

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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ROCK OF AGES, SAFE IN THEE.

WHILE upon life's heaving ocean, foam-crest billows rise and fall,
Passion's tempests beat around us, lightning shafts our hearts befall;
And before us fiery trials burden o'er life's troubled sea,
Keep us through the trying ordeal, Rock of Ages, safe in Thee.

Weak I am, but thou art able all my sorrow to assuage.
Thou canst cleanse the blotted sin-drops from life's dark and checkered page;
When I err through folly wandering, thy blest precepts may I see,
Leading me in wisdom's pathway, Rock of Ages, safe to Thee.

Of our courage fails, and trembling we despair in mazes dark,
And forget that there is succor for the weak in mercy's ark;
But when, Peter-like, we're sinking in the surges of the sea,
Take us by the hand and lead us, Rock of Ages, safe to Thee.

Earth's decaying; moss-grown tombstones fill the vales and mountains hoar;
Nations rise, but soon they perish, gone like breakers on the shore;
Beauty fades and riches perish, all is fleeting that I see.
Fix me on a *sure foundation*, Rock of Ages, safe on Thee.

Last day perils thicken round us, lust pollutes the worldling's heart,
And the moral air is murky, all of earth is drear and dark;
But beyond earth's deep pollution, realms of purity I see,
May we there find rest forever, Rock of Ages, rest in Thee.
—Unknown.

General Articles.

Luther's Second Answer Before the Diet.

BY MRS. E. G. WHITE.

WHEN Luther was again ushered into the presence of the diet, his countenance bore no trace of fear or embarrassment. Humble and peaceful, yet grandly brave and noble, he stood as God's witness among the great ones of earth.

The imperial officer now demanded his decision concerning the second question,—whether he was prepared to defend his books as a whole, or desired to retract any part of them.

Luther made his answer in a subdued and humble tone, without violence or passion. His demeanor was diffident and respectful, yet he manifested a confidence and joy that surprised the assembly.

After imploring the indulgence of the diet if by reason of his secluded, monastic life he should neglect any of the customary proprieties of courtly address, he observed that his published works were not all of the same character. In some he had treated of faith and good works with such plainness and Christian simplicity that even his enemies were obliged to confess them not only harmless but profitable. To retract these would be to condemn truths which all parties confessed.

The second class of these works were directed against popery, exposing those who by their teaching and example were corrupting all Christendom, both in body and soul. No one, said he, can deny nor conceal that by the laws and doctrines of the popes the consciences of Christians are held in bondage, burdened and tormented, and that the property and wealth of Christendom, es-

pecially of the German nation, are devoured by the incredible rapacity of Rome. Were I to revoke what I have written on this subject, what should I do but strengthen this tyranny, and open a wider door to so many and great impieties?

The third class of his books were written against individuals who undertook the defense of Romish tyranny, and the overthrow of the doctrines which he had inculcated. Concerning these he said, I freely confess that I have been more violent than was becoming. I do not think myself a saint; but even these books I cannot revoke, because in so doing I should sanction the impieties of my opponents, and they would then take occasion to crush God's people with still greater cruelty.

But, he continued, as I am a mere man, and not God, I will defend myself as did Christ, who said, “If I have spoken evil bear witness against me.” By the mercy of God, I implore your imperial majesty, or any one else who can, whoever he may be, to prove to me from the writings of the prophets that I am in error. As soon as I shall be convinced, I will instantly retract all my errors, and will be the first to cast my books into the fire.

What I have just said, I think will clearly show that I have well considered and weighed the dangers to which I am exposing myself; but far from being dismayed by them, I rejoice exceedingly to see the gospel this day as of old a cause of disturbance and disagreement. It is the character and destiny of God's word. Said Christ, “I came not to send peace, but a sword.” God is wonderful and awful in his counsels. Let us have a care lest in our endeavors to arrest discords we be found to fight against the holy word of God, and bring down upon our heads a frightful deluge of inextricable dangers, present disaster, and everlasting desolations. Let us have a care lest the reign of the young and noble prince, the Emperor Charles, on whom, next to God, we build so many hopes, should not only commence, but continue and terminate its course, under the most fatal auspices. I might cite examples drawn from the oracles of God. I might speak of Pharaohs, of kings of Babylon or of Israel, who were never more contributing to their own ruin than when, by measures in appearance most prudent, they thought to establish their authority. God removeth the mountains, and they know not.

