers, and the belief of the gospel. In this they presented an integrity of soul, and a simplicity which is seldom seen in any petitions that have ever been presented before the princes of this world. Says the historian in speaking of this petition: "Never was there a more solemn or a more just, or a more respectful remonstrance presented to any throne. The wrong about to be done them was enormous, yet not an angry word, nor a single accusatory sentence, do the Vaudois permit themselves to utter."

But it was impossible to put themselves in the right, and to humbly state their faith in God, without putting the church of Rome in the wrong. A copy of this was presented to the queen, and one to the council. They were received with a degree of favor, but no answer was returned. For three months there came neither letter nor edict from the court. But those who would have been favorable to the Waldenses felt that they were compelled, under the circumstances in which they were placed, to carry forward the persecution, and to rid the valleys of that people who feared God; so finally a proclamation was posted throughout the valley calling upon the inhabitants to return within the Roman pale, under penalty of extermination by fire and sword. The papal army appeared at the entrance of the Waldensian Valleys with a large number of infantry and horse, determined to bring an end to the much- vexed question that had troubled them so long.

What we have spoken of the sufferings of the Waldenses in a general way now commenced anew. At one time they offered to withdraw their army, and leave them to practice their religion if they would pay the sum of twenty thousand crowns. A portion of this money was raised. The Waldenses did not realize that this and other propositions were made only to deceive them and bring distress upon them. They did everything in their power to conform to anything that might be right to effect a reconciliation, but it was of no use; they were obliged to leave their houses, and again flee to the mountains and the caves. Their houses were pillaged, and the few remaining inhabitants in the valley suffered the terrible outrages of the ruffians.

Many instances are mentioned of old men and helpless girls that suffered at the hands of their persecutors. From time to time they received letters of sympathy and promises of help from their fellow Protestants of Geneva and France. This gave them some courage. They met together with the representative men when they found that nothing but the stake was before them, and solemnly gave themselves to God, determined to die by the faith of their fathers. They then prepared, as they had done before in times of great persecution, to fight before they would give themselves into the hands of the enemy. From time to time the Lord wrought for them, and preserved at least a seed which is seen throughout Europe.

Touching incidents are related of family ties being severed, to go in search of homes in some other part of the country. But it would seem that no effort that could be put forth by this chosen people would prosper for any great length of time. The dungeons at Naples and Rome received prisoners from the Waldenses, even those who had quietly retired to some remote, secluded spot where they could worship the God of their fathers as they had done years before in the Waldensian Valleys. But God did not leave them without evidences of his love and tender care.

To repeat the deliverances which God at times gave them, when brought in strait places, especially when their enemies would deride them because they would seek God for his blessing before and after battle, one would be reminded of

victories given to the people of God during the days of Moses and the judges. If we can credit the historian, many deliverances were as marked as those recorded in the sacred volume; and at times their persecutions were as great, and bore every feature of that referred to by the apostle Paul in Heb. 11:36-38. When their lamp was about to go out, God would raise up men of faith and courage to lead them forward, not only to battle with their visible foe, but was to them a no less spiritual guide to the fountains of living waters. Dr. Wylie so beautifully describes their devotion during the time of war and persecution, that we close this article with a quotation from him:—

"Nothing was more admirable than the spirit of devotion which the Vaudois exhibited all through these terrible conflicts. Their valleys resounded not less with the voice of prayer and praise than with the din of arms. Their opponents came from carousing, from blaspheming, from murdering, to engage in battle; the Waldenses rose 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 bent in supplication. When their little army went a-field, their barbes always accompanied it, to inspire the soldiers by suitable exhortations before joining battle, and to moderate in the hour of victory, a vengeance which, however excusable, would yet have tarnished the glory of the triumph. When the fighting-men hastened to the bastion or to the defile, the pastors betook themselves to the mountain's slope, or to its summit, and there, with uplifted hands, supplicated help from the 'Lord, strong and mighty, the Lord mighty in battle.' When the battle had ceased, and the enemy were in flight, and the victors had returned from chasing their invaders from their valleys, the gray-haired pastor, the lion-hearted man of battle, the matron, the maiden, the stripling, and the little child would assemble in the Pra del Tor, and while the setting sun was kindling into glory the mountain-tops of their once more ransomed land, they would raise their voices together, and sing the old war-song of Judah in strains so heroic that the great rocks around them would send back the thunder of their praises in louder echoes than those of the battle whose triumphant issue they were celebrating." S. N. HASKELL.

Missionary Letters.

NEXT to the circulation of the SIGNS, there is perhaps no more important feature of our missionary work than the letter-writing. In fact the beneficial results of the missionary paper, after it has been carefully prepared and mailed, depends largely upon the promptness with which it is followed up by letters, and the character of the letters. The letter-writing, crude as it has generally been in the past, has been a means of securing the attention of many otherwise uninterested readers to the important contents of the paper, and leading them to a closer examination of the truths therein contained. And with the measure of improvement that nearly all missionary workers may make in this respect, their letters will no doubt yet become a power second to none in "sending home" the facts and warnings of the message to the hearts of the readers of our publications.

Our workers in the various societies, when they shall have become thoroughly imbued with the spirit of the message, will all seek to improve their talents in whatever capacity they are permitted to labor. With a true spirit of progress and effort toward improvement, the matter of letter-writing may be made a most valuable auxiliary to the circulation of our publications. If writers will learn to avoid all guess-work attempts at exposition of the Scriptures or our peculiar denominational views—to be silent rather than to give uncertain sounds—and confine themselves to the ordinary courtesies of friendly correspondence, with assurances of Christian interest in the welfare of the person addressed, and especially manifestations of consecrated zeal for the cause of the Lord, his commandments, and coming kingdom, they will do well. Nearly all doctrinal questions can be best answered by reference to the Scriptures, or the use of expositions by our ripe thinkers and experienced writers, and published by the counsel of those whom the Spirit of the Lord has evidently placed at the head of this work. These works and the Bible should be at least closely consulted before writing replies to

doctrinal queries. Justice to the message itself, as well as to those who have borne the burden in the heat of the day, demands care on the part of amateurs lest the work so nobly and laboriously begun be marred at this important crisis.

