

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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CHRIST'S APPEAL.

I AM standing outside thy door to-night,
Seeking thine heart to win;
The world for awhile has withdrawn its light—
Wilt thou open and let me in?
I have traveled far on a lonely road,
In sorrow and agony;
I have borne sin's heavy, crushing load,
All, all for the sake of thee!

I am standing to plead with thee to-night,
While the dews of evening fall;
O'er the moaning and surging waves of life
Dost thou hear my yearning call?
I would free thy soul from the chains of earth,
From its care, its sorrow, its sin;
I would give thee joy, for its hollow mirth—
Wilt thou open and let me in?

From the glorious heights of Heaven I came
To seek thee and to save;
But the world, it gave me a cross of shame,
And a lonely, borrowed grave.
I left my radiant home above,
All for the sake of thee;
I have died to prove my deep, deep love,
Wilt thou open the door to me?

Thou hast wandered far in the paths of sin,
Thou art weary, and sad, and lone;
But my blood can cleanse, and my love can win—
May I make thine heart my own?
The world, it has given thee care and pain,
Often famine and misery;
I offer the treasures of priceless gain—
Wilt thou open the door to me?

—Helps by the Way.

General Articles.

Luther Before the Diet.

BY MRS. E. G. WHITE.

On the day following his arrival at Worms, Luther was notified to appear in the afternoon before the emperor and the members of the diet. This was the day that he had long desired; but to human appearance there was great danger before him.

On that day came a letter from a courageous knight, whispering in the Reformer's ear the words of an ancient prophet: "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help out of Zion; grant thee according to thine own heart, and fulfill all thy counsel."

He added: "O beloved Luther, my venerated father! fear not, and stand firm. The counsel of the wicked has laid wait for you, and they have opened their mouths against you, like roaring lions. But the Lord will arise against them, and put them to flight. Fight, therefore, valiantly the battles of Christ. As for me, I, too, will combat boldly. Would to God that I were permitted to see how they frown. But the Lord will purge his vineyard. . . . May Christ preserve you!"

At the appointed hour a herald appeared to conduct Luther to the presence of the diet. The streets were so thronged as to be impassable, and it was only through back ways and gardens that the Reformer and his attendants reached the town-hall. The roofs and the pavements, above, beneath, on every side, were covered with spectators. When they arrived at the hall, the crowd was so great that the soldiers were obliged to clear a passage. Within the outer inclosure every place was crowded. More than five thousand

spectators, German, Spanish, and Italian, thronged the ante-chamber and recesses.

As Luther approached the door which was to admit him to the audience-room and the presence of his judges, an old general, the hero of many battles, touched him upon the shoulder as he passed, and shaking his head said to him kindly, "My poor monk, my poor monk, thou hast a march and a struggle to go through, such as neither I nor many other captains have seen the like in our most bloody battles. But if thy cause be just, and thou art sure of it, go forward in God's name and fear nothing! He will not forsake thee."

The doors are thrown open, and Luther enters. Never had any man appeared in the presence of a more imposing assembly. An emperor whose kingdom extended across both hemispheres; his brother, the archduke; the electors of the empire, most of whose successors were crowned heads; dukes, among whom were those fierce and bloody enemies of the Reformation, the Duke of Alva and his sons; archbishops, bishops, and prelates; the ambassadors of foreign nations; princes, counts, and barons; and the pope's ambassadors,—in all two hundred persons. Such were the judges before whom Martin Luther was to answer for his faith.

A signal victory was won for the truth, by the very fact of Luther's appearance before that princely council. That a man whom the pope had condemned should be judged by another tribunal, was virtually a denial of the pope's supreme authority. The Reformer, placed under ban, and denounced from human fellowship by the pope, had been assured protection, and was granted a hearing, by the highest dignitaries of the nation. The pope had commanded him to be silent; but he was about to speak in the presence of thousands assembled from all parts of Christendom.

In the presence of that powerful and titled assembly, the lowly-born Reformer seemed awed and embarrassed. Some princes who were near him, observing his emotion, approached him kindly and one of them whispered, "Fear not them which kill the body, but are not able to kill the soul." Another said, "When you are brought before kings, it shall be given you, by the Spirit of your Father, what you shall say." Thus the words of Christ were brought by the great ones of earth to strengthen the Reformer in his hour of trial.

Luther was conducted to a position directly in front of the emperor's throne. All eyes were fixed upon the man who had dared with pen and voice to resist the authority of the pope. A deep silence fell upon the crowded assembly. Then an imperial officer arose, and in a clear voice addressed the Reformer thus:—

"Martin Luther, his sacred and invincible Majesty has cited you before his throne, acting on the opinion and advice of the States of the holy Roman Empire, to require you to answer two questions: First, Do you acknowledge these writings to have been composed by you?" and the speaker pointed with his finger to about twenty volumes placed on a table in the center of the hall, immediately before Luther. "Secondly, Are you prepared to retract these works and the propositions contained therein, or do you persist in what you have therein advanced?"

The titles of the books having been read, Luther answered, "Most gracious emperor, princes, and lords! his imperial majesty puts to me two questions. As to the first, I acknowledge the books just named to be mine. I cannot deny them. As to the second, whether I will maintain all these or retract them, seeing it is a question of faith and of one's salvation and of the word of God, which is the greatest treasure in Heaven and earth, and deserving at all times our highest reverence, it would be rash and perilous for me to speak inconsiderately, without reflection. I might

affirm either more or less than is consistent with truth; in either case I should fall under the sentence of Christ. 'He that denieth me before men, him will I deny before my Father which is in Heaven.' Therefore I beg of your imperial majesty time for reflection, that I may be able to reply to the question proposed, without prejudice to the word of God or to my own salvation."

In making this request, Luther moved wisely. His course convinced the assembly that he did not act from passion or impulse. Such calmness and self-command, unexpected in one who had shown himself bold and uncompromising, added to his power, and enabled him afterward to answer with a prudence, decision, wisdom, and dignity, which surprised and disappointed his adversaries, and rebuked their insolence and pride.

The different orders of the diet withdrew for consultation, and when again assembled, they agreed to grant the Reformer's request, on condition, however, that his answer be returned by word of mouth, and not in writing.

As Luther was conducted to his lodgings, a rumor was circulated through the city that the pope had triumphed, and the Reformer would be brought to the stake. Both threats and expressions of respect and sympathy greeted him as he made his way through the crowded streets. Many visited him at his lodgings, and declared themselves ready to defend him with their lives. In the midst of the excitement, the Reformer alone was calm. A letter written by him at this time reveals his feelings:—

"I have just made my appearance before the emperor and his brother Ferdinand, and been asked whether I would retract my writings. I answered, The books laid before me are mine; but concerning the revocation, I will say what I will do to-morrow. This is all the time I asked, and all they will give. But Christ being gracious to me, I will not retract an iota."

The next day he was to appear before the diet to render his second answer. At times his heart sunk within him as he contemplated the forces that were combined against the truth. His faith faltered as his enemies seemed to multiply before him, and the powers of darkness to prevail. In anguish of spirit he threw himself with his face upon the earth, and poured out those broken, heart-rending cries which none but God can fully interpret. In his helplessness, his soul fastened upon Christ the mighty deliverer. It was not for his own safety, but for the success of the truth, that he wrestled mightily with God; and he prevailed. He was strengthened with the assurance that he would not appear alone before the council. Peace returned to his soul, and he rejoiced that he was permitted to uphold and defend the word of God before the rulers of the nation.

As the time for his appearance drew near, he approached a table on which lay the Holy Scriptures, placed his left hand upon the sacred volume, and raising his right hand to Heaven, he vowed to adhere constantly to the gospel, and to confess his faith freely, even though he should be called to seal his testimony with his blood.

DISCIPLINE.—I do not believe that boys can be induced to apply themselves with vigor, and, what is so much more difficult, perseverance, to dry and irksome studies, by the sole force of persuasion and soft words. Much must be done and much must be learned, by children, for which rigid discipline and known liability to punishment are indispensable as means. It is, no doubt, a very laudable effort in modern teaching to render as much as possible of what the young are required to learn, easy and interesting to them. But when this principle is pushed to the length of not requiring them to learn anything but what has been made easy and interesting, one of the chief objects of education is sacrificed.—*Mill*.

Chalmers on Romans.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 3, 4.

THE original meaning of the word baptism is immersion, and though we regard it as a point of indifference, whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style of the administration in the apostle's days was by an actual submerging of the whole body under water. We advert to this for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ by death underwent this sort of baptism, even immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar translation. In the act of descending under the water of baptism, to have resigned an old life, and in the act of ascending, to emerge into a second, or a new life, along the course of which it is our part to maintain a strenuous avoidance of that sin which as good as expunged the being that we had formerly; and a strenuous prosecution of that holiness which should begin with the first moment that we were ushered into our present being, and be perpetuated, and make progress toward the perfection of full and ripened immortality.

"Baptized into his death," or regarding ourselves as if, like him, we had actually been slain and buried, and like him brought forth anew and made alive again, before that God who for our sins had swept us beyond the circle of his favored creation. This would have been had not Christ died; and though he, by pouring out his soul for us, has kept us in the favor that else would have been forfeited, and that forever, yet the argument is the same, if prevented from going down into the pit, as if after being cast headlong into it for our sins, we had again been extricated therefrom. How shall we whom sin had at that time blotted out from the family of life, now that we are readmitted, again indulge in it? How shall we run counter to those holy antipathies of the divine nature, of the strength and irreconcilableness of which we already, in our own persons, have had so fell a manifestation? How shall we, rescued from destruction, again welcome to our embraces the destroyer? Or, living anew under the eye of that God who could not endure the presence of sin, and so consigned it to the exile of death everlasting, shall we live again in that very course which made our former existence so offensive to him, and so incompatible with the whole spirit and design of his government? Has he changed his taste or his character? or makes it any difference to the argument that a mediator interposed and took upon himself the whole weight of that avenging arm which was lifted up for our extermination? Is not the exhibition of God's hatred and hostility to sin just as impressive, that the stroke of jealousy fell upon the head of his own Son, as it would have been had it fallen on the guilty millions whom this mighty Captain shielded from the vindictive discharge that else would have overwhelmed us? And whether these billows of wrath have all been broken on the Rock of our Salvation, or first made to pass over us, we had again been summoned from the depth and caused to emerge anew into the sunshine of God's reconciled countenance, does it not equally prove that he, the everlasting enemy of sin, will, in any new economy that he may institute, still evince it to be that hateful thing for which he has no taste, and can have no toleration?

So much for the application of the phrase "dead unto sin," when understood forensically. We trust that however imperfectly we may have illustrated this part of the argument, you have been made to perceive that there is in it the force and the power of a most impressive consideration; and, whether you have seized upon it or not, be at least very sure of this, that, such is the fact of the matter, there is no indulgence for sin under the dispensation of the gospel. It is a restorative dispensation, by which you are alike kept from the penalty of sin and cured of its polluting virulence. It restores you to the favor of God, but it restores you not to the liberty of sinning; and the argument wherewith we would arm and fortify the principles of all who now feel themselves alive in Christ Jesus is, shall we continue in that hateful thing which would have brought me to the death, had not my Saviour, for my deliver-

ance and preservation, bowed down his head unto the sacrifice?

We have already tried to set forth in your hearing the forensic interpretation that might be given of the phrase "dead unto sin"—dead for sin—not that the sentence was inflicted, but that the sentence was pronounced; and the argument why they should not continue in sin is as strongly applicable to those who are delivered from a doom that was impending, as to those who are recalled from a doom that was actually executed. There were a most direct force in the consideration—should a revived criminal press it upon his moral feelings—how can I recur to that which is so odious in the sight of my country's government that I had to suffer a death for it, from which I, by a miracle perhaps of mercy, have been restored? And it ought to be as powerful a consideration with a reprieved criminal, whose sentence has been suspended, and perhaps by the intercession of a mediator been finally withdrawn. The recurrence to that which brought down the sentence were just as monstrous a violence done to the whole spirit and object of the administration under which I live, in the one case as in the other; and be assured that there were the very same violence done to the spirit of Heaven's administration, should those who are redeemed from death under the economy of the gospel live in that which had sunk them under so fearful a condemnation. For sin we were ready to die. For sin we would have died had not Christ interposed, and undergone in his own person that shedding of blood without which remission is impossible. The demonstration given of God's antipathies to the power and existence of sin in his kingdom is as strong by the falling of the deadly blow upon the head of a Mediator as if it had fallen directly upon the head of those for whom he died. And shall we, from whom the stroke of vengeance has been averted—shall we who are still in life but virtually in a life from the dead—shall we who in Christ may so read what but for him would have happened to ourselves, as to be baptized into his death and to be planted together in the likeness of it—shall we, kept from falling into the abyss of condemnation, and therefore as good as if summoned again from its depths on the platform of God's favored and rejoicing family—continue in the hateful thing which but for Christ would have destroyed us, and of God's abhorrence to which the atoning death of Christ gives so awful and impressive a manifestation?

The Whole Bible or None.

CHRIST is the soul of the Old Testament as well as of the New. The account of Samson, Jonah, Elijah, and all the most objectionable things of the kind are merged into Christianity. Heb. 12: 32; Matt. 11: 14; 12: 39; *et. al.* The creation in the first chapter of Genesis analogically reflects, both in language and doctrine, Christ as the beginning and creator of his redeemed church, whatever conclusions geology may come to on the subject of its applicability to the framework of nature. Rev. 3: 14; 10: 6; 2 Cor. 5: 17; Gal. 6: 15; Col. 3: 10, 11. A new creation is the favorite idea of redemption in the New Testament. And what is Eden but the Paradise of souls in whom God rules through their higher faculties? And what is the fall of man but the dominance of his lower nature bringing on the corruption and misery ending in the flood? And so onward the whole record is made by the apostles a shadowy representation of Christianity. That I do not mistake in making the whole Bible contain Christ, we have the most conclusive evidence. Peter speaks of the prophets as "searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." 1 Pet. 1: 11. Here it is affirmed that Christ spoke through the prophets; that he through them foreshadowed his sufferings and ensuing glory, and that they did not fully comprehend the meaning of their own predictions. And their ignorance seems to have been pardonable, till after the resurrection of Christ, which was the key to unlock the whole Old Testament, leading him to rebuke the remaining unbelief of his disciples, saying: "O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things and to enter into his glory?" Luke 24: 25. Christ affords further evidence that the Hebrew Scriptures are not to be judged of as we judge of Grecian and Roman literature. The

latter never rises above what is human, but the former derives all its glory from the divine. The latter are scintillations of genius, the former, of the insufferable glory of the great white throne. The one is on the plane of natural sense and reason, but the other that of moral government, divine law, and immortality. The one is from the intonation between gifted minds and nature, and the other the inspiration of God. As Christ's whole career while on earth was made up of what he said and did to men, and they to him, so the Old Testament is a record of what were of like relations between God and men. Hence, "beginning at Moses, and all the prophets, he expounded unto them, in all the Scriptures the things concerning himself." Luke 24: 26, 27. This *all* includes just what we have in the Old Testament. The things concerning Christ were its supreme subject matter. How, then, can we set aside a part?