In speaking thus, I do not suppose that such noble princes have need of my poor judgment; but I wish to acquit myself of a duty that Germany has a right to expect from her children. And so, commending myself to your august majesty, and your most serene highnesses, I beseech you, in all humility, not to permit the hatred of mine enemies to rain upon me an indignation I have not deserved.

Luther had spoken in German; he was requested to repeat the same words in Latin. The German tongue did not please the emperor, nor was it readily comprehended by the Spanish and Italian courtiers. Though much exhausted by the previous effort, Luther complied with the request, and repeated his speech in Latin with the same clearness and energy as at the first. God in his providence directed in this matter. The minds of many of the princes were so blinded by error and superstition that at the first delivery they did not see the force of Luther's reasoning, but the repetition enabled them to perceive with great clearness the points presented. The Spirit of God set home the truth, and a deep and lasting impression was made. The Reformation had gained a victory which would tell with great power against the papacy.

But those who stubbornly closed their eyes to the light, who were determined not to be convinced of the truth, were enraged at the power of Luther's words. Of this class was the spokesman of the diet. As Luther ceased speaking, this official said angrily, “You have not given any answer to the inquiry put to you. You are not to

question the decision of the councils; you are required to return a clear and distinct answer. Will you, or will you not retract?”

Luther answered firmly, “Since your most serene majesty and your high mightiness require of me a simple, clear, and direct answer, I will give one; and it is this: I cannot submit my faith either to the pope or to the councils; because it is as clear as day that they have often erred and contradicted each other. If, then, I am not convinced by proof from Holy Scripture or by cogent reasons; if I am not satisfied by the very texts that I have cited; and if my judgment is not in this way brought into subjection to God's word, I neither can nor will retract anything, for it cannot be right for a Christian to speak against his conscience.” Then turning his eyes upon the assembly before which he stood, and which held his life in their hands, he said, “Here I stand, I can do no other. May God help me! Amen!”

So stands this righteous man upon the sure foundation, the prophets and apostles, Christ himself being the chief corner-stone. Firm and fearless at his post of duty is the great Reformer. Faithful among the faithless, unheeding the storms of malice and revenge, he stands a mighty cedar of Lebanon among the trees of the forest. While the passions and pollutions of the multitude surge around him like waves of the great deep, he stands, a Heaven-sent beacon, to warn the imperiled mariner of the hidden shoal and the rocky shore.

Luther knows not what may be his fate; but he knows that the cause of truth can never fail, and he is ready to die, if need be, knowing that by death he may serve the truth better than by his life. Light from the throne of God illuminated his countenance. His greatness and purity of character, his peace and joy of heart, were manifest to all, as he testified against the power of error, and witnessed to the superiority of that faith that overcomes the world.

When the Reformer ceased speaking, the whole assembly were for a time motionless with amazement. Several of the princes were charmed with his frankness and nobility of soul. The emperor himself, deeply impressed, exclaimed, “The monk speaks with an intrepid heart and unshaken courage.” The Spaniards and Italians were confounded, and began to ridicule that moral grandeur which their base and unprincipled minds could not comprehend.

The partisans of Rome had been worsted; their cause appeared in a most unfavorable light. They sought to maintain their power, not by appealing to the Scriptures to show Luther the error of his course, but by a resort to threats, Rome's unfailing argument. Said the spokesman of the diet, angrily addressing Luther, “If you do not retract, the emperor and the States of the empire will proceed to consider how to deal with an obstinate heretic.”

Luther's friends, who had with great joy listened to his noble defense, trembled at these words; but the doctor himself said firmly, “May God be my helper! for I can retract nothing.”

Luther then withdrew, while the princes consulted. When he was called in again, their orator thus addressed him, “Martin, you have not spoken with that humility which befits your condition. The distinction you have drawn as to your works was needless; for if you retracted such as contain errors, the emperor would not allow the rest to be burned. It is absurd to require to be refuted by Scripture, when you have been revising heresies condemned by the General Council of Constance. The emperor therefore commands you to say simply, Yes, or No, whether you mean to affirm what you have advanced, or whether you desire to retract any part thereof.”

Luther replied calmly, “I have no other answer to give than that I have already given.”