Our publications have been produced at the expense of much labor and thought, and the sacrifice of hard-earned means by many poor people, and the Lord has signally stamped them with his approval; and those who realize their importance and value, and appreciate the privilege of being co-laborers, will be very cautious in the matter of following them up with written epistles to newly-found readers.

Careless letter-writing may do much to blight the fruit of zealous, devoted toil. While we rejoice at the good results that have followed judicious missionary letters in many instances, we have no means of knowing, and therefore cannot tell the evil that has been wrought by carelessness, lack of judgment, and self-sufficiency in the past. The bad effect of injudicious letter-writing occasionally comes to light, but the Judgment alone will reveal it all.

But the thousands of careful, prayerfully-indicted missionary letters will be a grand source of joy in the kingdom of heaven. They go silently on their mission of love, wending their way in the leathern mail-bags hither and thither, by ship and rail, by stage and pack-horse and footman, from city to city, from village to hamlet, from State to State, and from continent to continent, cementing in Christian affection the honest in heart, and binding together the chosen of the Lord—a people for his name—from every nation, and kindred, and tongue. How many humble, prayerful, weeping correspondents, who will never see each other face to face in this world, will joyfully recognize each other in the earth made new.

O who would not be a missionary worker, and study to be a humble though approved letter-writer, silently gathering sheaves for the Master, and laying up treasures of joy in the eternal kingdom.

W. N. GLENN.

Walnut Grove, Ohio.

Our meetings began here July 6, and with an interval of a few days during camp-meeting, we have held eighty meetings in all. We took down our tent yesterday. Bro. Rupert was with us the last three weeks, assisting us very materially, in preaching baptizing, and completing the organization of a good society. Forty-five have signed the covenant; twenty-four were baptized. The church was organized with thirty-one members; more to follow soon.

We also organized a tract and missionary society of twenty members; a Sabbath-school with sixty members. Have sold \$75.00 worth of books, taken subscriptions for twenty-three copies of the SIGNS, one *Review and Herald*, two German papers, and thirty *Instructors*; all subscriptions for one year.

All of our expenses were met. Donations, \$15.00. This summer's experience has been the best in our lives. We have great reason to be thankful to God for his mercies, and to him we ascribe all the honor of this good work. We will take measures immediately to secure funds with which to build a house of worship.

W. H. SAXBY,
D. E. LINDSEY.

I HAVE heard that in the desert, when the caravans are in want of water, they are accustomed to send on a camel with its rider some distance in advance; then after a little space, follows another; and then at short intervals, others. As soon as the first man finds water, almost before he stoops down to drink, he shouts aloud, "Come!" the next one hearing the voice, repeats the word, "Come!" while the nearest again takes up the cry, "Come!" until the whole wilderness echoes with the word "Come!" So in that verse the Spirit and bride say the first of all, "Come!" then let him that heareth say, "Come!" and "whosoever is athirst let him come, and take of the water of life freely."—*Spurgeon*.

TRUE religion gives a happy, cheerful, turn to the mind, admits of all true pleasures, and even procures them for us.

RELIGION finds the love of happiness and the principle of duty separated in us; and its mission—its masterpiece—is to re-unite them.

Temperance.

The Gigantic Obstruction.

It becomes the duty of all philanthropists to inquire seriously, What are the chief hindrances to the progress of the race, especially its moral elevation, "for, if the foundations be removed, what can the righteous do? All thoughtful people will admit the value, nay the absolute necessity of secure foundations in building, in business, in scholastic culture, and supremely so in morals and religion. Society is composed of the aggregation of individuals; churches of members. Every obstacle, then, which stands in the way of individual morality, lies directly across the path of the progress of society and the church.

The rum traffic is the gigantic obstruction. It is reasonably estimated that eighty thousand men die annually of the drink habit. For at least five years before they die they are effectually isolated from the church and gospel privileges by their habits. It is equally reasonable to suppose that for every one who dies there are five living men who are following so close in their wake that they are as effectually shut off from church society as are these eighty thousand dying men. Here then we have an alarming aggregate of human kind in our own land, who of choice and by habit are placing themselves beyond the reach of gospel privileges. Now if we take the eighty thousand dying, and multiply by the five who we believe are associates, it will give us in America four hundred and eighty thousand precious souls put beyond reach of the gospel; but in five years that eighty thousand have been associated with the great company who go down, annually, and their associates, or quite two million, who for the last past five years have been put beyond reach of the saving influences of Christianity, and schooled in the most faithful school of crime. Reader, imagine that in one year eighty thousand adults have been added to the Christian army, fifty thousand of them heads of families. It is reasonable to believe forty thousand wives and sixty thousand grown children would, with their fathers, be brought to Christ.

Who can compute the changed condition of society with such results? But the rumseller, more than all else, stands in the way of such results. Every church in the land should be awake to the destruction of this giant foe of human kind and God.—*Kansas Methodist*.

Ill-Health from High Heels.

WILL you kindly let me say a few words on the consequences of the present fashion of high-heeled boots and shoes, and especially of the unnatural situation of the fashionable heel?

I have at present under my care two serious cases of "sprained ankle," arising solely from their use. The parties tripped, and, losing their balance, were unable to recover themselves without falling, which in the one resulted in partial laceration of the internal, and in the other of the external ligaments of the ankle-joint, and both threatened to end in permanent partial disability.