Besides, the Messianic ancestry, beginning with Eve's promised seed, and reaching to Mary's incarnated Son, are the two ends of a chain, of which Adam, Noah, Abraham, Judah, and David, with his royal line were intermediate links. Along this radiant and ancestral line cluster a host of luminaries whose blended light is dimly visible in the Messianic milky way spanning the ages. All we know of them is their names. They are like the unknown masses in the lines of a great army making the war and its leaders illustrious, but without individualized fame. The geneological tables are a glorious showing of Christianity as a mountain stream gushing up from the lowest depths of society, and not confined to nor beginning in its higher orders. When it came in the person of its author, it was from a peasant's home, and its first triumphs were in the cottages of the poor and the marts of slaves. But when it ended in the conquest of the Cæsars its decadence began. It could stand the martyrdoms of Nero, but not the golden endowments of Constantine. Conversions by persuasion and not by power are as different as Heaven is from hell. The geneological tables of Chronicles and other books is a foreshadowing of this affinity of Christianity with the masses, and is the most significant part of the Old Testament. . . . No doubt some of the Old Testament books are more directly in the Messianic line than others. Ezra, Nehemiah, Esther, Job, and the books ascribed to Solomon are historical sketches, patriarchal reasonings, or prudential maxims, that contain less of Christ than the psalms of David, and the prophecies of Isaiah or Daniel. But though aside from the Messianic track they are so far illuminated by it as to be unlike any other form of ancient literature. Can the theology of Homer be compared with that of Job, the Anabasis of Xenophon with Ezra, Nehemiah, and Esther, or the maxims of Copernicus with those of Solomon? Or, admitting their unrivaled superiority as literary productions, are they not wanting in the theology which opens Heaven to man, and in the terminalogy which makes it available? Is not Hebrew literature a visible embodiment in forms adapted to the earlier generations, of the Christianity which at length appeared in unveiled glory as the world's great civilizer, and the ground of heavenly hope to untold millions?

I will add, in conclusion, that the fewer we have of these critical pastors and professors, the better it will be for Christ's church. The apostles had no such acumen in treating the Bible. Luther, Calvin, Edwards, Wesley, Bunyan, Baxter, Whitefield, and all our most reliable modern preachers and evangelists, who have made the Bible so great a power for man's regeneration, wielded all parts of the word with a master hand. If a fact or figure was there recorded, they accepted it as a weapon, without questioning where or how it was forged. If Jesus and his apostles used it without question, that was enough for them, and the most effective sermons I have ever heard have been those of Bible facts rather than finished logic and oratory.

I can but ask, is the vast wealth of this country to be laid at the feet of diletant preachers and professors, to reward their intellectual acumen in detecting spurious Scripture and captivating the people by their logic or their eloquence? Are men to become famous according as they break down the carved work of God's inspired sanctuary with their lately invented axes and hammers? Must we not look at the building with all its material in place to see its architectural effect rather than as broken into a confused

mass, to examine, brick by brick, stone by stone, and timber by timber? Let us have God's revelation in its entirety, and not in its broken fragments, and then we shall see its architectural design in a glorious Christianity. "If the foundations were destroyed what can the righteous do?" "Thus saith the Lord. Stand ye in the way, and see, and ask for the old paths—where is the good way, and walk therein."—*Pharallus Church, D. D., in Christian at Work.*

Peace.

BY ELD. R. F. COTTRELL.

PEACE is a quality most excellent. God reveals himself as the God of peace. "The very God of peace sanctify you wholly." "The God of peace shall be with you." One of the titles of the Son of God is, "The Prince of Peace;" and when the angel announced his birth in the city of David, the heavenly choir responded in full chorus, "Glory to God in the highest, and on earth peace, good-will toward men." And an apostle says of Christ, "He is our peace." It was the object of his death to reconcile those that were divided, "so making peace." The disciples of Jesus should be like him; hence he says, "Blessed are the peacemakers." We are taught to "follow peace with all men;" that "God is not the author of confusion, but of peace;" and that "if any man seem to be contentious, we have no such custom, neither the churches of God." "If it be possible, as much as lieth in you, live peaceably with all men." The gospel is called "the gospel of peace." It is designed "to guide our feet into the way of peace." The fruit of the spirit is "love, joy, peace;" and an apostle exhorts, "Let the peace of God rule in your hearts;" and, "Be at peace among yourselves." Those who follow these exhortations to peace have the promise, "The God of peace shall be with you." Real Christians have the Spirit of Christ; and any two that have this spirit of peace can live in peace together. They will both endeavor "to keep the unity of the Spirit in the bond of peace;" and success will attend the efforts of both. If there be a failure at any time with one, the long-suffering of the other will be called into exercise. But where the peace of God is not present, "where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." "Behold, how good and how pleasant it is for brethren to dwell together in unity."

What the Bible Does Not Say.

THE Bible is a book with a single purpose; and that purpose is to reveal the sinfulness of the human family, and a method of salvation from that sinfulness. And of course a book that has only one end in view must necessarily be silent with reference to a thousand other subjects. A few years ago a man was galloping on horseback, as if he had seen a specter, down the bank of a New England river in the dead of night. His mission was to inform the sleeping dwellers in a number of manufacturing towns farther down the stream that the great dam farther up the river was about to burst its barriers. The horseman, as he sped along, trampled myriads of flowers under foot, but he had nothing to say of botany. He rushed by hundreds of projecting rocks, rich in stories of prehistoric ages, but he had nothing to say on the subject of geology. Over his head the starry hosts were marshaled as they had been since the foundation of the world, but he had nothing to say on the subject of astronomy. He had just one mission,—to inform the sleeping toilers of their danger, and how they might escape it,—and he had no time to devote to the consideration of any other subject, however important, or however fascinating to other minds. So it is with God's word. Its single object is to tell us of sin and its cure. On this subject it is full and explicit, and infallible.—*Selected.*

Never question a servant or child about family matters.

NEVER present a gift saying it is of no use to yourself.

DARKNESS AND DAWN.

My life was hard but yestereve,
And dark with clouds of sorrow,
I had no hope that better things
Were coming with the morrow;
And through my tears I could not see
The brighter morning breaking;
My only prayer was for a sleep
From which is no awaking.

O Life, how changeful you can be—
How subtle, how surprising!
To-day the atmosphere is sweet;
The sun-god is arising,
And while the gloom is fast dispelled,
An earnest prayer I'm making,
That after my last sleep I'll have
So radiant an awaking.

—*Frances B. Currie, in Examiner.*

Deliverance and Access by Blood.

AS IN Exodus we have deliverance through the blood, so in Leviticus we have access by the blood. And it is in access to God that we enjoy the privilege of worship. I take the words in verse eleven of chapter seventeen as really the key-note of the whole method of access to God. They reveal the foundation on which worship rests, a foundation stable and sure, approved by our Maker and Redeemer himself. What words these are! "I have given you the blood upon the altar to make an atonement for your souls." "I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement by the life."

Blood is the primal, fundamental demand of God in all the approaches of man unto himself. Many do not apprehend this nowadays; they think they can approach God in ways of their own devising without blood. There seems to be nothing so distasteful to the natural and unrenowned man as the idea involved in the shedding of blood. "If we have any self-respect"—so men talk—"we abhor the very idea of sacrificial blood. Why should we not go to God in fairer, nobler terms? Surely we are quite competent to deal directly with God, to have friendship with him, without any such thing as the death of an innocent victim." We are unwilling to admit any necessity for death. Such is the pride of our hearts, we imagine we can dictate to God, and have fellowship with him in our own way. God's primal demand is death, not life; God's primal statement is "The blood, which is the life, must be poured out, and then I can speak with you." Judgment must take place before there can be mercy. There can be no intercourse between God and man save that which is based on judgment, executed and sin put away; there can be no communion or fellowship unless judgment precede mercy.

So it is in Exodus, judgment executed, then deliverance; and so it is in Leviticus, judgment, then ministry; and so it is with the last great work of deliverance wrought at Calvary—judgment, then deliverance and ministry. Mark the precise words used: "I have given you the blood," not you have given it Me. The blood is God-given; I have no right to kill an animal any more than I have to kill a man. I have no right to take away life—life belongs to God alone. . . . There is a distinction intensely broad and deep between heathenish notions of sacrifice and the teaching of Scripture. The heathenish notion is, that I have freedom of action, and that the animal which is my own I may slay if I choose and bring as my offering. . . . But God says, "I have given you the blood." It is God's divine gift to man, and it sets forth that divine sacrifice which in his own body the Lord Jesus Christ offered in the fullness of time for my sin.—*H. Sinclair Paterson, M. D.*

Traffic in Instruments of Death.

HERMAN O. NAERGER was arrested in New York a fortnight since for attempting to dispose of some fifteen hundred "slung-shots" which he had manufactured in Baltimore and brought to the former city for sale. The laws of the State make the manufacture or sale of slung-shots a misdemeanor, while the carrying of a slung-shot concealed about the person is a felony. The principle of prohibition, as applied to intoxicating drinks, receives illustration and support from this statute; for the law, in either case, strikes at the manufacture and sale of that which is certain to be used to the injury of human interests, or the

destruction of human life. The duty of government not only to punish but to prevent crime, is recognized in such legislation. And our lawmakers will yet advance to the suppression of other weapons more deadly than the slung-shot. The pistol is an instrument of death for the manufacture and sale of which no good argument can be presented. It is never useful in the chase. Its only purpose is to kill men. It is used for murder ten times where it is once employed in self-defense. Any fool or villain like Giteau can buy it cheaply and conceal it effectually until the moment for his fatal deed. If the purchase of pistols were rendered impossible at once and forever, none but criminals would regret it; for all good men would gain more in personal security than they would lose in the means of self-defense. The number of murders would be greatly diminished and the stain of blood now resting on our land would lose something of its terrible dye. To provide legislation looking to this end seems an immediate duty of our legislators, and public opinion ought to be educated to demand it.—*Christian Statesman, June 7.*

Newspaper Honor.

IN an address at Fort Wayne, Ind., Col. G. A. Pierce used the following sensible language:—

A short time ago a discussion arose in Chicago as to the relative duties of lawyers and newspapers, and the following query occurred to me: What would be said of any respectable journal that should take a fee for trying to make black appear white—that should undertake the defense of a notorious murderer, for instance? Not secretly, and while pretending to be impartial—that, of course would be intensely hypocritical and dishonorable—but openly and notoriously? The accused party would say, for instance: "I want defenders. I will hire Lawyer Such-a-One and newspaper So-and-So." What an outcry would go up, and yet what is it that makes such an act highly dishonorable on the part of the newspaper and perfectly permissible and proper on the part of an attorney? Is newspaper honor held too high, or is legal honor held too low? I believe the time will come when a lawyer's duties will be confined to seeing that murderers and highway robbers have a fair and just trial according to law, and when no amount of money will be allowed to convert them into paid eulogists of dangerous men.

Advice to a Young Man.

AND, then, remember, my son, you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell, or writing funny things, you must work. If you look around you, son, you will see that the men who are the most able to live the rest of their days without work are the men who worked the hardest. Don't be afraid of killing yourself with work, son. It is beyond your power to do that. Men cannot work so hard as that on the sunny side of thirty. They die sometimes, but it's because they quit work at 6 P. M. and don't get home until 2 A. M. Its interval that kills, my son. The work gives you an appetite for your meals, it lends solidity to your slumbers, it gives you a perfect appreciation of a holiday. There are young men who do not work, my son, but the world is not proud of them. It does not know their names, even; it simply speaks of them as old So-and-So's boys. Nobody likes them, nobody hates them; the great busy world doesn't even know that they are there. So find out what you want to be and do, son, and take off your coat and make a dust in the world. The busier you are the less deviltry you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you.—*Hawk-eye.*

A RELIGION which has endured every possible trial, which has outlived every vicissitude of human fortunes, and has never failed to re-assert its power unbroken in the collapse of its old environments, which has pursued a consistent and victorious course through the lapse of eventful centuries, declares itself by irresistible evidence to be a thing of reality and power.—*Robertson Smith.*

Never fail to give a polite answer to a civil question.

An Atonement Consistent with Reason.

COMPARISON OF NATURE AND MORALITY.

(Continued.)

THAT the laws of nature have no penalties must be apparent to all if we consider the fact that they are never accepted as, or considered, a *judicial system*. In executing penalties there must be a consideration of the just desert of the crimes committed. But there is no such consideration, there is no discrimination whatever in the case of a consequence of the violation of natural law. In this respect the operations of natural law are as blind and unreasoning as nature itself. There is implanted in man a *sense of justice*, or convictions of right, to which he finds no counterpart in the operations of nature. These convictions are entirely on a moral basis. This sense of justice is erected in the human mind as a tribunal, a judgment seat, whereat we determine the nature and desert of actions. And mark this truth: before this tribunal we always arraign the actions of intelligent agents, *but never the operations of natural law*. And in this, what is true of one is true of all; and it shows that all, whatever their theories may be, do in fact and in practice make a proper distinction between moral and natural laws. This should be well and carefully considered.