They understood him perfectly. Firm as a rock he stood, while the fiercest billows of worldy

power beat harmlessly against him. The simple energy of his words, his fearless bearing, his calm, speaking eye, and the unalterable determination expressed in every word and act, made a deep impression upon the assembly. There was no longer the slightest hope that he could be induced, either by promises or threats, to yield to the mandate of Rome. The monk had triumphed over the rulers of this world.

Charles the Fifth rose from his seat, and the whole assembly rose at the same time. "The diet will meet again to-morrow morning to hear the emperor's decision," announced the chancellor. There were many in that company actuated by the same spirit which inspired the Pharisees of old. They thirsted for the blood of him whose arguments they could not controvert. Yet Luther, understanding his danger, had spoken to all with Christian dignity and calmness. His words had been free from pride, passion, and misrepresentation. He lost sight of himself, and of the great men surrounding him, and felt only that he was in the presence of One infinitely superior to popes, prelates, kings, and emperors. And Christ, reigning in Luther's heart, spoke through his testimony with a power and grandeur that for the time inspired both friends and foes with awe and wonder. The converting power of God was in that council, impressing the hearts of the chiefs of the empire.

The pope's adherents, feeling that they had been defeated, angrily asked why the chancellor of the diet had not sooner interrupted the guilty monk. Several of the princes openly acknowledged the justice of Luther's cause. Many were convinced of the truth; but with some the impressions received were not lasting. The seed sown had not much deepness of earth, and the heat of opposition caused it to wither away. There was another class who did not at the time express their convictions, but who, having searched the Scriptures for themselves, at a future time declared with great boldness for the Reformation.

The Elector Frederic had looked forward with anxiety to Luther's appearance before the diet, and with deep emotion he listened to his speech. He rejoiced at the doctor's courage, firmness, and self-possession, and was proud of being his protector. He contrasted the parties in contest; on the one hand the world and the church, in all their pride and power, and on the other a single obscure monk; and he saw the wisdom of popes, kings, and prelates brought to naught by the power of truth. The papacy had sustained a defeat which would be felt among all nations and in all ages.

Man's Primitive Condition.

REV. J. B. DRURY, D. D., by the appointment of the General Synod of the Reformed Church, delivered the Vedder course of lectures before the faculties and students of the Theological Seminary and Rutgers College. His subject, "Evolution," was treated with admirable discrimination, and in the light of the best thought from many points of view. The following is a condensed statement of his fourth lecture on "Man's Primitive Condition:"—

It is essential in any theory of mechanical evolution, which makes man only a modification of the anthropoid ape, that his original condition be a brute-like savagery. Hence, much research and learning has been expended on the endeavor to substantiate this postulate. Man's reason, self-determining will, and moral sense have marked him as so widely separated from the brutes that the effort has confessedly failed. This is conceded by many who believe in the ability of natural selection or uncontrolled evolution to account for the previous steps in the process. Notably, Alfred R. Wallace maintains it is inapplicable to man. His argument from the size of man's brain, the loss of such useful peculiarities as the hairy covering for the back, and the prehensile character of the feet, the long undeveloped potentialities of the human hand and voice, his intellectual and moral attributes, has never been satisfactorily met.

The question is to be settled only by a careful examination of facts. Evidence as to original condition to be decisive must be looked for in man's original home. For evolutionists concede

the unity of the race, and ethnologists have fixed his original habitat on the plateaux of Central Asia. There, if anywhere, the records of his primitive state are to be found. Thus far there has been produced no proof of a stone age, prior to all others, as existing either at the original center or in the countries adjacent. The oldest remains discovered in the valleys of the Euphrates and the Nile, in India or China, tell of an advanced civilization rather than savagery. The relics relied upon to demonstrate the condition of primitive man are gathered from the scenes of his migration, and are confined to western Europe. Even there is found nothing to betoken a half-man and half-brute condition. The earliest crania, as the Engis and Neanderthal skulls, Huxley concedes denote no inferiority of mental capacity. The smaller of the two had a brain measurement nearly double that of the highest of the apes. Existing savages, as well as the oldest remains of man, give no shadow of evidence that there has ever existed a connecting link between men and brutes.

Man everywhere gives evidence of capacity for improvement; possesses all the essential elements, as speech, reason, and moral sense, of a true humanity. Present savage races when brought under the influence of civilization and religion for only a short time prove this. Savagery expresses the conditions or environment under which the struggle for existence is carried on, not innate capacity. Man everywhere wages successfully the warfare against unpropitious circumstances and natural enemies. His devices, utensils, and weapons, when viewed in the light of his surroundings and condition, will be found well adapted to his need. They are found, however, widely separated by distance or time, to be substantially alike in principles, form, and even ornamentation; showing that men in the same circumstances or conditions meet their necessities in practically the same way, thus manifesting that men are made to differ through circumstances rather than natural capacity.