Again, about a month since, I was consulted respecting a young lady, aged sixteen, whose parents were greatly alarmed at a supposed spinal affection, under which they believed their daughter to be suffering. After an ordinary walk, but more especially after ascending the hills in the locality, she experienced a distressing feeling of nausea, and an amount of pain and heat over the dorsal and lumbar regions, extending, more or less, through the whole lower extremities, and followed by an amount of painful weariness that wholly disabled her for days after, the more muscular parts being painful on pressure. My professional knowledge of both parents and child guided my diagnosis and prognosis of the case. That the spine was all right, and the means of cure simple, I felt no doubt. I ordered the boots she generally wore to be brought to me, and found the heels raised two inches, tapering to the size of a shilling, and, to make matters worse, instead of corresponding to the situation of the natural heel, they were situated immediately under the arch of the foot. I recommended rest in the horizontal position for two or three days, and shoes with half-inch soles, of the breadth of the natural heel, and the toes broad in proportion, to be substituted for those previously worn.

The cure was complete. No nausea, no weariness no pain or discomfort after a four-mile walk, have been experienced since.

In walking under the previous condition every intention of nature—anatomically speaking—was frustrated, and the symptoms complained of precisely those to be expected. Not only were the firmness of step and ease in walking lost, through the natural spring and muscular action of the foot being destroyed, but every muscle whose tendon extended to the foot must have been abnormally strained, the upright position of the body preserved under difficulties, and the center of gravity and adjacent nerve centers seriously irritated—a state of things which, I need not tell my professional brethren, if perpetuated from youth to womanhood, must inevitably end in permanent mischief of some kind; and the sooner the voice of the profession is raised against such an absurd and pernicious practice, the better.

It certainly does not redound to the credit of our good sense or intelligence to see introduced or patronized what became a term of reproach to our ancestors a century since.—*Thomas H. S. Pullen, M. D., in London Lancet*.

Power of the Imagination.

THAT imagination may prove fatal, receives fresh proof from "a case of fatal shock from supposed snake bite," reported in the *Medical Press*, April 25, 1883, by Dr. C. R. Francis. The patient, awakened from his sleep by something creeping over his naked legs, immediately jumped to the conclusion that it was a cobra, went into a state of collapse and died, though it was discovered, even before death, that the supposed cobra was a harmless lizard. There is no doubt but that a very large portion of the sickness and death of adults might be warded off by a proper and determined exercise of the will power.

A late number of *Hall's Journal of Health*, in dwelling upon this subject, remarks as follows: To regain or recover health, persons should be relieved from all anxiety concerning diseases. The mind has power over the body. For a person to think he has a disease will often produce that disease. This we see effected when the mind is intensely concentrated upon the disease of another. It is found in the hospital that surgeons and physicians who make a specialty of certain diseases are liable to die of it themselves, and the mental power is so great that sometimes people die of diseases which they only have in imagination. We have seen a person seasick in anticipation of a voyage before reaching the vessel. We have known a person to die of cancer in the stomach when he had no cancer or any other mortal disease. A blindfolded man slightly pricked in the arm, has fainted and died from believing that he was bleeding to death. Therefore, well persons, to remain well, should be cheerful and happy, and sick persons should have their attention drawn as much as possible from themselves. It is by their faith men are saved, and it is by their faith that men die. If he wills not to die, he can often live in spite of disease, and if he has little or no attachment for life, he will slip away as easily as a child will fall asleep.

Close the Saloons.

By the law we abate any nuisance that offends any of the senses; we forbid the publication of any lewd prints and impure literature; we force men to close a slaughter house or glue factory because they offend our olfactories and breed disease; there is a heavy fine for selling decayed food of any kind, and why in the name of reason and good morals shall we not destroy anything that offends the moral sense of a community? Shall we allow a lazy man to place his beer shop or whisky mill right under our noses, so that the stench of stale ale, and sour beer, and mean whisky shall fill the air? Shall we permit such traps to be set for our sons, where they may be robbed of health, and character, and immortal hope? Shall we allow the nurseries of crime to spread and grow under legal protection? Shall these people fatten on the sins and follies of the hard working whose earnings they so greedily secure for drink? We say a thousand times, *No!*—*Baltimore Methodist*.

HE who stays in the valley will never get over the hill.

The Home Circle.

THE BLIND SPINNER.

LIKE a blind spinner in the sun,
I tread my days;
I know that all the threads will run
Appointed ways;
I know each day will bring its task,
And, being blind, no more I ask.

I do not know the use or name
Of that I spin;
I only know that some one came,
And laid within
My hand the thread, and said, "Since you
Are blind, but one thing you can do."

Sometimes the threads so rough and fast
And tangled fly,
I know wild storms are sweeping past,
And fear that I
Shall fall; but dare not try to find
A safer place, since I am blind.

I know not why, but I am sure
That tint and place,
In some great fabric to endure
Past time and race
My threads will have; so from the first,
Though blind, I never felt accursed.

I think, perhaps, this trust has sprung
From one short word
Said over me when I was young—
So young, I heard
It, knowing not that God's name signed
My brow, and sealed me his, though blind.

But whether this be seal or sign,
Within, without,
It matters not. The bond divine
I never doubt.
I know he set me here, and still,
And glad, and blind, I wait his will;

But listen, listen, day by day,
To hear their tread
Who bear the finished web away,
And cut the thread,
And bring God's message in the sun,
"Thou poor blind spinner, work is done."

—From Verses by H. H., in *Christian Union*.

"No Danger for Our Girls."