The prime distinction between moral and natural laws is this: the first has respect to intention—the other has not. Fire will burn us, and water will drown us, whether we fall into them accidentally or rush into them madly. The little child, who is yet unconscious of any intention of good or ill, suffers as certainly and as keenly on putting its hand into the fire, as the man of mature mind who presumptuously does the same thing. And should the man willfully and maliciously set fire to his neighbor's house, and the child, playfully and without intention of wrong, do the same thing, all would blame the one and not the other. And were a judge, in the administration of law, to visit the same penalty upon the man and the child, because the actions and results were the same, all would detest such a perversion of justice. Thus we not only find men acting upon the difference between moral and natural laws, but we find them also with great unanimity judging of the actions of moral agents according to their intentions.

But the operations of natural law cannot thus be judged, and its consequences, often miscalled penalties, have no regard whatever for the claims of justice. As before said, the child is burned in the fire as certainly as the man; the good suffer under a violation of nature's laws as severely as the most hardened and brutal. The idea cannot be too strongly impressed upon the mind that, confined in our reasoning to the present state, to observation without a written revelation, justice cannot be attained unto nor vindicated. A moral system is necessary, and the idea of probation must be accepted, in order to meet the requirements of justice.

Another point should be noticed. When the demands of a moral law and a natural law conflict, as they often do in this mixed state of good and evil, men always give preference to the former, unless their sensibilities are blunted. And they are often false to the theories which they have adopted to be true to this fact. We sometimes meet with men who deny these distinctions; who assert that there are no laws aside from the laws of nature; yet they *act* in harmony with the propositions herein set forth. Should one refuse to attempt to rescue his fellow-man from impending destruction by fire, and plead in extenuation that it would have involved the violation of law, as he must have been somewhat burned in the effort, they would, as readily as others, abhor his selfishness. Here they recognize the distinction claimed, and place the moral duty of assisting our neighbor above conformity to natural law.

THE MORAL SYSTEM.

HAVING sufficiently shown that there is a distinction between moral and natural law, and that all men recognize it and act upon the fact, even if they do not admit it in theory, we have a question of great importance to propose. None but the reckless and unthinking can pass it by without giving it attention. The candid must admit that it is one of great interest. It is this: Will these aspirations for the right, this innate sense of justice, to which we have referred, ever be gratified? That they are not, that they cannot

be gratified in the present state, scarcely needs further notice. Is my moral nature, my sense of right and justice, satisfied to see virtue trodden under foot? to see the libertine mocking over the grave of blighted hopes and a broken heart? to see the priceless treasure of virtuous purity, around which cluster the fondest hopes of earth, sported with as a mere toy of little worth? to see honest toil sink unrequited, and hide itself in squalid poverty and a pauper's grave? to see the vain rolling in wealth accumulated by fraud and oppression? to see vice exalted to the pinnacle of fame? to hear the praises of him whose very presence is loathsome by reason of the filthiness of his iniquities? And when words fail to express the horrors of such and kindred evils, must I smile complacently and say, This is right? in this my soul delights? But this is but a mere glance at the facts as they exist, as they have existed, and are likely to exist in this present state. Is it possible that these aspirations, these discriminations of right and wrong, were placed within our breasts to be mocked—to look and long in vain? Is it possible that the Supreme One, who has so nicely arranged the material world, and subjected it to certain laws, has placed moral balances in our hands to no purpose? that we are to long for, but never see, a vindication of the great principles of justice? Is it not rather *reasonable* to conclude that he has a moral Government, and that our moral sense is evidence that we are within the limits of a moral system? Are not our convictions of wrong proof to ourselves of our amenability to such a system?

The very fact that we discriminate between moral and natural laws, as we have seen that all men do, and that all pronounce upon the *right* or *wrong* of the actions of mankind, is proof of the general recognition of the existence of a *moral Government*. And so to look above nature, to acknowledge God as a *moral Governor*, is necessary, to be true to our own natures, to the convictions planted in every breast. In this great truth our aspirations find rest. Here our sense of justice takes refuge; for a Government is a *system of laws maintained*, and the very idea of a *moral Government* leads us to look forward to a vindication of the right principles or laws now trampled upon. Why should we pronounce upon the merit or demerit of human actions, if there is no accountability for those actions? Our feelings of responsibility (the movings of conscience) are but the expectation of a great assize, in or by which injustice, fraud, and every wrong, will be requited, and down-trodden virtue and injured innocence be exalted and vindicated. This is, indeed, but a legitimate deduction from the propositions established, and in this we find a sure vindication of the divine Government in regard to the anomalies of the present state.

It must, however, be admitted that there are some who deny the existence of moral wrong, and, of course, of accountability for our actions. But their denial or our admission does not weaken our argument, for the denial is only in profession, not in practice. The denial is based on the alleged inability of man to act except in a given line. Man (say they) is a creature of circumstances; the motives which impel him to action are outside of his own will; he is led of necessity to do just as he does, and he cannot do otherwise. Therefore he is not responsible for his actions. But we affirm that this is only their professed belief; not their actual belief. For in practice we find them uniformly false to their theory. They will, as readily as others, sit in judgment upon, and condemn, the actions of their fellow-men. They will blame any for encroaching on their rights. But it were surely the height of folly, the grossest injustice, to blame one for doing that which he cannot avoid. And how unreasonable to think that God bestows a moral sense, and plants within us the monitor of conscience, to lead us to do right, and yet *compels* us to do wrong. We count the man immoral and degraded who disregards the distinctions of right and wrong; what contempt, then, is thrown upon the originator of the present system by the theory which admits that these distinctions exist; that of right they should be preserved, yet affirms that they cannot be preserved to any extent whatever. Admitting the existence of a God (and we now speak to the consciences of some), what shall we, what must we, think of a God who would frame a system wherein these distinctions could not be preserved? And yet such is the case, if man has no freedom to act. We all acknowledge the difference be-

tween right and wrong, as principles; that it is right to regard our neighbor's life and property; and hence, he that disregards them does wrong. And all are conscious that the wrong we do is of ourselves; and no one ever seeks to throw it back to any other cause until his moral sense is perverted by selfishness and false reasoning.

Akin to the above position—at least in its unreasonableness—is the theory which admits the existence of God the moral Governor (though this admission is not essential to the theory), and admits that man is responsible for his actions, and admits that all violations of law are certainly punished, and yet denies a future judgment. This is intimately connected with, or is the outgrowth of the error that there are penalties to natural laws; and that all penalties are inflicted immediately upon the violation. Thus (they say), if a man puts his hand in the fire he violates a law of his being; and he does not wait to an indefinite future time for judgment and punishment; he suffers immediately and certainly; and for the violation there is no atonement or forgiveness. This, to some, appears to be truth, for they advance it; to us it seems like a puerility. We repeat, the suffering from contact with fire is not a judicial infliction to serve the ends of justice, as penalty is; it is but a consequence of the violation of natural law; and that it falls as certainly and as severely on the innocent as the guilty. The innocent and unconscious babe suffers by the fire as readily, as certainly, as the willful man. And we can go further in the illustration: the man in cruel malice may hold the hand of the child in the fire; the child does not offend against law, for it did not put its hand in the fire, and it vigorously tries to withdraw it. Here the man does all the wrong, and the child suffers all the penalty! Such is the wisdom, such the justice of this theory. The truth is, that the child suffers as a consequence of the man's wrongdoing. He deserves punishment (the infliction of a penalty) for the action; and if justice is ever vindicated, he will be punished, according to his intention and his commission of a great moral wrong. The admission that all sin will be punished makes necessary the admission of a future judgment; for without that, justice will never be vindicated, and our aspirations for the right will never be satisfied.

But one more fallacy of this character we will notice. It is found in the oft-repeated idea that God is so loving, so kind, that he will not mark to condemn our aberrations from duty. It is not necessary to say that this is a denial of the Scriptures in regard to the character of God. But, laying the Bible aside, where is the *evidence* that God so loves his creatures that he will not mark their faults or maintain the justice of his government? Surely it is not learned from nature that love is the sole attribute of Deity. How came any by the idea that the Deity must possess that degree of love supposed in the statement? Whence do they derive their conceptions of such love, and of its necessity in the divine character? Can any tell?

They may reply that these conceptions are intuitive; that they are evolved from their own consciousness; that they have an innate knowledge of the moral fitness of things, and according to this, they clothe Deity with such attributes as their moral sense determines to be fitting to such a Being. Our reply to this is twofold. 1. We deny that such ideas are developed by intuition. The intelligent skeptics of this land and in this age do not derive their knowledge of right, and of the abundance of love in the character of Deity, from the light of nature. They derive them from their surroundings; from the prevalence of Christian influences and Christian literature. To show just what man can learn from nature and by mere intuition, we must take him entirely separated from the influence of the Bible and Christianity. And we hazard nothing in saying that, where Christian example and the teachings of the Bible were entirely unknown, man never developed an exalted idea of Deity. To the contrary, where men have trusted to the light of nature and to the power of human reason, their conceptions of Deity were low and base, generally vile; and this was the case even where there was considerable proficiency in philosophy and the arts. Many deny the Scriptures who are indebted to them and to their influence for very much of the knowledge of which they are proud. 2. In thus exalting love in the divine character at the expense of other attributes, they are only

partially true to their higher nature; partially just to their own consciousness. Our consciousness, our self-judgment of the moral fitness of things, gives us as definite and clear conceptions of justice as of love. All the propositions established in this argument tend to this point. We are apt to lose sight of justice, and to exalt love. This is quite natural with all who have any sense of wrong (and who has not?), for we feel the need of love or mercy, and are ever willing or anxious to screen ourselves from justice. But in this, as before remarked, we do violence to our moral sense, to gratify our selfish feelings. Can any one dispassionately reason and reflect on this subject, and accept the idea of a God of even partial justice? The idea is alike repugnant to reason and to reverence. God must be strictly, infinitely just. Who would not choose to be annihilated rather than to possess immortal existence in a universe governed or controlled by a being of almighty power, but lacking justice?

Many professed believers in the Bible manifest the same tendency, to exalt the love of God above his justice. It is a great perversion of the gospel. God is infinite in every perfection. His love cannot be more than infinite. If his justice were less than infinite, he would be an imperfect or finite being. The gospel plan was not devised, and Christ did not die to exalt his love above his justice, but to make it possible to manifest his infinite love toward the penitent sinner, without disparagement to his infinite justice; "that he might be just, and the justifier of him who believeth in Jesus." Rom. 3: 23-26. But this will be examined when we come to the Biblical argument.

EDITOR.

(To be Continued.)

The Sabbath-School.

North Pacific Sabbath-School Association.

THE North Pacific Sabbath-school Association held its fifth annual session in connection with the camp-meeting held at Beaverton, Oregon, June 20-26, 1883.

First meeting June 22, at 8:45 A. M. Prayer by Brother W. C. White. Delegates called for and credentials were handed in. It was voted that all ministers and members of Sabbath-schools present be invited to participate in the deliberations of the Association.

Minutes of last session were called for, read, and accepted. Report of labor called for and read, showing quite an increase in that direction, also in interest in the Sabbath-school work.

No of schools at commencement of Conference year	6
" " " " " " " " " " " "	10
Greatest No. of scholars during last year.....	195
" " " " " " " " " " " " this " " " " " " " "	305

The schools at West Portland and Seattle failed to report on account of the removal of most of their officers and members.

Committees were appointed as follows: On Nominations, Eld. W. L. Raymond, W. P. Wilson, and John Cole; on Resolutions, W. C. White, Sister Eliza Jones, and Sister Jennie A. Benham. Sister Benham read an interesting essay on the subject of "Sabbath-schools and how to conduct them."

A second meeting was called June 25, at 5 p. m. Prayer by Eld. E. W. Barnes. Minutes of previous meeting read and approved. Committee on Nominations reported the following list of officers: President, Eld. C. L. Boyd; Secretary, R. D. Benham; Executive Committee, W. P. Wilson, and Henry Atkins. These were unanimously elected. Committee on Resolutions reported as follows:—

WHEREAS, The schools in this Conference are so situated as to render weekly teachers' meetings impracticable, therefore

Resolved, That each officer and teacher should labor independently to acquire a thorough understanding of the subject studied, and of the best methods of teaching and of securing earnest work among the students; and

WHEREAS, We but partly understand the words and actions of Bible characters unless we have a knowledge of the objects and circumstances that surrounded them, therefore

Resolved, That we should industriously study such histories, Bible dictionaries, and atlases as are within reach.

Resolved, That we heartily recommend the use of pictures and maps in the teaching of the primary classes.

WHEREAS, The interests of the Sabbath-school in many instances are deteriorated by the neglect of par-

ents and guardians to regularly attend Sabbath-school, or by their coming in late, and with very deficient lessons; also by their failure to interest themselves in assisting their children in getting their lessons during the week, thereby causing double neglect, therefore

Resolved, That we seek God with greater earnestness, making the Sabbath-school a subject of prayer, and that teachers bring the pupils' names individually before the mercy seat, striving to set a good example in promptness, cheerfulness, and a good understanding of the lessons by a careful study of the Scriptures, assisted by a frequent perusal of the "Spirit of Prophecy" in connection with the lesson.

Resolved, That we do all in our power for the furtherance of the Sabbath-school work, in procuring all available materials; also that the teachers of the primary classes should practice drawing so that if no articles in the form of pictures or object lessons are available they present the subject more clearly by having hand-blackboards to draw rude pictures on, as this way of illustration has been proved the most interesting to little ones, impressing the lesson more fully and pleasantly on their minds.

These resolutions called out interesting remarks from several, especially from Bro. W. C. White, who gave some instructive words on how to make the school interesting, the art of teaching and questioning, etc. After a second reading these were taken up separately.

The fifth resolution especially called out an animated discussion on the feasibility of blackboards and map-drawing in the classes, from Bro. White, Colcord, Barnes, Dickinson, Sister Jones and others. It was then moved to amend this resolution so as to read: "We recommend that the teachers of primary classes use blackboards, maps, etc. Carried.

These resolutions were then adopted. The following questions were asked: 1. "Should we have an unconverted teacher?" Answered by Bro. W. C. White in the negative. 2. "What should be done with a person who refuses to lay aside his paper at recitation?" Answered by Elder Boyd; after which a short but interesting essay was read by Sister McCoom, of East Portland. Adjourned.

R. D. BENHAM, Sec C. L. BOYD, Pres.

The Foundation of Character.

BY MRS. E. G. WHITE.