Robinson Crusoe, deprived of his wreck, despite his acquaintance with civilization, would have begun and continued life on his island in the same way as the savage, and it may be doubted if he would have waged the struggle for existence as successfully.

There is no particular objection to the division of civilization into the Palæolithic and Neolithic Stone, Bronze, and Iron ages, as has been proposed as the consequence of the study of prehistoric remains of western Europe, provided they may be considered expressive of condition, and not of succession in time. They denote the severity of the struggle for existence, degree of isolation, and absence of division of labor, and give no reliable evidence of antiquity. The evidence increases of large contemporaneousness in northern and western Europe, and is almost conclusive as to their existence, at the same time as a high civilization in the older houses of the race. The palæolithic and neolithic men of the drift and the caves were the crowded or driven out members of the older communities, and most probably the ancestors of what history calls the Iberian and Celtic races. The ages of stone, and bronze, and iron passed one into the other just as the severity of the struggle for existence relaxed, and the barriers of isolation were broken down. The bronze age, in the very materials of which the metal is composed, and the shape and form of its articles, is demonstrably the result of commerce with the older seats of civilization.

The ages were not only frequently contemporaneous, but merged rapidly one into the other, and the stone often followed as well as preceded the bronze. This has been conclusively demonstrated by Schlegel's excavations on the sites of ancient Troy and Mycenæ. There has been degradation as well as progress. Civilizations have been lost as well as gained. Indeed, the two processes go on side by side.

Society has its waifs and wrecks as well as its successful ventures. When in the severity of competition men are crowded out and down, when called upon to live away from the appliances of civilization, there is ever a reversion to that which is simple and unexact in skill and labor. This Dr. Mitchell has well shown in his admirable book "The Past in the Present." But more than all else the mechanical evolutionist's theory of a slow and gradual upward progress of man from a brute-like condition is negated by a true conception of human progress. The advances of

the past fifty years have fostered the idea that as men we are far in advance of all who have lived in the past; that we are in the midst of a continuous, universal, and unlimited upward progress.

But a little reflection will show all this a mistake. What we call progress is only an advance in particular and narrow lines. It is by discoveries—leaps. A new force is applied, a new device introduced, and it works a wide-reaching revolution in certain directions. But in a short time the full effects are reached, the potentialities are exhausted, and progress ceases. The great advances of the nineteenth century have been largely due to the applications of steam. One or at most two generations, sufficed to exhaust its capabilities, and for twenty-five years nothing new has been added. Every labor-saving invention—the spinning jenny, the sewing machine, the reaper and mower, reaches in a generation or two relative perfection, and thenceforth the world is richer for the devices, but progress ceases.

We are now busy examining the capabilities and applications of electricity. The progress has been and is wonderful. But it requires no prophet to predict that fifty years will suffice to perfect the analysis and reach the limits of its potentialities. The most essential and valuable of inventions and discoveries are of hoary antiquity, and have had nothing added to them for thousands of years, e.g., bread-making, the making of pottery, the mechanical powers, etc. Changes of condition cause often the loss of valuable practices and arts. Many a so-called modern discovery is only a re-discovery, and it is often found that the ancient artisan was the superior of the modern. The true conception of progress shows us that condition of civilization is no criterion by which to measure the lapse of time or the capabilities and powers of man as man.

Civilization is dependent on causes which affect the severity of the struggle for existence, and the relation of men and communities to each other. The civilization which is in the van of all that of the past and which is peculiarly modern, has its source, it is not difficult to show, in the influence of the gospel of Christ on the social relations of man. Certain it is that man came on the scene of earth in the plenitude of his powers. His primitive condition was not one of low, brute-like savagery. Mechanical evolution cannot account for or explain his civilization.

Triumph at His Coming.