"THERE is no danger for our girls. Even if assailed by temptation, their honor as women would be like a coat-of-mail to them." This was the answer of a Christian mother when urged to give her influence against social drinking among the young, in what is called "society." Has, then, the enemy of all good signed a quit-claim to the characters and souls of our girls, any more than to those of our boys?

In a fine, brown stone mansion on one of New York's most fashionable avenues, there lived, a few years ago, a gay and wealthy family, surrounded by everything their taste demanded of the beautiful in art, and the luxuriant in style. They were the center of a fashionable circle, and life was one round of amusements with them.

The head of the family drank a great deal of wine; but he "drank as a gentleman," taking his glass before breakfast, at dinner, and in the evening—and as much oftener as he desired it. But no one had ever seen him stagger, so he felt perfectly safe, and said he was "man enough to take care of himself." It was a hard fight to do it, however. His father, he said, had used the same freedom, and his grandfather before him; but he forgot to tell that both of them overstepped the bounds of "a gentleman's freedom," and went down to drunkard's graves.

Wine was always on his dinner-table, and was pressed upon his guests, especially on New Year's day, when it flowed as freely as water. His golden-haired little daughter, with a brow like the lily, and cheeks like roses, always took her glass at table, and often called for more. Indeed, the proud father boasted more than once to guests that she was as good a judge of wine as he himself. But she was a girl, so he saw no danger. Alas, poor man, he forgot the dreadful inheritance she had received from her ancestors—the viper that kept him continually fighting to keep his honor as "a gentleman" before the world. But for him it might never have sprung to life in her breast.

When this pet of the household was seventeen years old, she was in a fashionable, and yet admirable boarding-school, from whence there came occasional complaints of her disregard of rules, and her great willfulness. The last and most serious one, was of her gathering a company of

young girls in her room while the teachers were sleeping, and feasting them on confectionary, and champagne, which made them all ill the next day. When reproved, she had braved the matter out, saying that she could drink three times as much as she gave them without feeling it. This sad story closed with a request that she might be removed from the school, as those in charge dreaded her influence over her fellow-pupils.

The father only laughed, and said, "Blanche will have a good time wherever she is!" The mother was deeply mortified lest their friends might talk about it, but she was not terror-stricken at either the danger or sin of her child.

On her return home, the young girl announced that she was now old enough to leave school altogether, and that she intended to do so. Her parents yielded to her importunity, and she was now ready for "society." Then began a course of gaiety such as few girls so young ever ran. Exciting company, late hours, and improper dress, soon told on her system. The roses faded from her cheeks, she lost her appetite, and her nervous system became thoroughly unstrung. She would mingle her sobs and her laughter together, till it was evident that she was a victim of that most unpitied of all diseases—hysteria. Then came that fashionable ailment, a name applied to almost any form of weakness, "nervous prostration;" and the physician ordered, what were already in constant use, wines and champagne!

It was not long before they found that their prescriptions were not the limit, but that she took wine when and where, and in just such quantities as she chose. The parents soon found that in her walks she took lunches with wines at fashionable restaurants. A maid was thenceforth sent out with her, but she was soon bribed into deceiving the now anxious parents. Her place was filled with one more faithful; but she was maligned and charged with theft; and such was still the influence of this erring daughter, that she secured the girl's dismissal without a recommendation. For the honest discharge of her duty, this good woman was sent forth into the world to earn her bread with a shadow on her name.

Before Blanche W. was twenty years old she had more than once openly disgraced her parents and brought shame on her own womanhood.

The passion for wine soon became a passion for strong drink of any kind, and grew upon her so that, tender as her parents were, they were often obliged to confine her for days in her own room, under lock and key. During one of these attacks—which seems like the assaults of a demon—when not even a servant was allowed access to her, her mother found her, one morning, perfectly insensible from strong drink. Where the spirits had come from was a mystery soon solved, for by her pillow lay a half-pint cologne bottle with a long cord tied around the neck, and on it an apothecary's label—"Brandy." She had doubtless watched from her window for some suspicious-looking passer-by, lowered the bottle, with money for brandy, and the commission for getting it, and asked to have it fastened to the cord again, in the darkness, so that she could draw it up.

Home restraint was an utter failure, and we next hear of the poor girl in a country parsonage, under the care of an early friend of her mother. But although every possible entertainment was provided for her—books, magazines, music, and embroidery, within doors, and saddle-horse, pony and phaeton, without, she grew very restless and unhappy, and one day called for her bonnet and shawl, as she was going home! These articles had been, according to her mother's orders, kept under lock and key.

After gently entreating her in every way, but in vain, the lady said: "Wait till to-morrow and I will go home with you, Blanche."

"I don't want you," was the rude reply of the poor, half-distracted girl, as she flew to her room and threw herself upon her bed in a flood of angry tears. She cried herself to sleep, and her friend, hoping much from the soothing effects of rest, turned the key softly in her door, and sat up all night, dozing in a chair, to attend her when she should awaken. What was the surprise of Blanche's friends in the morning to find her bed empty, all her clothes left, and only her money and valuables gone! On her table lay a scrap of paper on which was written:—

"I go by the midnight train. I thank you for your kindness, and beg you to forgive me. I would do right if I could. You are a good and just woman; let me ask you this question: Is it

not cruel as the grave to entail a passion on a child, and then restrain her—like a criminal—for indulging in it? Pity me. I have no control over myself, but am dragged down by some power too strong to resist. Ruin lies right before me.

BLANCHE."

Alas, who knows the strength of the fetters with which that unfortunate girl was bound!

We can imagine the anguish of the parents at the sorry plight in which she presented herself at the door of that proud mansion the morning after her flight.