NEVER did greater responsibilities await the youth than await them now. Never was it more important that a right mould be given to the character of the rising generation. Upon every youth, God has bestowed varied capabilities, mental, moral, and physical; and he requires that those be cultivated and improved. We are formed for activity; every power of mind and body must be developed, strengthened, and increased by use. No one should feel that he is his own master, and can do as he pleases with his time and his intellect. Time and talents belong to God, and he has intrusted them to us, to be employed for his glory.

Christ has purchased us with an infinite price. All that we are, and all that we possess, is his. His mercy and tenderness have been exercised toward us throughout our life, and he justly claims our gratitude, our reverence, and love. He claims our obedience also. We should respect his laws in every particular. They are given, not to deprive us of any good, but to guide our feet into safe paths,—the paths of peace and happiness.

Furthermore, our love and obedience are due to God as our Creator. He who has bestowed upon us every blessing which we enjoy, he who has formed us, who understands our needs, and who rejoices in the happiness of the creatures he has made,—he is entitled to our implicit faith and ready obedience. To obey God is to accept the guidance of infinite love and wisdom. It is to pursue a course which will ennoble the character and strengthen the intellect, and which alone will prepare us for a life of true enjoyment and real usefulness. "The fear of the Lord is the beginning of wisdom."

We are not placed in this world merely to seek the enjoyment of the present life; but, by forming a true and noble character, we are to prepare for the future, immortal life. Dear youth, you have a work to do which no other can do for you. Be determined that you will possess a right character. You cannot receive this as a birthright, you cannot buy it with money, you cannot procure it by fraud; but you may have it, if you will seek it in the right way. A noble character must be formed, must be built up by

your own patient, painstaking effort, while you rely in faith upon the merits of Christ your Saviour.

None should look with indifference upon this important matter. We must not leave our character to be formed by circumstances. The farmer who through indolence or neglect leaves his field uncultivated, reaps a harvest of briars and thorns. So the youth who slothfully neglects the cultivation of mind and heart, will possess a deformed, unlovely character. He will not respect himself, and he will not be happy, try hard as he may.

The youth cannot afford to float carelessly along, exposed to the many influences that are ready to draw them away from the truth, from religion, from peace, and happiness, receiving any impression that Satan may choose to make upon the mind. There are stern battles to fight against hereditary and cultivated faults of character and disposition. Satan watches every opportunity to divert the mind from thoughts of God. He seeks to prevent us from searching the heart, from studying the law of God and comparing our life and character with its perfect standard. We must guard against his wiles. We should ever remember that life is short, and if we would attain to that perfection of character which Christ requires of us, every hour of our probation must be wisely improved as a treasure more precious than gold.

The formation of a good character involves hard work and severe self-denial; but it richly repays the effort. It is a resistance of the devil. It is the obtaining of daily victory over selfishness, pride, and folly, and the daily cultivation of love, mercy, and beneficence.

Satan is constantly seeking to strengthen the evil traits of character, that your influence may be exerted to lead others to a wrong course. Resolve in the strength of God to defeat his purpose. Set your mark high, and conquer self at any cost. Persevering, well-directed labor will succeed.

While excellence of character can never be attained except by your own exertion, do not forget that at every step you need and may obtain help and grace from Christ. He himself passed through all the experience of childhood and youth, and he knows how to sympathize with the young. He will never forsake a soul that trusts in him. He will listen to the prayer of the contrite, and will be a present help in every time of need. Do not, then, become discouraged in your efforts. Labor more earnestly for a symmetrical character than for silver or gold. You will meet with disappointments and discouragements. Your efforts may not be appreciated, your failures may call forth severe censure. But do not yield to discouragement. The Saviour pities your weakness, he reads the desire of your heart, and he marks every sincere effort to do the right.

Then be of good courage. Look in faith to Jesus. Be much in prayer. While you are engaged in your work, at home, or at school, or even while walking in the street, let the heart's silent petitions ascend to God. Have also regular times for prayer, and let them not be neglected. In this course you may be successful in overcoming the evils of your nature; you may enjoy peace, hope, and joy in Christ, and by words and example you may exert an influence to encourage others in the right way.

Do not fear to stand firm for the right under any and all circumstances. Do not think it uncourteous to meet with a decided "No," those who would suggest evil thoughts, or would urge you to any act which God would not approve.

"When sinners entice thee, consent thou not." Do they sneeringly call you a coward, tell them that if it is cowardly to fear to do wrong, then you are a coward. The bravery that is evinced in sacrificing principle, for fear of ridicule, is a low, Satanic spirit that you should ever hold in contempt.

"Dare to be a Daniel!
Dare to stand alone!
Dare to have a purpose firm!
Dare to make it known!"

CHRISTIANITY has carried civilization along with it whithersoever it has gone; and, as if to show that the latter does not depend on physical causes, some of the countries the most civilized in the days of Augustus are now in a state of hopeless barbarism.

If you would not fall into sin, do not sit by the door of temptation.

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
E. J. WAGGONER, - - - - - ASSISTANT EDITOR.
J. N. ANDREWS, }
URIAH SMITH, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, AUGUST 23, 1883.

Two Great Compromises.

THE AMERICAN COMPROMISE.—CONCLUDED.

HAVING noticed the main points in this movement to amend the Constitution of the United States, as set forth in the prophecy, we will again notice the agencies by which it may be brought about. And it will not be without a struggle. Compromises are not made in times of quiet and peace. In studying the prophecies we foresaw years ago that interests naturally averse to each other must combine to carry into effect that which John in the Revelation saw would be accomplished, and, therefore, a compromise of these interests must be effected. But a compromise is the fruit of an emergency.

We also said years ago that the test would be on a religious question, and, therefore, it would affect, not merely States, but neighborhoods. No geographical lines would mark the boundaries of the trouble. Every school district would feel its influence, and strife and contention and ill-will would abound throughout the land. Our charity was so great that we have often said that if the abettors of the scheme could get a glimpse of the result of their efforts they would pause and shrink from the responsibility of carrying their work further. Of course when we gave this as our view of the future of their course they mocked at us as foolish alarmists; as being frightened for nothing. They said no such state of things would be produced.

But now behold the change! The *Christian Statesman* quotes from the *Chicago Journal*, which says: "The Sabbath question with its religious aspects, will in all probability be carried to the ballot-box for final settlement in the future." People used to laugh at such a statement made twenty years ago; now they do not. Yet it is difficult to convince some even now that we understood this from the prophecy.

The *Statesman* regards the coming conflict as one in which "all the baser elements of Society will be arrayed against the friends of pure morals and religion." With such statements continually given to the world, it would seem that they who so strongly assert that "Sunday in politics" is not and will not be a religious question ought to confess their mistake. But the particular point to which we wish to call attention is in these words of the *Statesman*—

"The battle will be serious. It will divide neighborhoods and separate very near friends. It may involve perils and require sacrifices of which few are dreaming to-day. But we welcome the prospect as the only pathway to the purity and order and peace of the better days which are beyond."

Thus step by step our opposers concede all that we have ever claimed, and that which they have so strenuously denied.

To show how minds are affected when in perplexity, and how easily Spiritualism may become the motor in troublous times, we copy the following from an exchange:—

"When the Czar was in some perplexity respecting the measures to be taken for the safe conduct of the coronation ceremonies, it was suggested to him that he should 'ask counsel of the spirits,' at the hands of a lady medium, who had been practicing for some years in London. The lady (who is an American) was accordingly sent for to St. Petersburg, and gave a 'sitting' to the Czar. The result of the seance was so satisfactory that the preparations for the coronation were hurried forward with greater energy than before, haste being recommended with much emphasis. Everything having passed off extremely well in Moscow, the Czar has come to think that 'there may be something in Spiritualism after all;' and the lady, on her part, is said to be extremely well satisfied with the results of her visit to the Russian autocrat."

That Spiritualism claims to be a religion the evidence is every day increasing. Thus we find in the *Banner of Light* a notice of the "Church of the New Spiritual Dispensation," in Brooklyn. A speaker at a camp-meeting said: "We strengthen the religious sentiment in man. Our great work is the proof which we offer of immortality." Another speaker said: "The difference

between us and the church is that they *believe* and we *know* whereof we affirm." This was said concerning the *emigration* of their friends to another sphere.

The principal phenomena in Spiritualism at present are found in "materializations." In former years a number of spirits would attend and *speak* to their friends; now they *materialize*, that is, appear in sight of their friends. As many as twenty-five are reported as appearing in one evening. Of course this is more convincing, and appeals more strongly to the feelings of those present. By such means it is making great progress. An American writing from England says: "Spiritualism seems to be making good progress. The growth is steady and often silent, and, therefore, from an external point of view, it may seem scarcely so large as it really is. Opposition to Spiritualism is manifestly greatly on the decline."

The decline of opposition to Spiritualism—we might say the general cessation of that opposition—opens the way for the union of the parties necessary to the formation of the image; to the union of the Church and the State for the enforcement of the Sunday. The religion of Spiritualism is *popular religion*. But in this it is not far removed from the position of the Churches. It announced as its mission, as early as 1849, the proving of the immortality of the soul. Recently we saw a notice of a Spiritualist lecturer giving a lecture in the city of New York in favor of the civil Sunday law. There is nothing whatever to hinder the Spiritualists in a body taking that position. Especially if, in case of emergency, they be accepted generally as the true exponents of the received doctrine of the immortality of the soul, and mediumship, clairvoyance, and materialization be accepted as the power of God to demonstrate the truth of that doctrine. Spiritualism will get the chief glory of the movement, and what more can they ask?

And when shall we look for a party who will withstand the popular current? The great majority of the churches are already in line, demanding Governmental action to accomplish this very object. They do not hesitate a moment because of the fact that there is no Bible proof in favor of the Sunday; this fact makes them rather more clamorous for a *law* which shall remedy this omission of the Scriptures. Sunday they *will have*, and a law they *must have* to enforce it. The Baptists professedly stand aloof from those denominations which accept doctrines which have no higher authority than Catholic traditions, but they, too, *must have Sunday*; a day for which they have only tradition and the authority of the Catholic Church. Politicians are already watching the horizon for the breeze which shall waft them into office through the action of the allied forces of the churches. And old party issues are dying out; therefore this will the more readily be seized upon. And the time will come when the strife between the National parties will be as to which is best entitled to this as their own issue. The common classes, the workmen, are assured that the success of this movement is the only means of securing to them the right of one day in each week for "rest and recreation." This, of course, is a fallacy, but it is a popular one, and well answers the purpose. And as an effective means of cementing the whole, we are assured that the multiplicity of accidents, the tornadoes, and the pestilence, are evidences of the displeasure of Heaven upon the land because we do not acknowledge God in our National Constitution! Thus the superstitious feelings of the people are played upon to accomplish that which cannot be accomplished by preaching the word of God. And with the whole the letter of the decalogue becomes a dead letter. Indeed, learned men of nearly all denominations are already either preaching openly that the decalogue was a Jewish law which has been abolished, or else taking positions which lead to that result. The Methodist Church was built up on opposition to antinomianism, yet antinomian teachings have received high indorsement in that body when put forth against the Sabbath of the fourth commandment.

There is one body of Christians to which we think we can point with confidence as standing aloof from all efforts to unite Church and State. It is the Seventh-day Adventists. We have great confidence also that many of the Seventh-day Baptists will be found steadfast in the same position. But we know of many among them who think we make too much of the Sabbath and Sabbath reform, and who deny that it is a subject of prophecy in Rev. 14. As these things press upon them we feel assured that they will become converted to a greater devo-

tion to the Sabbath, and accept the faith of the prophecy of the Third Angel's Message of Rev. 14: 9-12, or else accept the popular demand for a Sunday law, under the specious pretense that it will be politic to keep two days and thus obey the law of the land.

The prophecy points out two parties, and no more. One which worship the beast and his image, and receive his mark. The other, which keep the commandments of God and the faith of Jesus.

And now, if any yet think we make *too much* of this matter, we request them to read in a prayerful spirit the words of the Most High on which our faith is based. We here repeat "the message" of Rev. 14: 9-12:—

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

If the commandment of God says the first day is the Sabbath, then keep it; for on the commandments he will bring every work into Judgment. Eccl. 12: 13, 14. But if it says "the seventh day is the Sabbath of the Lord thy God," and you be found keeping the first day, *because tradition and human law indorses it*, you will surely be found against those who obey God. The wrath of God is terrible; what can this world offer to compensate those who fall under the denunciations quoted above from God's word? Do not put off a consideration of this matter till you see more of its fulfillment. It is a work of faith, without which you cannot please God.

Is the Bible Sufficient?

THE RULE OF PROTESTANTS: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; *that the man of God may be perfect*. THOROUGHLY FURNISHED UNTO ALL GOOD WORKS." 2 Tim. 3: 16, 17.

THE PAPISTS' RULE: "All Scripture, etc. Every part of divine Scripture is certainly *profitable* for all these ends. But if we would have the whole rule of Christian faith and practice, we must not be content with those scriptures which Timothy knew from his infancy, that is, with the Old Testament alone; nor yet the New Testament, without taking along with it the traditions of the apostles, and the interpretation of the church to which the apostles delivered both the book and the true meaning of it."—*Note of the Doway (Catholic) Bible on 2 Tim. 3: 16, 17.*

We submit the foregoing rules to the consideration of those who love the word of God. Perhaps the most important difference between Protestants and Papists, arise in the choice of these rules. On this grand question Protestants and Papists have ever joined issue. Those who have received God's word as the rule of their lives, have claimed that by the word alone they might be made perfect, and be thoroughly furnished unto all good works. Those who have attempted to sustain human institutions, have added to this perfect rule the traditions of the Church. The question now arises which of these rules shall we adopt. If the former, then we are bound to reject human institutions which claim support from us as religious duties; if the latter, then we are bound to become Papists; for the tradition of the Church establishes Mass, the worship of the Virgin, the adoration of saints, the first-day Sabbath, Purgatory, Indulgences, etc. This is not a question of trifling importance. The Bible is a sufficient rule or it is not. If it is a sufficient rule who may presume to add to it "the tradition of the Elders?" If it is not a sufficient rule who shall amend it?