At the age of seventy-three, Rev. Thomas Rawson Birks, professor of moral theology in Cambridge University, England, died July 22, 1883. He was an able writer, and an earnest "pre-millennialist." In a notice of his death in *Messiah's Herald* we find the following extract from his book "The Four Prophetic Empires:"—

"Will it be a smooth and gradual progress by which the fallen world shall slide into happiness, it knows not how, and, after the storms of six thousand years, like a cradled infant, rock itself to rest? Is it by the common efforts of Christian zeal, so that the church militant of our day may be able to take up the boast of the Assyrian, only of a nobler triumph, and say, 'By the strength of my hand have I done it, and by my wisdom, for I am prudent?' No, such is not the lesson of past experience; nor are such hopes confirmed by the true sayings of God. A great work is indeed allotted to the church, but of the first-fruits, not of the harvest; of preparation, not of the full triumph. The redemption will be assuredly complete, but will dawn in righteous judgments. It is through a dark cloud that the bow of the covenant will shine forth in its brightness on a fallen world. Before the stone shall become a mountain and fill the whole earth, 'the iron, the clay, the brass, the silver and the gold' must be 'broken to pieces together,' and be driven away like the chaff of the summer threshing-floor. *The Son of man must first appear in the clouds of heaven, and his true saints and servants be gathered into his presence, to render their account, and then to receive their kingdom.*"

Don't live your life alone, without forming friendships and love; poor nature needs love; you were made for it, and other natures need you. You are robbing yourself, you are robbing others, if you live like a hermit. Therefore go into God's world, and live your life for others.

"Private Interpretation."

AN apostle has affirmed that "no prophecy of the Scripture is of any private interpretation;" yet many who profess to be guided by the Scriptures persist in seeking for them some allegorical, mystical, or hidden meaning. One of the latter instances that has come under my notice is from a discourse on "The Transfer of the Sabbath," by Rev. H. A. Duboc, of Tonawanda, N. Y. He said:—

"When 'the heavens and the earth were finished and all the host of them,' the 'morning stars sang together' and all the sons of God shouted for joy; and a day was set apart to commemorate the completion of the Creator's work. But the prophet Isaiah tells us of another creation more glorious than the first, and more worthy to be had in remembrance: 'Behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind; but be ye glad and rejoice forever in that which I create;' Isa. 65: 17, 18,—alluding to the dawn of the gospel dispensation and to the transfer of the Sabbath to commemorate the work of redemption rather than that of the original creation."

Mr. Duboc is not alone in this sort of interpretation. Many years since, Dr. Lord, of Buffalo, N. Y., gave a discourse in which he argued in favor of a change of the Sabbath, and, alluding to the outpouring of the Spirit on the celebrated day of pentecost, he said: "We behold the new heavens and the new earth, and the New Jerusalem coming down from God out of Heaven upon the *Christian Sabbath!*"

Now Peter, the writer of our text against private interpretation, did not hold with these gentlemen concerning the fulfillment of the promise of the new heavens and earth, given through Isaiah. The apostle wrote about A. D. 66, more than thirty years after "the dawn of the gospel dispensation." 1 Pet. 3. He says: "There shall come *in the last days* scoffers." The subject of their scoffing is the promise of Christ's coming. They see no signs of it. He refers them to the fact, which they willingly ignore, that the earth was once overflowed with water,—literal water, I suppose. He then affirms of the present heavens and earth, that they are "reserved unto fire against the day of Judgment and perdition of ungodly men." Is it figurative fire? He carries us forward to the day of Judgment; and though the time is so long that men begin to think that such a day never will come, he goes on to assure all that "the day of the Lord *will come*," and that in that day "the elements shall melt with fervent heat, the earth also." Mystical earth, do you say? "All these things shall be dissolved," says he. "Nevertheless," says he, though the present earth and elements shall be melted, "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

The promise was recorded by Isaiah the prophet; and the apostle, in A. D. 66, was still looking forward for its fulfillment. And what did he see before its fulfillment? He saw the scoffers of the last days disbelieving the evidences of Christ's second coming, which, in the last days, must be near. He saw "the day of Judgment," "the coming of the day of God," the dissolution of the earth and its elements, and "the perdition of ungodly men," the execution of the decision of the Judgment upon them; and, beyond that, he teaches us to look for the fulfillment of the promise recorded by Isaiah.

And did the prophet predict a transfer of the Sabbath in the new earth? If so, men have got it transferred too soon. And when the new earth, which the apostle looked for on the strength of the promise, does come, it will be too late to institute a memorial of an event which transpired nearly two thousand years in the past.