A year after this, a lady, visiting an insane asylum in another State, met Blanche there in a luxurious room, surrounded by everything that love or money could supply. She had been admitted "as a subject of melancholy, in danger of injuring herself"—oh, how true—and was undergoing medical treatment there. She assured the visitor—to whom she was most courteous—that she was not insane, and never had been; but being the victim of a nervous disease, her friends had cruelly sent her away from home to be taken care of by strangers. The restraint here was too strong to be broken, and with occasional attacks of hysteria and melancholy she remained a year, when her parents took her home with strong hope that her trouble was all over.

Again in the world she looked about for friends and associates. But where were her friends? Where was "society"? Who of all the butterflies—belles and beaux who fluttered around her before public scandal had darkened her fame—cared to be seen with her now? Not one of those hollow-hearted children of fashion took her by the hand to lead her away from sin; very few of them knew her when they met her in the street.

Neither she nor her parents were in either health or spirits to gather a fresh circle around them. They had no resources within themselves, and the house soon assumed the gloom of a sepulcher. The father drowned his sorrow in more wine; the mother was gloomy, and both were crushed by the constant tantalizing remarks of their faded and wretched child: "It is all your own doings; you gave me wine from my cradle, and laughed when I called for more. I wish you had killed me instead."

A few wretched months went by, and the pallid girl of twenty-five years, with threads of white among the golden curls, was missing, and these parents, weary of life, were seeking her, and as far as we ever knew, in vain.

Is there no danger for our girls?

Only a few years ago, the mistress of one of the finest mansions in a suburban town, after ruining herself, and breaking the heart of her husband, and scattering her fortune, was lost to her family for years, and was finally restored to them—a poor comfort—from the Boston police court, whither she had been taken as a vagrant, and a common drunkard!

Within a year a granddaughter of one of our Presidents—once a beauty and a belle in Washington—long estranged from and finally lost by her family—died in the garret of a wretched tenement-house in Sullivan Street, New York.

Is there no danger for our girls, as well as for our boys?—*Mrs. Chaplin, in Congregationalist.*

How Deaf Mutes Learn Slang.

A VERY curious thing about deaf mutes is the rapidity with which they learn the meaning and use of slang words and phrases. The ordinary street language of the day seems to be every bit as familiar to them as it is to people whose organs of hearing are not impaired, and they will say, in their own way, "You bet your boots!" or, "You bet your sweet life!" with as much ease and grace as if they had it at their tongue's end all their lives. One of the afflicted young men whom I asked for an explanation of this remarkable fact, said the deaf mutes got their knowledge of slang from the newspapers; that they were great readers of the newspapers, and snapped up a new phrase or word just the moment it made its appearance. They not only use slang in writing, but also in their sign language.—*St. Louis Globe-Democrat.*

NOTHING of worth or weight can be achieved with half a mind, with a faint heart, and with a lame endeavor.

INSTEAD of complaining of the thorns among the roses, we should be thankful there are roses among the thorns.

Religious Notes.

—Moody and Sankey have gone to Ireland.

—The idea is becoming prevalent that it is unnecessary for worldly people to go through the ceremony of joining the church, the relations being already close enough for all ordinary purposes.

—The death of the Queen of Madagascar has altered the religious affairs of that country. At Audovoranto the missionary has been exposed to outrage by a gang of robbers said to be acting under the authority of one of the native generals.

—From the Livingstonia Mission in Central Africa comes the news of the completion of the translation of the New Testament into the Chinyanja language, and of the launching of a new missionary steamer upon the waters of Lake Nyassa.

—The sentiment of the Mormon Annual Conference, now in session at Salt Lake, is in favor of standing by polygamy. The speeches of the "apostles" are full of braggadocio. They claim 2,300 church members in Arizona, and twice that number in Idaho.

—Anam and Tonquin (or Cochin China), the bone of contention between China and France, contains about 200,000 square miles of territory and 21,000,000 inhabitants. In this region the Catholic Church claims 420,000 adherents. This status has been attained by generations of hard missionary labor, through severe persecution, and at a cost of many lives and much treasure.

—A new Methodist Church, in a certain locality, which is adorned with a large cross on its steeple, drew from an old Methodist who stood gazing at it, the remark: "Do you see that big cross on that church? Well, I remember, when the Methodists were poor, each member bore his own cross; but now," he added, "they have become rich, and they have stuck their cross on top of the church."

—A missionary from the Island of Peru, in the Samoan group, writes that there is not a heathen left. Missionary labors were commenced there only eleven years ago. During this time the island has been evangelized, churches, chapels, and mission houses have been built at the expense of the natives, and they are now supporting their own pastors, and contributing to the society that sent them pastors and teachers.

—The sum of \$2,000,000 has been subscribed for the new Catholic University in Milwaukee, and Bishop Spaulding having obtained the pope's permission, the building will be commenced immediately. Some people may think it ridiculous to ask the pope's permission to build churches in America; and so it is, but there are ominous signs that his permission will be wanted in more important matters in this country before this generation shall have passed away. Rome has a million adherents in Puritan New England, while a quarter of the population of Wisconsin are of the Catholic faith; and these are merely straws.

—A missionary meeting was recently held at Ikwecei Lamaci Mission, Natal, South Africa, where native Christians and native heathen came amicably together, both parties agreeing that the work of the foreign missionaries was necessary and good. One of the heathen said: "Although we are not Christians ourselves, we are glad of what is done for us by the missionary. We know that when we or our children are sick, and our doctors cannot cure us, he is always ready to help us with his medicines." At the close of the meeting the Kaffirs made a spontaneous free-will offering, consisting of twenty-five [English] shillings in money, twenty-nine fowl, two and a half sacks of Indian corn, three sheep, and one goat.