These thoughts are suggested by an article in the *Advent Herald* of April 19th, from the pen of "D. T. T." in which the writer attempts to show by the aid of tradition that the first day of the week is the "Lord's day," and that it ought to be religiously observed in the place of the Sabbath of the fourth commandment. That in this position he occupies the ground of the Papists, as expressed in the second rule, will not be denied. Had he attempted to enforce the first-day Sabbath by divine authority, we would not lay this to his charge. There are, however, many very obvious reasons why

some other rule beside the Bible should be resorted to by those who would sustain the first-day Sabbath. Every student of the Bible is aware that no mention is made in the word of God of a change of the Sabbath. No text can be found that teaches us that the first day is sanctified time, nor can a single sentence be found requiring us to keep it holy. Hence the necessity of adding tradition to the word of God. The apostle Paul, to whom appeal is made in the *Herald*, testified that he had "kept back nothing that was profitable," but we ask where in any of its teachings did he show that the observance of the first day had taken the place of the Sabbath of the fourth commandment? If it be answered that he showed the duty of observing the first-day Sabbath by uniting with the disciples on one occasion, to break bread on that day, we answer that he pursued his journey on the same day in which he broke bread. Acts 20:7-12. If it be objected further that respect was early paid to the first day, and that we are under obligation to follow the example of antiquity, we answer that, when "the tradition of the Elders" makes "void the commandment of God," it is a Heaven-daring sin to render obedience to the commandments of men in the place of the holy law of God. Matt. 15:1-9; Mark 17:1-13. But we deny that antiquity is on the side of those who observe the first day. We appeal not to uninspired and fallible men like ourselves, we go back beyond them, and appeal to the oracles of God, to those who wrote by the inspiration of the Holy Spirit. The man who will show from their writings another Sabbath beside that which is styled the Sabbath of the Lord, will do that which has never yet been done. Until, however, this is done, we shall be constrained to deny the divine origin of the first-day Sabbath, and consider it a counterfeit, occupying the place of the Sabbath of the Lord.

Hear the apostle Paul with reference to the Romish apostasy. 1 Thess. 2. Was that apostasy to be consummated at once? Was the "Man of Sin" to arise at once in his full strength and commence his blasphemous work? Far from it. He testifies that the mystery of iniquity had already begun to work, and that in the predicted time the "Man of Sin" would be revealed. Hence we may trace the apostasy back even to the days of the apostles, where it began imperceptibly to develop itself. How then may the truths of the gospel be distinguished from the errors of men? We answer, make the word of God your only rule, receive what is written therein and reject all beside. That the Protestant world now cherish an institution without foundation in Scripture, which was established by the gradual development of the great apostasy, can only be accounted for by the fact that the Protestants have adopted the rule of the Romists in the place of their own; viz., the Bible and tradition, in the place of the Bible alone.

That the institution of the first-day Sabbath was not of divine origin, but a tradition of the Elders by which the fourth commandment is made void, the historical quotations given in the *Herald* abundantly prove. That the change of the holy Sabbath was gradually brought about and not consummated till the commencement of the 1260 years of antichrist's reign, is also a matter of fact. The Council of Orleans, A. D. 528, accomplished this work. The word of God shows that the dragon is yet to make war on the remnant of the church who keep the commandments of God; and that the two-horned beast is yet to require, on pain of death, that we worship the image of the first beast and receive his mark. Hence it is evident that the claims of the beast are to be enforced on those who keep the commandments of God. Rev. 12:17; 13:15, 16. Those who acknowledge the authority of the beast, will then receive his mark—this counterfeit Sabbath of the beast; for it is the act of bringing this to a test which will constitute it emphatically the mark of the beast, or mark of that power that should "think to change times and laws."

"As to me," says Martin Luther, "I do not cease my crying of 'the Gospel! the Gospel!—Christ! Christ!' and my enemies are as ready with their answer—'Custom! Custom!—Ordinances! Ordinances!—Fathers! Fathers!' 'That your faith should not stand in the wisdom of men but in the power of God,' says St. Paul."

We are not, however, at a loss to show from the Bible what day God has set apart for himself and called his holy day. "God blessed the seventh day and sanctified it." Gen. 2:3. "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day," etc., Isa. 53:13. "The Son of man is Lord

also of the Sabbath." Mark 2:28. "I was in the Spirit on the Lord's day." Rev. 1:10. The seventh day is the only day which God has claimed as his—the only one which he has required us to keep holy. Those who dare to make void the commandments of God that they may keep the tradition of the Elders, do it at their own peril. To such we commend the following from the Book of God: "Add thou not unto his words lest he reprove thee and thou be found a liar." Prov. 30:6.

J. N. A.

The Honor Due to God. No. 4.

TITHES AND OFFERINGS.

WE have seen that the tithe is to be used solely for the purpose of supporting the ministry; but money is required for various other purposes in the cause of God, besides this. Therefore we find in the Bible that offerings were made for special purposes. In the 25th of Exodus we have an instance. The people needed a sanctuary, where they might worship God. Did they vote to reserve a portion or the whole of their tithe for this purpose? No; the Lord directed them as follows: "Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering." "And let them make me a sanctuary; that I may dwell among them." Ex. 25:2, 8. The intervening verses tell of what the offerings were to consist.

Remember that these offerings were all to be given willingly, with the heart. The Lord takes no pleasure in service grudgingly performed. Paul says, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9:7. In the case under consideration we have an example of the results of such giving; for that the children of Israel did give cheerfully and willingly is stated in Ex. 35:20-29. And here is the result:—

"And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they had made; and they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much." Ex. 36:4-7.

What a contrast this presents to modern giving! Who ever heard of a similar instance among any other people? Here there was nothing like a fair, or an oyster supper, or a strawberry festival, by which people now coax unwilling dimes from the pockets of worldlings and professors alike, for the benefit of the church; we do not read that Moses went around to remind the people of their duty, and urge them to help the good work along; but "the children of Israel brought a willing offering." We are forced to the conclusion that when people need urging even to make a pledge to help on in the cause, and then need continual reminders of their obligation, there must be a great lack of that cheerful readiness to give that is so pleasing to God.

Now we will compare with this an incident in connection with the tithe. When Hezekiah came to the throne of Israel, he found things in a very bad condition. The temple of the Lord was forsaken, and the people were worshiping idols. In 2 Chronicles, chapters 29 to 31, we have an account of the restoration of the true religion, by Hezekiah. He revived the ancient worship, and brought the priests and Levites back to their service in the temple. But of course the treasury was empty, for while the people were worshiping idols, they did not pay their tithe. But Hezekiah gave commandment to set aside the portion for the Levites, and the people came promptly forward and did their duty. The record says: "And as soon as the commandment came abroad, the children of Israel brought in abundance the first-fruits of corn and wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly." 2 Chron. 31:5.

For four months the people continued to bring in their tithes, laying them in heaps, and then Hezekiah and the princes came to see what had been done. "Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah, the chief

priest of the house of Zadok, answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people; and that which is left is this great store." Verses 9, 10.

Now what did the people do? Did they stop bringing in the tithes, because there was enough on hand? We read further, "Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them, and brought in the offerings and the tithes and the dedicated things faithfully." Verses 11, 12. That is, instead of stopping, they made additional room in which to place the tithes, and continued bringing them in. This is just what we should expect from those who realize the sacredness of the tithe. "The tithe is the Lord's," and must be restored to him, whether it is little or much.

We have heard of men who would stop paying their tithe because it seemed to them that there was enough money in the treasury to supply all present wants. We have known others to stop paying because they had not received as much ministerial labor in their church as they thought was their due. Others refuse to pay because some one has wronged them; and there is no limit to the excuses that may be made to evade the payment of the Lord's portion, when the individual does not want to pay. But no excuse will avail. Suppose that the people have done their duty, as the Israelites did, and have been blessed in consequence, as they were. According to the promise (Prov. 3:9, 10) the Lord has given them abundance, because they have honored him. Now shall they say, We have done enough; the Lord has received all he needs? That would not only be foolish, but positively wicked. Yet that is just what some people do. Perhaps the Lord has designed a much greater work than has been done, and is preparing in this way the means with which to carry it forward; but men, by withholding his due, say, No, there is enough being done; and while they profess to want to see the cause advance, and may even pray for its prosperity, they stand in the way of its advancement.

We would not deal in this way with a neighbor. If we owed a man a sum of money, we would not think of refusing to pay it to him, on the ground that he was already well provided for. And if we should do so, our creditor would soon take steps to compel us to give him his due, and we would be made to understand that the fact that he was rich would not absolve us from a just obligation. Why will men deal more honestly with their fellow-men than with their Maker? Is it because God is seemingly indifferent, and does not at once press his claim? And in that case, are we to judge that these same ones would defraud their neighbors, if they could do so without fear of prosecution? Think of it in this light; but always remember that God keeps an account, and, although it may be after a long time, he will surely reckon with his servants.

And yet it should not be for this reason alone that we give the Lord his due. Remember the privileges that we enjoy, far exceeding those of the ancient Jews, whose liberality has never been exceeded by any people. Christ said to Simon, that "to whom little is given, the same loveth little;" and by the same rule, he to whom much is given, will love much, unless he fails entirely to realize what has been done for him. When we realize the infinite price that has been paid for our redemption, we shall be able to sing from the heart the words,

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

E. J. W.

Trust in God.

THERE is nothing so important as to obey God. A heart that is confiding and trusting in the Lord is much to be desired. To hope in the mercy of God and to confide in his promises is a state of mind that the Lord fully approves. It is not the great things men do that recommend them to God. David says: "He delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy."

Job confidingly trusted God, and his case most clearly illustrates the final result of those that implicitly confide in God. Although it was Satan that brought destruction on Job's substance, that caused the wind to blow and destroyed his sons and daughters, we read

that "in all this Job sinned not, nor charged God foolishly." He did not acknowledge Satan in the calamity which came upon him, but he said: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Saul thought that there was a better way than to destroy all those nice cattle of the Amalekites. He thought it would be an excellent plan to bring Agag, the king of the Amalekites, as a trophy of his victory; and he spared the best of the sheep, and of the oxen, "to sacrifice unto the Lord." But God said to him: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

God marks the least deviation from his requirements, and when there is a knowing departure from the path of duty, he regards it as a sin. He weighs the motive and the heart. He gave special instruction to Israel concerning their appearing before him at the three annual feasts: "Thrice in the year shall all your men-children appear before the Lord God, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders; neither shall any man desire thy land when thou shalt go up to appear before the Lord thy God thrice in the year." These feasts would require not less than five weeks of their time. The Passover feast continued seven days, also the feast of Pentecost, but the great day of Atonement and the feasts connected with it continued for three weeks, and at each of these feasts they were to bring offerings before the Lord. There were enemies which surrounded them and were thorns in their side. Oftentimes they made inroads upon them, and destroyed their fields of grain; and it would be an excellent opportunity for this while they were gone up to Jerusalem at these feasts; but God here made the special promise that no man would desire their land when they went up to appear before the Lord thrice in the year. He would bless them in their basket, and in their store; he would cast out the nations before them, and enlarge their borders.

This continual going up to Jerusalem and making such numerous offerings prevented them from becoming worldly minded. It continually kept their minds upon eternal things. God is no less particular to-day. He has commanded us to meet upon his holy Sabbath, and it is as important that we have general convocations like camp-meetings, and to put away worldliness, in this day of the world, as it ever was for the children of Israel.

The Saviour gives special warning lest we become overcharged with the cares of this life, and that day come upon us unawares. He never gives a warning unless there is danger. The more frequently we can meet to seek and serve God, and the larger the convocations we have, the more spiritual we shall become, and the better prepared to meet the Lord in peace. If we all could realize the importance of meetings and of bringing offerings to God at these gatherings, and giving ourselves wholly to the service of God, a different state of things would exist, and many more would be present; and God would not only care for us at the meeting, and for our substance at home, but we should see of his salvation in many more embracing the truth.

We hope to see more of a breaking away from worldly influence than there has been in the past. We have ten full days at San Jose to worship God, the same number that the disciples had at Jerusalem when they received the outpouring of the Holy Spirit.

S. N. HASKELL.

COL. INGERSOLL has his "disciples," as every other prominent teacher of error has. But he will not be likely to get much comfort from their lives and examples. If he had been present at the execution of Gove Johnston, the notorious train robber and murderer in Arkansas, the other week, and had heard the miserable man's confession, it might have opened a question or two in his mind. This is what the condemned criminal is reported to have said: "I have been a fast disciple of Bob Ingersoll. His doctrines have failed as a rule of life, and they will not at all serve as a basis of hope in death. Ingersoll's doctrines have brought me here." Yet it is doubtful if a man as irreverent and reckless as Ingersoll would profit by the lesson if he had heard it. But a theory which so blunts the sensibilities of man stands self-condemned before all considerate and moral people.—*Selected.*

The Missionary.

A Visit to the Caves That Sheltered the Waldenses.

For many years I had been desirous of visiting, not only this people, but some of the caves which had sheltered them during the time of persecution. In the summer of 1882, in company with Bro. J. W. Gardner, I found myself in the valleys where this people dwelt. There are a few of our brethren and sisters living there. Sister Revel who is the oldest native member of the Seventh-day Adventist denomination in Europe, resides in the vicinity of Torre Pellice.

A Bro. Jamet also lives there. He had previously acted as guide to travelers to places of interest upon the mountains. Accordingly, Aug. 13, 3 A. M. was the time appointed to start for the mountains. It was thought advisable to start thus early that we might wind our way over some of the difficult part of the route in the cooler portion of the day. We drank of the springs from which the Waldenses had often drunk. We found the shepherds that were taking their flocks of goats and sheep to spots of green pasture on the mountain side. Every thing we saw was of the deepest interest to us. The ruins of buildings and old churches we examined with the greatest pleasure. Our imaginations were vivid; and while sadness filled our hearts as we called up the persecutions of these people in former years, it was mingled with joy at the thought that the gospel had triumphed, and we were permitted to stand upon the spot where so many faithful men and women had lived and died in defense of the truth. Every rock had its story; and the rocks which we beheld were the scenes of martyrdoms.

As we passed up the mountains we saw in the niches of the same relics of old churches, the stones of the walls still standing. There were the rocks against which young children were dashed by the cruel persecutors; and the cliffs of rocks where men and women were stripped naked and rolled up as balls and precipitated down the mountains. There were the decayed stumps of trees, and the sharp angles of rocks where they were caught and hung transfixed, enduring for days the agony of a living death. Our guide pointed out the mountain-side where small companies were hunted like beasts, for months, guilty of no crime but that of worshipping God according to the Bible.