But the Sabbath will survive and be observed in the endless ages of the new earth. God's purpose in creating the earth, though for a season seemingly frustrated by sin, will not fail forever. The earth, though melted and purified in the fires of the last day, shall come forth renewed, and be the blessed abode of renewed and redeemed men. "Blessed are the meek; for they shall inherit the earth." "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isa. 45: 18.

And the second Adam, "the Lord from Heaven" (1 Cor. 15: 45-47), shall receive "the first domin-

ion" (Micah 4: 8), "the uttermost parts of the earth," for his possession (Ps. 2: 8); and having raised his saints from death, and purified "the purchased possession" (Eph. 1: 14) from sin, sinners, and the curse, he shall stand at the head of the whole earth, as Adam did at the first. The Son of David "shall endure forever, and his throne as the sun." Ps. 89: 36.

The Sabbath truly will be there. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66: 22, 23. There will be no need of a new Sabbath to celebrate the birth of the new earth; for the first creation has not been utterly lost. Man and his habitation have been redeemed and saved. The original Sabbath only can celebrate the Creator's rest at the close of the first week of time. The song of the morning stars and the shout of all the sons of God were not in vain, when they beheld the work of God in the beautiful creation. That song and that shout will only be renewed when they shall see man and his habitation redeemed, and the original purpose of God carried out.

How beautiful, how harmonious, are all the words of God! They should be taken at par value, and not discounted so largely by private interpretations. When will men cease to trifle with, and caricature, the words of the Most High? When will they yield to his institutions and ordinances, plainly taught in his word, and no longer make the commandments of God of none effect through the traditions, doctrines, and commandments of men? Such unwarrantable liberties taken with the sacred word, by men in high places in the church, only serve to nourish the prevailing and increasing infidelity of our times; for infidels are not slow to follow such examples, and hide their shameless contradictions of that word behind the flimsy fabric of allegorical interpretation. Ye professed men of God, when will you cease to give aid and comfort to the enemies of divine revelation? When will you take the word of the living God by which to correct your false theories, and no longer force that word, by your interpretations, to teach the traditions and commandments of men? This is plain talk; but it is meant only for the good of those who revere the word of God.

Truth is sent into the world to save men, not to condemn them. Yet, rejected, it will be a savor of death unto death. Oh, that I could persuade men to choose life, that they may live!

All flesh have never come to worship God from Sabbath to Sabbath, since Isaiah wrote. But the promise will be fulfilled. When? After sin has been abolished and sinners destroyed. Righteousness only shall dwell in the new earth. Then there will be "no more curse." Glad day! How cheering the anticipation! Oh, let me share in the fruition. R. F. COTRELL.

Tribulation.

"BUT we glory in tribulations also; knowing that tribulation worketh patience; and patience experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5: 3-5.

Our tribulation is one of the great influences which God, in his providence, uses to fit us for the glory that awaits us. We need a course of training, and experience to educate the mind and heart, before great power is conferred upon us. We need, also, to be weaned from the love of this present earth.

The history of David before he became king of Israel, abounds in scenes of trials and suffering, both in body and mind. After all his long training in adversity, he was exalted to the throne of Israel. But he seems to have forgotten how Saul abused his power in persecuting him, for the abuse of kingly power was also a weakness of David. For his sins while king the Lord punished him severely. We are told to "despise not the chastening of the Almighty," and Paul says, "Whom the Lord loveth he chastiseth." Job 5: 17; Heb. 12: 6.

But besides the training, tribulation serves other very important purposes. Concerning Job in his prosperity, Satan says to the Lord: "Doth Job

fear God for naught? Hast thou not made a hedge about him, and about his house, and about all he hath on every side? Thou hast blessed the works of his hands, and his substance is increased in the land." If God blessed us with peace, plenty, and earthly honor, for being righteous, then the world might join in with Satan, and say that we were Christians only through worldly policy, and selfish considerations.

Again: Our historic evidence of the reality of the Messiahship of Jesus is firmly built upon the tribulation of the Jewish Christians to whom Jesus said, "And you shall be witnesses unto me, both in Jerusalem and all Judea, and in Samaria, and unto the uttermost part of the earth." But what would their testimony have been to us if they had not sealed it in great tribulation, and with their hearts' blood? This is strong evidence that Jesus rose from death, and ascended into Heaven. Would the apostles and Jewish disciples have made their lives a continued scene of tribulation, and finally laid down their lives for the testimony which they held, if they had not known for certain that their testimony was true?