—"Coming events cast their shadows before." The recent concessions of the German Empire to the demands of the Roman Church, or rather a recession from a position stubbornly though unsuccessfully maintained for nine years, indicates a gradual ascendancy of papal authority. Bismarck struck the blow, by the passage of the famous "May Laws," aimed at the abridgement of Roman power and influence in the empire, at a time when his Government was at the zenith of its might, and the Vatican was at its lowest ebb. If the pope has been enabled to win such a signal victory under such adverse circumstances, what may we not expect in other countries where his following is proportionately much stronger. And what may we not expect in the United States, when the Church-and-State party (whose principles are the main support of popery) shall have become the dominant power—an event surely to be expected. The sympathy of this party with the pope's cause is manifested when its organ, in speaking of Bismarck's concession, says: "The friends of justice and of true liberty have cause for satisfaction in the result." True liberty, forsooth!

News and Notes.

—A family in Tucson, A. T., were recently poisoned by eating canned fish.

—In the Connecticut State Prison 500 convicts were recently poisoned by eating corned meat.

—A million of dollars' worth of property was destroyed by fire in Galveston, Texas, on the 6th inst.

—The public debt statement shows a reduction of \$14,707,297 during the month of September.

—Heavy rain is reported throughout New England, accompanied by considerable snow in eastern Vermont.

—Six persons were killed and several wounded by a railroad collision near Fort Plain, N. Y., on the 1st inst.

—Los Angeles has decided not to license gambling. There was a unanimous vote against it in the City Council.

—The captains of two San Francisco tugboats are charged with smuggling brandy from a British vessel to the shore.

—An unusually fatal type of murrain is raging among the cattle in North Georgia and in the vicinity of Athens, Tenn.

—The Canadian Government is making an effort to minimize, as far as possible, Sunday labor in connection with the postal service.

—Notwithstanding the new rate of postage, old stamps are good—a three-cent stamp and a one-cent stamp will pay a double-rate later.

—At Deadwood, Butte County, a Chinese medical quack is making \$500 a week out of white men by the practice of his "profession."

—Losses by fire in the United States during the month of September aggregated \$10,000,000, and for the past nine months, 72,500,000.

—It is reported that a hurricane at St. Pierre, Martinique, Sept. 4, destroyed vessels and cargoes in the harbor to the value of \$2,000,000.

—Sacramento is excited over the prevalence of leprosy among the Chinese population of the city. How would it do to license it?—*S. F. Alta.*

—It was stated in Court at Wheeling, Va., recently, that an organization known as "Redmen" has been formed for the protection of illicit distilleries.

—Weather reports of the 6th inst. include five inches of snow at Eureka, Nev., and thunder-storms from Stockton to Merced, in the San Joaquin Valley.

—In San Francisco, Stephen Jones, for the murder of Mary Ann Riley, and Joshua Hamblin, for killing John N. Massey, have been sentenced to suffer death, by Judge Toohy.

—Joseph Wharton has engaged to furnish the Government 20,000 pounds of nickel at ninety-one cents per pound, for coining purposes. This is the lowest price yet paid.

—A deaf mute at Iowa Station, Ill., was rejected by his brother's widow, whereupon he attempted to kill her with an ax. Being thwarted in this attempt, he committed suicide.

—The lake from which the city of Vallejo has been receiving its water is dry, and the supply is now received from the San Joaquin River by barges, at great expense to the contractor.

—A bronze statue of General Robert E. Lee has been cast in New York, by order of the city of New Orleans. It is sixteen feet high, and will be mounted on a granite monument ninety feet high.

—The Board of Supervisors of San Joaquin County have accepted the offer of the Central Pacific Railroad to settle the county's claims for bonds by paying \$300,000 in cash and \$100,000 in bonds.

—In Tapachula, State of Chiapas, Mexico, a panic reigns on account of the black small-pox. Out of a population of 10,000, 1,200 have died, decomposition in many cases setting in before death.

—A Dublin correspondent says an Invincible Vengeance Committee has been formed to hunt all informers. The committee has paid spies throughout the British colonies and in North and South America.

—A man named Houy was publicly beheaded in Paris on the 2d inst., for the murder of two women and robbery of the premises. It is said that most of the spectators were women and young girls.

—There are 12,000,000 copies of infidel publications, and 29,000,000 copies of immoral books, papers, and pamphlets published annually in London and distributed principally among the working classes.

—A very heavy thunder and wind-storm occurred in the vicinity of Atchinson, Kansas, last week. Many buildings were blown down, and one was struck by lightning. Considerable loss of stock is also reported.

—Governor Stoneman has difficulty in finding successors to the recently-removed Board of Prison Directors. He does not wish to appoint all Democrats, and the Republicans he chooses do not seem to be disposed to accept.

—In Minneapolis, Minn., on the night of the 1st inst. some thieves entered a clothing store and carried off \$2,000 worth of goods, hauling away the plunder in carts. They were seen, but got away before the police arrived.

—A Mormon missionary now visiting Washington, D. C., claims to have recently made seventy-six converts, mostly girls between the ages of fifteen and twenty-five. He is one of the company recently mobbed in Indiana.

—A man named Tinker, who was present at the murder of Lord Morris, who was killed near Ballinrobe, Ireland, September 5, 1880, has turned informer and given the names of the assassins, some of whom have left the country.

—Nihilists in St. Petersburg have issued circulars demanding that the Russian Government shall put a stop to the cruel treatment of prisoners, especially women, and enjoining the greatest caution upon all Nihilists in consequence of recent arrests.

—Last week fourteen tramps were arrested at Merced; they had taken possession of a box-car on a south-bound freight train and defied the conductor and employees of the train. They had considerable money and valuables in their possession.