Time would fail to tell even a tenth of what has transpired in some of these passes and caves, which now exist as they did in the time of persecution. We finally reached a cave where 400 men, women, and children were hid at one time. Our attention was called to the spot and the very rock where one man was caught by the papists and roasted alive. We obtained the particulars of this from one of his descendants. The pass to this spot was most difficult. It was on the side of a mountain where hundreds of feet below and a long way above there was nothing but perpendicular rocks so that no animal, save those that have wings, to say nothing of man, could enter. But there was one secret passage, and to enter this we were obliged to remove our coats, and pass under a rock on our hands and knees. Having gone this far it was necessary to remove our shoes and stockings that our feet might cleave to the bulges of the rocks as we entered downward into the cave.

Passing over some fifteen feet on a rock that was sharp on the upper edge, we were then obliged to descend fifteen feet before reaching a place where we could stand. The safety, if the word safety can be used, of the descent, consisted of the strength of the fingers to hold to a perpendicular rock while the feet would be against bulges of the same, thus working our way down. Then fifteen feet more in about the same manner and we reach the bottom of the cave. The women and children were let into this cave from above, or drawn up from beneath, by ropes. Their persecutors were never known to enter this cave, and only the strongest men would attempt it. They knew where it was but dared not venture in. Bro. Jemet who was with us, entered the cave in advance, Bro. Gardner followed, and I commenced the descent but soon found my fingers were not of sufficient strength to cling to the rocks, so I returned. This clearly illustrates what dangers these persecuted people would undergo, rather than yield their faith

and their lives to their persecutors. It is nearly as difficult to ascend as to descend.

We also entered another cave some distance from this. It is about eight feet down into a seam in a rock, which appeared to be a rent caused by some terrible convulsion of nature. It might have been at the time of the crucifixion of Christ when the rocks were rent and the graves were opened. Whatever may have been the cause, or at whatever time it may have taken place it was an asylum for the poor and oppressed people of God. We could enter but a short distance, as search had been made for gold, and not far from the entrance it was filled with dirt; but our guide said that formerly it was half an hour's walk right into the mountain, rock above, beneath, and on every side. This was not a permanent retreat, but it was often frequented by many of the Waldenses in the times of persecution. These caves and these rocks will tell their story in the day of Judgment. God heard the cries of that people, which ascended from these caves and dens of the earth, during the terrible persecution.

At the foot of these mountains was an inquisition where many a Christian was tried, condemned, and yielded their lives because they would not renounce the faith of their fathers. Many places of interest, in connection with this building, were pointed out to us. Here we found two skeletons which had been recently found in the cellar. They were buried head downward. Those who claimed that they could tell from the bones, said that they were youth. The Judgment alone will reveal all the secrets of that terrible system which compels men to believe contrary to their judgment and their Bible.

S. N. HASKELL.

Report of Labor.

THE cause of God is moving steadily forward in this vicinity. About twenty, nearly all adults, are keeping the Sabbath as the result of our tent-meetings, and several others are deeply interested. Though the meetings have held for ten weeks, the interest is still good. We now hold meetings only from Friday evening to Sunday evening, each week. Last Sabbath we held our first social meeting. It was indeed a most precious season. The Spirit of God was present, subduing hearts and melting them to tenderness. This season will long be remembered by these brethren and sisters, several of whom, though strong men in the middle of life, had never before made a public profession of Christ.

Yesterday (Sunday) four were buried with Christ in baptism, and again we had special evidences of God's blessing. Others are preparing for baptism. We now no longer walk by faith in regard to the work of God in Humboldt County, for we have seen that God has a people here who are anxious to obey his will as fast as it is made manifest. We have an interesting Sabbath-school, with two large classes of little ones, beside the Bible-class. Our donations since commencing tent work have been forty-five dollars.

We hope, brethren and sisters, that you will continue to aid the work in this county by your prayers and your missionary efforts.

Ferndale, Cal., Aug. 13. G. D. BALLOU,
N. C. McCLURE.

Help Wanted.

THE cause needs help now; it needs brain and muscle; it needs the sanctified heart and the consecrated purse. Some when in poverty are generous of their little, but become penurious as they acquire property. They will invest their means in uncertain speculations; they will manifest great wisdom in accumulating filthy lucre. And one reason why they have so little faith in God and his closing work is because they do not keep giving, as God prospers them. Under the Jewish system the Lord required the first-fruits,—the first-fruits of the corn, the wine, the oil, and the wool were to be consecrated as an offering to him. The gleanings and the corners of the fields were reserved for the poor; for our gracious Heavenly Father has not forgotten their wants. At the feast it was commanded that the poor, the widows, the orphans, and the strangers should be invited. At the close of every year all were required to make solemn oath whether or not they had done according to the command of God. This arrangement was made by the Lord, to impress upon the people that in every matter he

must be first. They were to bear in mind that their gracious Master was the true proprietor of their fields, their flocks, and their herds. See Ps. 50: 10-12; Haggai 2: 8. All is the Lord's; we are simply acting as stewards of his goods.

The liberality displayed by the Jews in the construction of the tabernacle and the erection of the temple, illustrates a spirit of benevolence which might be imitated by those even who profess to be looking for the soon coming of the Saviour. Freed from their long bondage in Egypt, they became wanderers in the wilderness; yet scarcely were they delivered from the armies of the Egyptians, who pursued them in their hasty journey, when the word of the Lord came to Moses, saying, "Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly, with his heart, ye shall take my offering." The people had small possessions, and no flattering prospects of adding to them, but an object was before them, to build a tabernacle for God. They withheld nothing; all gave with a willing hand, not a tenth of their increase, but a large portion of the principal of their capital stock. They devoted it gladly and heartily to the Lord; by doing so they not only pleased God, but gave back to the lender his own.

There are at the present moment high and holy enterprises which require means in order to successfully carry them forward. And those who invest in these enterprises experience a more elevated and permanent enjoyment than if their means were expended for personal gratification, or selfishly hoarded for greed of gain. All investments in the cause of God are profitable and safe. The money is placed in bags that have no holes; it is secure.

Can Christians living near the close of time, and boasting of a broader light than the Hebrews had, be satisfied with their offerings when not half so large as were those of the Jews? Their liberality was to benefit their own nation. The work in these last days is not a local work; it extends to the uttermost parts of the world. The message of truth is to go to all nations, tongues, and peoples; its publications, printed in many different languages, are to be scattered abroad like the leaves of autumn, until the whole earth shall be lighted with its glory.

The spirit of liberality is the spirit of Heaven. The spirit of selfishness and covetousness is the spirit of Satan. Christ's self-sacrificing love was revealed upon the cross. He gave all he had, and then gave himself, that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle illustrated there is to give, give. This, carried out after the principles laid down in God's word, will manifest itself in good works and a saving faith. The principle of the worldling is to get, and to keep what he gets. "By their fruits ye shall know them;" and those who work upon this principle, and follow it up, thinking that gain is godliness, will make a sad mistake. The fruit of such labor is misery and death.

Our talents, our means, our knowledge, are not merely for our own benefit; these blessings are to be used for the salvation of souls, to elevate man from his life of sin, and to bring him, through Christ, to the infinite God. "Ye are not your own; ye are bought with a price,"—one of infinite value, the precious blood of Christ. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What an incomparable love is this—a theme for the most profound meditation! Men who are captivated by Satan, and are crazy for gain, disappointed and unhappy in their pursuit of the world, need the knowledge of this truth to quiet the restless hungering and thirsting of their souls.

Oh, for a thousand experienced missionaries to enter the fields white for the harvest! Oh, for those, who will work, and watch, and pray, to lift weary souls to the bosom of a compassionate Redeemer! Oh, for hearts free from selfishness, that all our energies might be devoted to the work of Christ! We have the greatest work ever committed to the care of men, yet there are scores who profess to believe these sacred truths, who are paralyzed by the sophistry of Satan, and are doing nothing for God, for others, or for themselves, but who rather hinder the work. When will they act like those who wait for their Lord?

M. Wood.

PROVE all things. Hold fast that which is good.

Temperance.

Personal Liberty.

THE cry of the liquor faction is that all attempts of the people to prohibit their unholy traffic are attacks on personal liberty. But who is it that is making so much ado about "personal liberty?" Is it the poor inebriate, who feels a hell within him, destroying body, intellect, and soul; robbing him of happiness in this world, and of all hopes of peace in the next? Is he afraid his personal liberty is about to be curtailed? Is it the wife, who sees him whom she has promised to "love and cherish" going to poverty, ruin, and degradation? Is it the child, who sees his parent, besotted and bestial, robbing him of his birth-right of morals, patrimony, an education, a place in society, a good name? Is it the citizen, who pays double or treble the amount of taxes he otherwise would pay, because of the prevalence of this so-called "personal liberty" of men to debauch and make criminals of themselves? Is it society, which has to care for the inebriate, build alms-houses, insane and lunatic asylums, hospitals and the various eleemosynary institutions to care for those who are directly or indirectly the victims of intemperance? Is it Christianity, with its high purpose of saving men, soul and body, and with its noble humanity, which pronounces a curse upon the traffic in these words, "Cursed be he who putteth the bottle to his neighbor's lips"? Oh, no; none of these raise the cry of tyranny. This charge comes from the maker and vender of the accursed stuff. It is an old cry, "Let us alone." It is the demand of every outlaw, and pirate and buccaneer everywhere. It was the cry of the legion of devils which possessed the maniac among the tombs of Gadara, "Let us alone; what have we to do with thee, Jesus of Nazareth?" They plead for "personal liberty" to destroy the man, but the mighty prohibitionist, the Son of man, uttered his fiat, "Come out of him." No wonder those who "kept the swine" fled, and no less wonder the "owners" and their friends, the local politicians and policy men, hangers-on, and timid time-servers, "besought him to depart out of their coasts."

New York has a law prohibiting the sale of skim milk, and another prohibiting self-murder. Are not these direct attacks on personal liberty? And are they not "sumptuary laws"? Has not a man a right to buy and drink skim milk; and why does not some man intent on self-destruction carry the case to the supreme court and demand that a law that so arbitrarily invades his personal and individual domain be declared unconstitutional; or at least why does he not take a "calm view" and ask for license?

Strip this whole matter of "personal liberty" and "no laws purely sumptuary" of its verbiage and sophistry and cant, let the people see that the thing aimed at is not the destruction of personal liberty, but a wider, healthier, and more abiding personal liberty—the liberty to do right—and you take away the glamour that enshrines the monster evil of the age. Liberty is freedom to do right. Let that be our motto. There is no other definition. Anything else combats the laws of God and the holiest instincts of man. Let us, like Rinaldo in the enchanted wood before Jerusalem, hew at the trunk of this "personal liberty" error, forgetful of the fair forms that with disheveled hair and streaming eyes would beguile us to stay our hands, and unmindful of the crashing thunders, the barbed lightnings, the flying shafts, and the demon wings about us, until the enchanted myrtle falls, the demons flee and the sky clears.

These champions of personal liberty, it must not be overlooked, demand permission to destroy our Sabbaths, tear down our churches, invade the sanctuary of home, disrupt family ties, uproot law and order, and set loose a tempest of anarchy and ruin that may ride upon the top wave of destruction as the demons of the storm, and gather wealth from the human wrecks which they have lured to destruction. I am not writing rhapsody. Every word I have chosen is deeply bosomed in fact, and has an awful weight of truth attached. It is personal liberty for which we contend; but that which builds up men, establishes society and creates good and holy influences. It is "for God and home and native land." Let the

workers in this grand movement for prohibition not stop with the idea of saving men from the drunkard's curse on earth and his future hell; let them observe that the demands of the liquor traffic are steadily increasing to the destruction of all that men hold dear and honorable and sacred. The occupants of pulpits should take this matter more to heart, and see that the church is brought up to the line of sternest duty in this war.—*F. G. M'Cauley, in the Lever.*

A Whole Family Poisoned.

MATCHES didn't fall in the coffee-pot, nor a spider in the tea-kettle, neither did they eat poisonous herbs for greens. The fact is, the mother ought to have known better; but she didn't, and her friends were not their sister's keepers. It happened that the newly-wedded couple occupied a 10x14 unventilated sleeping room, consequently each one breathed the air of that room every ten minutes or so, breathed it over and over again twelve times every hour, one hundred times every night. After a time into this bad air came an heir, comely and good, which barely maintained its gravity, being inflated with escaped gases from the bodies on either side. The advent of heir No. 2 was soon recorded, and the inflation process was repeated. No. 1 was transferred to a cot within the mother's reach. In due time No. 3 was welcomed, and five human beings breathed the poisonous air of the 12x14 room, for air once breathed is poisonous.

It followed that the poor innocents had colds, croups, and pneumonias, and as the sickness increased the more closely the doors were guarded, and the higher the temperature was raised. A consultation of doctors was called, and although the children survived the rhubarb and quinine, hot packs, and homeopathic pellets, they have not, nor ever will recover from the air poisoning.

But the mother pondered on the problem and finally solved it. A windmill in the center of that 10x14 room to-day would be in danger of collapsing, for the north, south, east, and west winds wash the room and its belongings. Up stairs in separate rooms three snowy cots, bathed in the same pure fluid, laugh and point their fingers at the doctors.

Prof. Norton in his late lecture said, but the gentlemen on Main Street did not hear him, that wherever there was an offensive odor there was contagion. This woman, who has learned a little at so great a cost, may possibly inspect the pipes and troughs about the premises and apply deodorizers and disinfectants.—*Missionary, in Woodland Democrat.*

Dive Practice.