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word!"

EPSILON.

"Sabbathismus."

FROM the *Echo de l'Orient* of May 23, we glean some interesting news of the *Sabbatiens* of Transylvania in Europe. Three hundred and fifty years ago, one Simon Pechy, a man of influence, became a zealous Roman Catholic persecutor of Unitarian Christians. Subsequently he became a convert to the doctrine that the ten commandments, including the original Sabbath, are obligatory upon all mankind. He also accepted certain views of the Levitical law which are unpopular with Christians. In his turn he was violently persecuted and fled into Turkey, and died in exile at Constantinople. But he left a people in his native Transylvania, who, in *secluded* places, maintained a conscientious worship and the observation of the Sabbath. In the judgment of their persecutors it was a grievous sin to profess Christianity while keeping the Sabbath! However, the sect has lived on to the present time.

When freedom of worship was revived in Hungary in 1867, the *Sabbatiens* applied for the protection of the Government; but they found they had counted without their host. It was "all for us and none for you." The wrath of the Christian priesthood was aroused, and peremptory terms were offered, in effect as follows: If you persist in keeping the Sabbath and the laws of purification, you must register yourselves as *Jews!* You cannot be recognized as a religious body *outside* of Judaism, so long as you keep the Sabbath! Being hard pressed, a portion of them—perhaps all—rather than give up the Sabbath, consented to be registered as Jews. We confess to a great anxiety to hear their own story, and shall not be disappointed to hear of wrongs, insults, and sufferings, endured because of their love for the law of God. To drive men from Christ because they keep the Sabbath, is this the Christianity that is going to save the world? We do not believe it.—*Sabbath Memorial*.

AN Irish clergyman has published a work on "Infant Baptism." This is claimed as his improved patent:—

"Mr. Robinson makes overpowering use of the principle that what was sanctioned or commanded in the Old Testament is still in force in the Christian Church, unless it is repealed in the New Testament or shown by the example of our Lord or his apostles that it is no longer to be used."

That looks sensible, and if he could only find that "infant baptism" was "sanctioned or commanded" in the Old Testament it would be almost "overpowering." But this is just where his principle cannot be applied, for infant baptism is not in the Old Testament any more than in the New.—*Baptist Weekly*.

THERE are many persons who think they are Christians because they have had experience; but they do not feel it to be their Christian duty to use their tongues according to the laws of kindness. Nor do they think, in the confession of their sins, to confess that day in and day out they are making somebody unhappy by the manner in which they use that member.

An Atonement Consistent with Reason.

THE MORAL SYSTEM.

(Continued.)

PERHAPS there never was a time when the idea expressed by Pope, "Whatever is, is right," was so distorted and carried to an absurd extreme, as it is at the present. Some say that every action, whatever its nature, is acceptable to God, because it is performed under his overruling hand. One well-known "reformer" says that such a thing as "sin, in the common acceptance of the term, does not exist." It is affirmed that sin cannot exist; that "there is no room in the universe for wrong to exist." We heard a somewhat popular speaker declare that "what men call crimes are most valuable experiences in the march of human progress." And these statements are not made by wild fanatics alone; they are argued in their most plausible forms by men, and women, also, who pass in their communities for staid and sober people. But on examination we find that the propagators of these theories get them up to relieve the mind of a sense of responsibility. This class of moral philosophers always frame their theories to throw the blame of wrong, if any wrong exists, upon God, the Creator, and never to leave it upon themselves!

We trust the reader will pardon the relation of "a true story" which contains an argument in itself worthy of consideration. Two men, machinists, working in a railroad shop, were conversing on this subject. One contended that if he did wrong he was not responsible for the wrong, for, said he, "I act out the disposition that was given me. If I make a locomotive and it will not work, you do not blame the locomotive, you blame me for my faulty workmanship. Even so, if I do not answer the end of my being, it is not my fault. The blame attaches to my Maker, who made me what I am." His friend replied: "Your illustration is just and forcible, provided you insist that your Maker gave you no more brains than you put into a locomotive!"