—The Irish Catholics have obtained full possession of the City Government of Cleveland, and are filling all the offices. This fact is causing considerable agitation in that vicinity. The newly-elected Congressman from that district is also a Catholic.

—At Hillsborough, Ky., Sept. 26, Mrs. Mungel, a young widow, and a miner named Kelly, were taken by a mob, on a charge of too much intimacy, tied to trees naked, and whipped. They were allowed ten days in which to leave the neighborhood.

—The exposition building at Pittsburg, Pa., and all its contents, were destroyed by fire on the night of the 2d inst. Loss, about \$1,000,000, besides many relics and curiosities not valued in money, among which was the first railroad locomotive built in the United States.

—Four hundred workmen employed in a wire factory at Joliet, Ill., went out on a strike because the proprietors would not give them a day off to go to the circus. It is to be expected that in a free country men will stand for their rights, but it is sometimes hard on their families.

—The rain of the 29th and 30th ult. was quite prevalent throughout the northern part of the State. At Shasta four and a half inches of rain fell. At Chico a heavy thunder-storm is reported, with "torrents" of rain. At Yreka the storm was said to be "violent," but no damage is reported.

—Survivors of a Confederate Brigade at Norfolk, Va., made application for their old battle-flags, now in possession of the War Department, for use at a reunion. The request was denied, Adjutant-General Drumm alleging that he had no authority to comply with it without an Act of Congress.

—There was almost a riot at the funeral of a Chinaman at Philadelphia last week. A mob of 5,000 followed the funeral cortege to the grave, and vainly strove to gain entrance to the cemetery. Twenty policemen were powerless to keep the crowd back. Men and boys besieged the gates, yelled, groaned, and hooted.

—There was a time, about thirty years ago, when steamboat disasters became so common that Congressional action interfered to stop them, and was quite successful. The frequency of railroad collisions now calls for action somewhere. They occur almost daily, and nearly every instance can be traced to criminal carelessness.

—The new postage rate made lively business in the New York post-office on the 1st inst. There were sold on that day, 1,230,000 two-cent stamps, 85,000 four-cent stamps, and 40,000 two-cent envelopes. One man at each end of the office was kept busy telling people that old two-cent stamps were good to any point in the United States.

—In a church at Comanche, Texas, Sept. 30, after the congregation had gone out to a creek to attend to the ordinance of baptism, a man named Harris and another named Butcher got into a quarrel and Harris shot Butcher, killing him instantly. Butcher's brother then engaged in a scuffle with Harris and beat him so badly as to cause his death.

—Notwithstanding the report of the United States Commissioner that there was no Chinese immigration to this country via British Columbia, it is said that the mail steamer from Victoria recently brought nineteen contrabands to Port Townsend. They were promptly returned by the authorities. Persons who claim to know, still insist that large numbers are crossing the line into Washington Territory.

—There is much complaint in the East, of the high rate of fare on the Pacific railroads. There were high hopes of a reduction, on the completion of the Northern Pacific Road, but the result has been a reduction of only \$3.00 on first-class tickets. A fierce attack was made on Northern Pacific stock, and its managers were compelled to compromise, so that now, with three roads, the price of a through ticket is only \$5.00 less than when there was only one.

—Alfonso, King of Spain, met a most discouraging reception in Paris, whither he went after his visit to Austria and Germany. While passing through the streets he was greeted with groans and hisses, men and women crowding right up to his carriage to offer insults. The newspapers and Government officials all deprecate the deed, and it is understood to be owing to his favorable reception in Germany, rather than any bitterness toward himself or his country, that the ill-feeling was manifested. A special escort was afterward tendered him during his stay in the city, which he declined, and this display of personal courage has added materially to his popularity at home.

—A few weeks ago, a Dr. Newton, of Pittsburg, Pa., committed suicide. This act is followed by the suicide of a Mrs. Bryant, aged 25 years, and mother of a child 15 months old, who alleged that without Dr. Newton life had no charms left for her. She left a letter to an undertaker, giving directions in regard to her funeral, giving her name as Fannie Bryant Newton. Another letter, addressed to the doctor's partner, states that she had promised him faithfully to commit suicide, and that she would die happy if her boy could only go with her. She left advice for the child to "try and be a good moral and Christian boy and man," and promised to watch over him from her resting-place.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 11, 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.

MISSOURI, Higginsville, Lafayette Co., Oct. 11-16
KANSAS, Eldorado, Butler Co., " 11-21

THE home address of I. and Mrs. H. T. H. Sanborn is Burns, La Crosse Co., Wis. I. SANBORN.

BRO. WM. SAUNDERS has advertised for sale his printing establishment in Woodland, with the Daily and Weekly *Democrat*. Woodland is the county seat of Yolo County, Cal., a rich and prosperous county in the Sacramento Valley. The office is doing a good business, and, as a money investment, cannot fail to be profitable.

Bro. Saunders has entered into a new business, to which he wishes to give his whole attention; hence his desire to sell. He is the sole agent for the Pacific Coast, for the manufacture and sale of a new device entitled the "Automatic Stereotype Newspaper Plate," with metal base and clasp. It gives perfect satisfaction wherever it has been tried. The work is done at the stereotype rooms of the "Pacific Press," Oakland. Inquiries concerning the sale, or his new business, may be addressed to him at this office.

WHILE so many are canvassing the merits and demerits of General Butler, now Governor of Massachusetts, we wish to put on record one thing to his credit: he has been the means of breaking up the silly habit of Harvard of giving the title of "LL.D." to all the Governors of that State, which it has done without regard to their knowledge or ignorance of laws. We hope the break-up is complete.

Adventism, or Methodism?