A POOR man has just escaped from a six months' job as bar-keeper in a city dive and has gladly accepted a very low-priced employment elsewhere. He says he was horrified at the shocking robberies committed at the dive. Men would become intoxicated and, surrounded by the painted women of the dive, would treat them at the bar, throw down a \$10 gold piece and in place of getting back \$9 and more in change, the bar-keeper's duty was to put two or three dimes in his pocket, clap him on the shoulder and call him a good fellow. Another game was when a visitor who had \$100 or \$50, and showed his money, became tipsy, a kind friend belonging to the concern, perhaps the bar-keeper, would take him tenderly one side, saying, "My dear fellow, you are careless, you will lose that money or be robbed to-night sure; let me take care of your money till you come for it tomorrow when you are all right." Greeny hands over his money without counting, reserving a little small change. If he does happen to remember having surrendered his money, he comes for it, and when he is calmly told the sum was only \$5.25 in place of \$25, \$50, \$100 or more, he has no means of recovering more, and either don't remember or knows it is of no use to complain.—*S. F. Rescue.*

A NEW horror has been added to the cigarette in California. "Leprosy," says a San Francisco physician "is revealing itself about the lips and tongues of boys who smoke cigarettes made by Chinese. The disease, though fatal, is slow in giving tokens of its first approaches." No less than one hundred and seven cases of infection by cigarette smoking had come under the physicians' notice.—*Mendocino Beacon.*

The Home Circle.

I F.

If our path were strewn with roses
That concealed no stinging thorn,
If the hour when one joy closes
Saw another newly born,
If our dreams were full of beauty,
And our waking hours of peace,
Would we feel for those whose duty
Never gives their hearts release?

If our dwelling were a palace
Where we knew no pang or pain,
Where the red wine in life's chalice
Bore no bitterness, no bane,
Would our sympathies awaken,
Would our generous hands be spread
For the outcast, the forsaken,
Who have neither home nor bread?

If we knew no lack, no losses,
Disappointment, toil, or care,
Would we succor him whose crosses
Are too wearisome to bear?
If we slept on silken couches
Pranked with costly gems and gold,
Would we pity him who crouches
By the wayside in the cold?

If the world were juster, truer,
In its censure and its praise;
If our doubts and cares were fewer—
Fewer weary nights and days—
If there were no graves behind us,
Where the loved and lost ones sleep,
No sweet memories to bind us,
Would we weep with those who weep?

If our hopes were never blasted,
If our love grew never cold,
If our strength and beauty lasted
Till a hundred years were told,
Would our hearts be humbly given
To the Giver of such bliss?
Would we ever think of Heaven
As a better place than this?

—The New Age.

That Heathen Chineese.

MY DEAR NELLIE: "Alice Raymond, the new girl, is as nice as she can be, and so free from vanity of any kind that I tell her she really does not think enough of herself."

I quote this from your last letter; and now, to show you I am a prophet, I shall quote from one written, say a month hence:—

"Alice Raymond is the most tiresome girl in the world! Always angling for compliments, and vexed if she doesn't get them."

You have read, I have no doubt, that it is considered the correct thing in China to continually disparage one's self and one's surroundings. The *elite* of that country always speak of their mansions as "miserable hovels," their wives as "the wretched creatures in the inner apartments," etc.; but we outside barbarians soon become excessively tired of this "pride that apes humility," and that is the reason why my school-mates and I lost all patience with Hattie Morant, and some of us, when particularly annoyed with her counterfeit humility, dubbed her "that heathen Chineese."

"Why do you call her so?" asked a new girl of Mollie Archer, on hearing this epithet applied to her for the first time. "Her feet are not so wonderfully small."

"No, her feet are not Chinese, but her manners are," returned Mollie. "She is always running herself down, and there is only one way to stop her."

"What way is that?" asked the new girl.

"By agreeing with her," was the reply.

This seemed like a very harsh censure, but to be convinced of the truth of the assertion one had only to bring Hattie Morant and Nannie Burt together. Poor Nannie, who always imagined that her companions meant what they said, and who herself had a perfect gift for saying, in the most innocent way in the world, the very thing she ought not to say, never comforted persons in their humility, whether that humility were genuine or feigned. For instance:—

"I wish, Nannie," said Hattie Morant one day, "that I had your brilliant color instead of my pasty complexion."

"You are dreadfully sallow, that's a fact," returned Nannie. "But then I suppose you are not so sickly as you look."

Hattie, who had possibly expected to receive some such soothing reply as "Don't envy me my red face—lilies are prettier than peonies," was somewhat taken aback by this rejoinder, and soon afterwards rather pointedly remarked, "My face

may be pale, but, thank heaven, it isn't always covered with pimples."

Nannie, although she had two tiny pimples on her chin, was quite unconscious of this retort, and good naturedly observed:—

"I had a room-mate last year that looked like a ghost. She was almost as pale as you are, and the doctor gave her some preparation of arsenic, which did her ever so much good. If you would take something of the kind I am sure you wouldn't look so cadaverous as you do now."

"That Nannie Burt is the greatest idiot I ever saw in my life," exclaimed Miss Morant as soon as Nannie had left the room; "and quite as ill-bred as she is idiotic," added she, further exasperated by the smiles of those around her.

"So you didn't find her remarks agreeable, although she agreed with what you yourself said about your pasty complexion," observed Mollie Archer. "It is dreadfully difficult to please some people."

On another occasion Hattie remarked in Nannie's hearing:—

"I may as well give up music; I haven't ear enough for it."

As she played rather well, she probably expected a shower of complimentary protestations from her companions; but if such were the case she was disappointed. The other girls kept quiet, and let Nannie take the floor.

"Oh, I should persevere if I were you," remarked that young lady encouragingly. "You can make up for your want of ear by paying more attention to your notes."

"I have as good an ear for music as any girl in this school," exclaimed Hattie, provoked, for once, into frankness.

"Well, then," asked Nannie in amazement, "why did you give us to understand that you hadn't?"

"Because she hoped to hook a real big compliment," replied Mollie Archer, for Hattie, instead of answering, flounced out of the room.

"I don't believe I have mind enough for mathematics," said Hattie, as she was coming out of Mrs. Southgate's class-room the next day. She made this remark to some of her class-mates who had been inclined to praise her for her quickness at figures, but now, instead of paying her any additional compliment, they kept quiet, for they saw that Nannie Burt was standing by, and they waited, with expectant smiles, to hear what she had to say on the subject.

"Poor child," observed Nannie kindly, "if you would bring your arithmetic to me some time, perhaps I could help you out of your difficulties. I always get a good mark on arithmetic."

"Thank you very much indeed, Miss Burt," returned Hattie scornfully, "but it would be something new under the sun for a girl in the first class in arithmetic to go for help to one in the second class."

"In the first class," exclaimed Nannie, "I thought from the way you talked that you were with the little girls in the third class."

"It doesn't matter in the least to me what you thought," said Hattie as she walked away with her chin in the air.

"Hattie Morant reminds me of one of papa's patients," observed Mollie Archer. "She was an old woman who lived among the sand-hills, in a little one-room log cabin that she prided herself on keeping in apple-pie order. She was taken sick one day and sent for papa, who lost no time in going to see her. 'Come in, doctor,' said she, when she caught sight of him at the door; 'come in, if you can get in for the dirt.'"

"I don't know that I can madam," replied he, "but I'll try."

"So he went on taking long strides and tip-toeing, at the same time assuming such a disgusted expression of countenance that the old woman flew into a rage and ordered him to 'get out,' saying she could cure herself with yarb teas, and she 'never did believe he was no great shakes of a doctor, no way.' I remember mamma's saying afterwards, when they were speaking of this case, that it was quite as ill-bred to dispraise as to praise one's self; and I am sure, according to my experience, it is ever so much more tiresome to those who have to listen, because when people praise themselves you can give them credit for telling what they believe to be true, while, in the other case, one cannot help having one's doubts."

—Clara Marshall, in *Christian at Work*.

A QUIET conscience causes a quiet sleep.

As Others See Us.

THE Frenchman says that our impoliteness is next to heathenish. Go out into one of the suburban districts of Paris, and every little hatless gamin by the roadside will make you as courtly a bow as a dancing-master, and every bare-legged girl will dip her skirts to you with a respectful, "*Bon jour, monsieur*," whereas, if you should go out over the Long Island sand-hills beyond Brooklyn, or along Boston's famous Brighton highway, ten to one the first urchin you meet would stand in your path, with his hands in his pockets, and cry, "Say, mister, where you goin'? Gimme a cent, will you?" And then a bevy of girls would giggle at you, and make slangy comments on your personal appearance.

The German says that our family life is not gentle and polite and loving, like family life in the fatherland. We have not kindness enough at home. We are too selfish, too much absorbed in our own individual interests. We have separate rooms at home. There is no great warm, comfortable family apartment, where all meet of an evening and talk and read together, and play quiet games. A sort of boarding-house coldness prevails, even between parents and children, brother and sister. The manners of the German are heart manners. He is not, as a representative national type, outwardly polished and graceful, and so he does not criticise our mere external behavior as the Englishman and the Frenchman do. But he does criticise, and justly too, the home manners of our people. He is astonished when he sees how much more affable we are to strangers than to the members of our own family circle.—*Interior*.

Intelligence of the Crow.

JAPAN is the birds' paradise, as fire-arms cannot be carried except by special permit. Though their punishment of criminals is sometimes extremely cruel, to shoot birds for sport or for scientific purposes would never enter the heads of this kind-hearted people. I noticed, says a writer in the *Science*, in many parts of the country, that the crow felt a sense of security, meeting man boldly, conscious that he is a benefactor—and acknowledged as such—by killing injurious grubs, even though he collect a few grains of corn in the operation. He scorns to fly at your approach, and fears not a stick pointed at him, which he never takes for a gun. He is as familiar in Japan as he is shy in America and Europe. Another instance of this birds' intelligence came under my observation as I was walking among the crumbling arches of Caracalla's baths in Rome, in April, 1882. When near the walls, a stone nearly as large as my fist fell at my feet. Fearing a recurrence of what I supposed was an accident of perishing masonry, our party went farther toward the center of the area. A second and third fell near us; and, looking up, I saw some crows circling above our heads, one of which dropped a fourth from his claws. It seems that we had been strolling too near their nests in the walls; and they took this method to drive us away—a very effectual one, as a stone of that size, falling from the height of sixty feet, was an exceedingly dangerous missile, and perhaps only prevented from being fatal by the failure of the bird to make allowance for the impetus given by its own motion. The aim was accurate, and the discharge right over head; but, as both we and the bird were moving, it fortunately missed its mark.—*Selected*.

THE following figures are astounding! Read carefully and then ask yourself to which sum you contribute most: "We spend annually for saving 700,000,000 blood-bought heathen souls, the sum of not more than \$2,500,000, while the total contributions of all the churches in America for all causes do not exceed \$77,000,000. For intoxicating drinks on the other hand, we spend \$900,000,000 every year. For tobacco, \$80,000,000! For ladies' foreign dress goods, about \$125,000,000! New York City alone spends for theater going and other amusements three times as much as our whole country gives for foreign missions. The kid gloves it imports alone cost ten times as much. The ladies of America actually spend more for artificial flowers every year than do all the churches for the spread of the gospel! How does this seem to the conscience? For Christ, \$77,000,000." For vanity, liquor and tobacco, \$1,105,000,000.—*Moravian*.

News and Notes.

A five-pound gold nugget was brought in from the gold fields near Guaymas, Aug. 12. Another weighed two and three-fourths pounds.

It now appears that Cetewayo, the Zulu King, was not killed, as reported, but that he is alive and exceedingly active in warlike matters.

The wife of Senator Allison, of Iowa, drowned herself in the Mississippi at Dubuque, on the night of Aug. 12. She suffered from nervous and mental diseases.

A strike at the Bethlehem Iron Works, in Pennsylvania, has ended by the strikers applying for work. The most worthy were offered work, but not all who went out.

Russia is not quiet. A dispatch to the London Times from St. Petersburg says, referring to the situation of affairs in that country, that arrests of students occur daily.

The city of Galveston, Texas, is suffering a "water famine." The cisterns are drained, the gardens dried up, and the effects of the drought are plainly seen in the poverty of the vegetable market.

While thirteen men were being hauled to the surface at a mine near the town of Redruth, Cornwall, Aug. 15, the rope attached to the car broke, and twelve of the men were precipitated to the bottom of the shaft and instantly killed.

The prohibition of the importation of Egyptian cotton into Switzerland has called forth many protests from various quarters. If the authorities persist in enforcing the prohibition, 30,000 persons employed in manufactures where this cotton is used must be thrown out of work.

Alarming signs of another earthquake on the island of Ischia. The springs are drying up and smoke is issuing from fissures in the ground. The Minister of Public Work has issued an order for the immediate erection of huts for the accommodation of the people in case they are compelled to vacate their houses.

The Court of Criminal Correction in St. Louis holds that the State must prove that street cars are not necessary, in order to convict the officers or any of those who are on trial for violating the law by running cars on Sunday. All the cases instituted against street railroad companies under the Sunday law will, therefore, be dismissed.

Judge Jeremiah Black died at his home near York, Pa., at 2 o'clock the morning of Aug. 19. Judge Black was 73 years of age. He has been prominent as a politician and jurist for many years. He held high positions, having been Chief Justice of the Supreme Court of Pennsylvania, and Attorney General in President Buchanan's Cabinet.

The plea in defense of the late Oakland City Clerk, who embezzled the city funds with which to gamble in stocks, was that he was insane on stock buying! Now let every burglar insist that he was insane on house-breaking, and then—abolish our courts. They are becoming unnecessary expenses. P. S. He was found guilty. Courts may be retained.

The great event of the year in San Francisco is the Triennial Conclave of the Knights Templar. The number in attendance is very large, and the display imposing and grand. In fact, if display were the object of life, we might well pronounce this assembling an "eminent" success. The corner-stone of the Garfield monument in Golden Gate Park will be laid the 24th inst.

A dispatch from Suez, Aug. 17, says: "Two thousand Bedouins attacked the sanitarium at Sinkat and were repulsed with the loss of sixty killed. The soldiers defending the place lost seven men, the civilians five. Sinkat is fifty miles from Suakin, a town in Nubia, on an island in the Red Sea. The attack was incited by the False Prophet. It is reported Suakin is also threatened with an attack."

A terrible railroad disaster occurred at Winchester, Ky., eighteen miles from Lexington, Aug. 17, at a crossing. A freight train on Kentucky Central stood across the track of the Chesapeake and Ohio. A train of the latter ran into the freight train, demolishing a car containing four hundred kegs of blasting powder. The powder exploded. The depot building, eating station, the Chesapeake and Ohio engine, and three cars were almost completely wrecked, and several persons were killed.