"The *Signs of the Times* is very much amused at a 'Check on Adventism,' but expresses great disappointment that Dr. Stratton 'sends it off with a favorable 'Introduction.' As to the *Advocate*, it did not look for anything better. It seems to pity us. We do not feel the need of its sympathy. Mr. Woodward and Dr. Stratton can take care of themselves."—*California Christian Advocate*.

The *Advocate* seems to feel quite confident—occasionally. It recommended a book by Mr. Armstrong, and when we convicted the writer of shamefully misrepresenting the Scriptures, of making statements about the Hebrew of Ex. 16, which he must have known were false, and which the editor of the *Advocate* knows are false, if he knows the Hebrew alphabet, and we called upon him to point out our error if we had made any, or if we had not, then in Christian honesty to withdraw the deceptive book from the market, the *Advocate* replied:—

"Personally we have no concern about the matter. Whether Mr. Armstrong is right in interpreting the case and the history of the Sabbath or not, does not bother us."

Oh, no, whether Mr. Armstrong has told the truth, or misrepresented the Bible and falsified the record, does not concern the *Advocate*. But it advertised and recommended his book all the same! If this is the standard of Christianity according to the Methodist Church in California, then for the honor of Christianity it is full time there were "A Check on Methodism."

We hope soon to get time to pay our respects to Mr. Woodward's work, and we presume the *Advocate* will suddenly find that it does not care a straw whether Mr. Woodward is consistent or inconsistent; whether he has truly represented the Bible, or misrepresented it. Only one thing it has a deep interest in, namely, that people should accept it as "a check on Adventism." Well, we shall see.

Specimen Questions.

OUR readers can bear witness of our willingness to answer questions; but we insist that they shall be reasonable, and show some desire on the part of the writer to draw out information on truth or duty. We sometime since received a long list of questions from an

unknown person, who peremptorily demanded that we answer them to his satisfaction! and then proceeded to assert our inability to answer them, and read us a lecture for our supposed unwillingness to answer them. Of course we threw the letter aside at once without any notice, regretting the time we had to waste over it. Not many are so bad as that, but very many we are compelled to pass by without notice. We sometimes notice anonymous letters, but do not hold ourselves under any obligation to do so.

We recently received a letter from one who professed to be interested in the advent doctrine for many years. It contained about a half a score of questions, and a much larger number of affirmations. We give the second question as a specimen of the whole letter of many pages:—

"If Nebuchadnezzar saw a vision of 'what shall be in the latter days,' how could he fulfill any part of the parable?"

Daniel said he received the interpretation from the God of Heaven, and he said Nebuchadnezzar was a part of the image seen in the dream, and also that the intention of the dream was to make known what should be in the latter days. Now it was not necessary that *everything* which he saw should be in the latter days in order to make known what shall be in the latter days. The question really casts discredit on the statements of Daniel 2. If the questioner doubts the words of Daniel in that chapter, we cannot help it. But what would a thousand such questions amount to? Please do not ask us to spend our time over trifles.

"Worse and Worse."

THE character of much of the matter now telegraphed throughout the country to the newspapers is such as to almost unfit many of the dailies, especially the more "enterprising," for circulation in families. Yet it is from this source that we learn the downward tendency of public morals, and the increasing dangers that beset the young on every hand. Much of the details of lax morality is entirely unsuitable for publication; and the prophecy of the apostle Paul in his second letter to Timothy, that in the last days "evil men and seducers shall wax worse and worse," is being so plainly fulfilled that any one at all observant cannot fail to recognize its application to our day. The peculiar danger to which young and especially indiscreet girls are exposed in our cities and larger towns is a subject for parents, guardians, teachers, and particularly the girls themselves, to ponder seriously.

The recent mysterious murder of a girl fifteen years old in Indiana, when left alone at her home, and the worse than murder of a young lady in Milwaukee, who was induced by a man of but limited acquaintance to take a glass of wine, which was the last she knew till she awoke to find herself in the hands of villains, furnish but two of many instances that might be cited in illustration of the evil tendency of this generation. This last case is not so much a lesson in total abstinence from wine as it is in common discretion regarding companionship. Daily we read accounts of women and girls who have paid dearly for a little lack of discretion, and it is time all had learned that there is danger on every side.

From England.

WE have quite fully presented the message at three different places this summer. The interest is still good, and our services are solemn as we plead with men to obey. Many are fully convinced, for whom we hope. Two at Ulceby have just commenced to keep the Sabbath. Although alone, God has blessed us greatly. He is our strength. Pray for us. Our hope seems more precious than ever. Our address is 89 Hainton Street, Great Grimsby, Eng. A. A. JOHN.
Sept. 18, 1883.

Treasurer's Report,

TO THE CALIFORNIA CONFERENCE, 1883.

RECEIPTS.

Tithes	\$11,892 57
Donations	736 05
Miscellaneous credits, tent sales, rents, etc.	693 15-\$13,327 37

DISBURSEMENTS.

Balance due Signs Office, Oct. 20, 1882	\$ 472 27
To ministers	6,847 71
Traveling expenses	1,161 67
Tent-meeting expenses	643 75
Tents and fixtures	564 41
Camp-meeting expenses	602 30
Sticks and tracts	478 62
Printing	89 85
Incidentals	96 84
Loaned College	1,000 00
Tithe Gen. Conference	1,262 92
Due from Signs Office, Oct. 1, 1883	107 03-\$13,327 37

W. C. WHITE, Treasurer.

\$25,000 Wanted.

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

William Butcher	\$5,000
Joseph Leininger	5,000
John Morrison	1,000
F. H. Adams	500
Mrs. Mary Scott	500
A Friend to the Cause	300
"Who'll be the next?"	

International Tract and Missionary Society.

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

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

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

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

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

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