A mob of 500 men attacked the Jewish quarter in Prague, the night of Aug. 15. The rioters were dispersed before doing much harm. The prevalence of riots has caused much alarm among the authorities of Austria. The police and military officers have been ordered to crush with the utmost energy every outbreak, however small. Forty of the populace and six police were wounded in the riot at Agram, Aug. 14. The mob subsequently forced open the jail and released the rioters.

A dispatch from Chattanooga, Tenn., Aug. 17, says: "A cyclone swept through the city yesterday afternoon. Three railroad depots were unroofed. A large number of other buildings were unroofed and several blown down. Several casualties are reported. There was a heavy hail-storm at the time, and many horses ran away. One was killed and many injured. Only one telegraph wire outside the town remains intact. The telegraph business in the entire South is delayed here, and business is seriously injured."

The strike of the telegraph operators in the United States is ended in a disastrous failure. Aug. 17 the President of the "Brotherhood" issued an order announcing the failure, and a permit to all who could to return to work. But so many positions have been permanently filled that a large number will be obliged to seek other employment. The following is announced as the result to those who are received by the Western Union: "Each person, as a preliminary of employment, signs a paper agreeing to abandon the present Brotherhood of Telegraphers, and not again become a member of any brotherhood while in the employ of the Western Union Company." It is a hazardous proceeding for so many laborers to place themselves at the mercy of a few ruling men who can throw them out of their situations at any time by a word. This is the severest blow that Labor Unions have received for many years.

Appointments.

California Camp-Meeting.

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

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

CAMP-MEETING COMMITTEE.

California Conference.

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

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

California Conference Committee.

California Tract and Missionary Society.

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

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

S. N. HASKELL, President.

California Sabbath-School Association.

The sixth annual Convention of the California S. S. Association will be held in connection with the camp-meeting at San Jose, Sept. 6-18. We hope to see every school in the State well represented. At the camp-meeting Sabbath-school, the senior classes will recite the current lessons in the Instructor. Special lessons will be prepared for the junior classes. The secretaries will please bring their school records. Let all come prepared to inquire into the best methods of making the Sabbath-school work effective to the salvation of souls.

G. D. BALLOU, President.

Nebraska Camp-Meeting.

It is now decided to hold our camp-meeting five days longer than heretofore announced: Sept. 19 to Oct. 1.

There will be preaching three times each day, in the English, German, and Scandinavian languages.

Four large pavilions will be pitched and comfortably seated for the preaching services. There will also be over one hundred smaller tents on the ground, some of which will be for sale and to rent; so that every one can be provided with a comfortable home while in attendance. No pains will be spared to make the grounds pleasant, and the meetings profitable.

A well-supplied provision-stand will be on the ground for the accommodation of the attending public.

A large book-stand will also be provided to supply the increasing demand for our publications.

The names of the speakers will be announced in the future; we expect able speakers from New England, Iowa, Dakota, Minnesota, and California.

Any one expecting to travel over the U. P. Railroad to and from the meeting, should apply at once to Eld. A. J. Cudney, Fremont, Neb., giving name, and stating the station at which you wish to purchase ticket, and you will receive a certificate which will entitle you to a round-trip ticket on presentation to the local agent, for one and one-fourth fares. This certificate will be required at all stations on this line, and will be good as early as Monday, Sept. 17; and the tickets will be good until the second day after the close of the meeting. Persons living on this road north of Columbus should buy their tickets only to that point, and thence over the B. and M. Railroad to Crete, for three-fourths of one fare for the round trip.

Those living on the U. P. Railroad north of Hastings will buy tickets to that point at the same rates as those given above to Columbus, and from there will buy round-trip tickets over the B. and M. Railroad; but we cannot now give the rate of fare from that point to Crete and return, but will make it known in the future.

Those living north of Omaha on the line of the C., St. P., M. and O. Railroad will pay full fare from their homes to Omaha, and there will buy round-trip tickets to Crete and return, for three-fourths of one fare, over the B. and M. Railroad; and at the meeting you will be provided with a certificate that will entitle you to return from Omaha home for one-fourth single fare.

Our brethren in eastern Iowa and northern Kansas will be heartily welcomed to this meeting. Come, and with us seek the blessing of God. And let none of our brethren in this Conference think for a moment of losing the benefit of this annual gathering, which, we confidently expect will be much the largest ever held in this State. Lay your plans to be on the ground the first day, and let nothing interfere, and stay till the close.

NEB. CONF. COM.

HELPS TO BIBLE STUDY.

Table listing various Bibles and study aids with prices, such as 'Clarke's Commentary, half leather, 6 vols...' and 'Barnes' Notes, cloth, 14 vols...'.

REVISED NEW TESTAMENTS.

Table listing different editions of the New Testament, such as 'NONPAREIL, 32mo.', 'BREVIER, 16mo.', and 'LONG PRIMER, 8vo.'.

STORY OF THE BIBLE.

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ADAPTED TO THE YOUNG, BUT INTERESTING TO THE OLD.

In this book the stories of the Bible are re-written in simple language, and at the same time are connected together by a plain OUTLINE OF SCRIPTURE HISTORY,

extending throughout the Bible. As far as possible, the language of the Bible is used, and great care has been taken

NOT TO IMPART ANY DENOMINATIONAL BIAS;

and in this the author has done well. This book will do much to foster in the young a taste for the study of the word of God. 700 pp., 274 illustrations. Price \$1.00.

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A MINE OF INFORMATION.

HISTORY OF THE SABBATH AND FIRST DAY OF THE WEEK.

By Eld. J. N. ANDREWS.

The Bible record of the Sabbath; the secular history concerning it; the successive steps by which the change to the first day was made, and the work of restoration, are given in detail.

EVERY TEXT OF SCRIPTURE concerning the Sabbath is commented on at length; and the COMPLETE TESTIMONY OF THE FATHERS in regard to the Sabbath and first day is given. The comparative merits of the seventh and the first-day Sabbaths are fully shown. A copious Index enables the reader to find any text, or the statement of any historian.

Should be read by everybody. 528 pp. Price, \$1.25.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 23, 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.

MASSACHUSETTS, Worcester,	Aug. 22-28
VERMONT, Montpelier,	Aug. 30 to Sept. 4
MICHIGAN, Hillsdale,	Aug. 22-27
“ Manton,	Aug. 30 to Sept. 4
“ (State Meeting,)	Sept. 25 to Oct. 2
NEBRASKA, Crete,	Sept. 19 to Oct. 1
IOWA, Algona,	Sept. 5-11
MAINE, Waterville,	Sept. 6-11
CALIFORNIA, San Jose,	“ 6-18
NEW YORK, Union Square,	“ 12-18
ILLINOIS, Sheridan,	“ 18-25
KENTUCKY, Glasgow,	“ 19-26
KANSAS, Southeastern,	“ 20-30
“ Eldorado, Butler Co.,	Oct. 11-21
MISSOURI,	Sept. 25 to Oct. 2
TENNESSEE,	“ 27 “ “
INDIANA, (Southern,) Farmersburg,	Sept. 12-18
“ Bunker Hill, Miami Co.,	Oct. 1-10
ALABAMA, Choctaw Co.	“ 4-9

SEE important notices on preceding page—383.

SEE new notice of Nebraska camp-meeting in this paper.

Do NOT overlook the appointments and camp-meeting notices at this time of year.

THE “Sir Knights” have nearly monopolized the railroads of late. We did not get our usual mail containing the *Review* before going to press.

A PAPER was sent to us containing the synopsis of a sermon preached in Stockton, Cal., by Mr. Fleenor, of the Baptist Church, with a request to review it. The first part of the review is in type, but is crowded over by a press of matter which we could not delay.

SAID a brother last Sabbath: “Camp-meeting is right upon us before we thought of it.” Well, it is time you were thinking of it. Let all the churches have their delegates to the Conference elected in season. All reports and all business to come up in any of the meetings should be fully prepared beforehand. Let there be no neglect or delay.

Railroad Fares to San Jose!

SOUTH PACIFIC COAST R. R.—NARROW-GAUGE.

We have received the following rates on this road to our camp-meeting:—

Round-trip tickets from Oakland or San Francisco, \$1.65. Good to San Jose, Sept. 5, 6, 7, and 14; return at any time until Sept. 20.

Baggage, ordinary, 100 pounds, and 100 pounds camp equipment, free of charge.

Trains leave San Francisco 8.30 A. M., 2.30 and 4.30 P. M. Leave Oakland fifteen minutes later, 12th and Webster Streets.

Leaving point in San Francisco, Market Street wharf.

SAN FRANCISCO AND NORTH PACIFIC.

Round-trip tickets from Healdsburg to San Francisco, \$4.00, Santa Rosa to S. F., \$3.00; Petaluma to S. F., \$1.75. Good from Sept. 1 to Sept. 30.

CENTRAL PACIFIC.

From Woodland, per car,	\$250.00;	each fare,	\$5.00
St. Helena, “	215.00;	“	4.30
Lemoore, “	475.00;	“	9.50
Oakland, or			
San Francisco, “	87.50;	“	1.75

Children from five to twelve years, half fare; baggage, 100 lbs. to each ticket.

Less than fifty tickets will not be sold at any one place on the Central Road at these rates.

Woodland will fill a car, five dollars for the round trip being very cheap. Cannot the friends in Napa and St. Helena unite and take a car? They may make it an object to do so.

Tents for Camp-Meeting.

THOSE wishing to purchase new tents can have them made by writing to Pacific Press. A tent from common stripe, awning cloth, 12x16 ft., three-foot walls,

can be made with poles, except pins, delivered upon the camp-ground for thirty dollars. White cloth, same size, cheaper.

Tents will be rented as heretofore. Prices from four to six dollars, according to size and quality. Second-hand tents sold at reduced rates. For tents apply immediately to G. D. Hager or M. C. Israel, Pacific Press, Oakland, Cal.

Helps to Bible Study.

IN gaining a knowledge of the Bible, nothing will take the place of a careful and continual reading of the Bible itself. No study of books, however good they may be, will make up for a lack of knowledge of the exact language of the sacred text. But there are very few, perhaps none, who can get a proper understanding of the Bible without some outside helps. Few persons are so well versed in history, or in the manners and customs of the ancients, as not to fail to see the force of many of the statements made in the Scriptures. And in regard to texts having reference only to doctrine, much light may be gained from a good commentary; for even though the author be wrong in his conclusions, a line of thought may be suggested to us which will enable us to arrive at the correct interpretation.

First among these helps, we would place our own denominational works, such as “History of the Sabbath,” “United States in Prophecy,” “Thoughts on Daniel and the Revelation,” “Constitutional Amendment,” “Man’s Nature and Destiny,” “The Great Controversy,” three volumes, “Sketches from the Life of Paul,” “Spirit of God,” “Thoughts on Christian Baptism,” “Atonement,” and “Nature and Tendency of Modern Spiritualism.” Advertisements of these books will be found in this and succeeding numbers of the SIGNS. They are true “helps,” not designed to take the place of the Bible, but invariably referring to it for authority for every opinion advanced, giving chapter and verse.

Of course every one who proposes to study the Bible will procure a good concordance.

“Smith’s Comprehensive Dictionary of the Bible” is a standard work, and is an absolute necessity to the Bible student. It is to him what Webster’s Dictionary and the “American Cyclopaedia” are to the ordinary student.

Nothing in the line of commentaries is much better for the average student than “Barnes’ Notes,” on the New Testament, and portions of the Old.

“Clarke’s Commentaries,” though old, are good for a critical study of the text. His theological opinions on many points are the very best; but he is too much inclined to spiritualize the text. These, and all commentaries, the student must use simply as helps, and not depend wholly on them.

The “Hand-book of Bible Geography” is a valuable aid in becoming familiar with the countries concerning which the Bible speaks, and in which its scenes were enacted.

And last, though by no means the least, we notice the “Revised New Testament.” It is the work of some of the most eminent scholars of both hemispheres, and, although not perfect, it gives on very many texts a better idea of the original than does King James’ Version. We would by no means recommend that it take the place of the old version, but no one should fail to have a copy for comparison. As a commentary it is excellent.

For prices and styles of all books above mentioned, see our advertisements.

The Way of Life.

THIS picture has been entirely *recast*, and is now engraved and produced in the very highest style of art. Of its merits and design we shall not speak, as the purpose of this notice is to call attention to a pamphlet of 48 pages, just issued at this office, containing a “Key to the Allegorical Engraving entitled the Way of Life from Paradise Lost to Paradise Restored.” The Key is a well-written description or explanation of every part of the picture. The whole affords an interesting and suggestive study. It is not a mere ornament for the wall, but a lesson of instruction, covering the whole field of God’s providential dealings with man from the Garden of Eden to the New Jerusalem.

This pamphlet contains also an article by Mrs. E. G. White, on “The Sufferings of Christ,” being an appro-

priate accompaniment to the picture, in which the cross of the Saviour is the central and prominent object.

The pamphlet itself is printed on very heavy paper, and got up in the best and most artistic style of the “PACIFIC PRESS,” which is a sufficient recommendation to all those acquainted with the work of this printing-house.

The work is sold by subscription.

The Canvassing Work.

DURING the last three months a few young men have been busily at work selling “Thoughts on Daniel and the Revelation.” The three College students, two of whom had no experience in this work, entered what proved to be a hard field, for the people were largely Spanish and Irish Catholics; yet, by six weeks’ earnest work, one hundred and fifteen books were sold, many, we trust, to persons who will read critically and to profit. Much time was spent by these young men in study, and the knowledge of the subject and experience in the work acquired fits them for successful work hereafter.

At the Oregon camp-meeting we engaged two of our brethren to enter the work in that field. Brother Harper, who has had marked success in canvassing, was to work with and instruct them. After two weeks’ labor they report one hundred orders.

Since leaving them Brother Harper has canvassed a city in Oregon, where he took one hundred and fifty orders in thirteen days.

These things show that the time has come for this book to be read, and that it meets with a favorable reception when properly presented. In the work of canvassing as in any other business, experience cannot be valued too highly.

We want to see the agents going out in companies of three or four, with one experienced canvasser in each company. We are glad to know that some who have had extensive experience in past years are preparing to engage in this work.

W. C. WHITE.

\$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

JUST ISSUED.

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