The truth is that the possession of brains and will-power brings responsibility; and this responsibility necessarily attaches to creatures on our plane of being. If they who deny the existence of moral wrong would reflect a moment, they could not fail to perceive that their theory is really degrading to themselves. They are irresponsible if they are mere machines or unreasoning animals. But if they have the power to reason, to will, to choose, and have moral consciousness, a sense of right and wrong, responsibility must necessarily attend the use of these powers. And every one *feels* this responsibility; his conscience will not permit him to deny it, until he has seared his conscience, and blunted his moral sensibilities; that is to say, he has, in a greater or less degree, brutalized himself, and degraded his manhood, either by pernicious and false reasoning, or by an immoral life.

And now, looking over the whole field of argument on this subject, we ask: Is it not a humiliating thought that a word is necessary to prove to any one that moral wrong exists? Must I stop to reason with a man, a human being, with all his faculties in exercise, to prove to him that it is wrong to steal, to murder, or to commit adultery? To argue the subject, nay, to admit that it is a debatable question, is an insult to the sense of mankind. The real question at issue is, How shall we dispose of the evil which exists? or, How shall criminals be rescued from the awful consequences of their violations of the law of Him who is infinitely just? We do not ask the reader, or our doubting friend, to consider the question as to whether the guilty might not be suffered to escape by overruling or suspending justice, or how they might stand before a finite being, or a judge who is comparatively just. The real question is, How shall they stand before the judgment seat where justice is maintained and vindicated on the scale of infinity? where every evil thought and intention is counted as an overt act of iniquity and rebellion against a righteous Government? This, and nothing less, is involved in the very idea of a Supreme Being, an Infinite One who is a moral Governor, whose perfections demand that He shall take cognizance of every offense against His authority; every invasion of the rights of His subjects.

These are solemn questions, and demand our candid consideration. If God is infinitely just—and can he be otherwise?—if he will bring every

work into judgment, and we shall have to meet our life records there, how shall we stand in His presence? It certainly becomes us to deal candidly with ourselves, and to understand, if possible, those principles of justice which must prevail in a wise and righteous government. Sin is everywhere, and in our own hearts. What shall be done in regard to it?

We may indeed flatter ourselves that our sins have not been very great; we may persuade ourselves to believe that, compared to those of others, our lives have been quite creditable. But we must remember that *wrong never appears odious to the habitual wrong-doer*; therefore no one is competent to judge in his own case. The decision will not be made upon our actions as they look to us, but as they look to the Infinite Lawgiver and Judge. We will not be compared with our neighbor, in the Judgment, but with the law which is holy, and just, and good. The spirituality of that law we cannot comprehend, even as we cannot fathom the mind of its Author. We must stand in the light of Heaven's purity and glory.

REQUIREMENTS OF THE MORAL SYSTEM.

THE administration of government is a simple, easy, yes, a pleasant matter, where all the subjects are perfectly obedient. No such Government now exists on this earth; but every one can picture to himself how happy the State would be where there was no sin; no violation of the law; no invasion of rights; no denial or disregard of authority; no discord, but each seeking the peace and happiness of the other. Who would not pray, "Thy kingdom come," if its coming will introduce such a state of things?

But when sin enters, everything is changed. New and strange relations are introduced. New interests spring up. New duties devolve upon both the Government and the criminal. The governor must then take steps to maintain the integrity of the law, the honor of the State, and thereby to protect the subjects from the consequences of wrong-doing. For every violation of the law is an invasion upon the rights and liberties of the citizens. As we shall notice more particularly hereafter, two parties then arise, one, pitying the criminal, pleading for mercy; the other, fearing for the safety of the State and the welfare of its subjects, pleading for justice. And such are the realities now before us. With such an unfortunate state of things we have to deal. Such difficulties and diverse interests are found everywhere upon the face of the earth.

While we consider the requirements of a moral system in such a state of things, we must bear in mind that *there is no moral Government on earth*. That is to say, there is no Government on earth entirely of moral principles, or administered solely upon a moral basis. And, from the very nature of things, it is impossible that there shall be in the present state. No human Government is administered with regard to the *intentions* of the subjects aside from their *actions*. No governor, no judge, no jury, has been able to "discern the thoughts and intents of the heart." Secret things are not, and cannot here, be brought into judgment. A moral system, or a moral Government, can be administered by God alone. All that we have said or shall say respecting a moral system, we say in reference to the rule and authority of God, who only can defend moral principles, and bring into judgment the violators of the spirit of law as well as the violators of its letter.

But *the principles* of justice and of government we may understand, and are able to discern in regard to their requirements under various circumstances. According to the measure of our ability, we are under obligation to maintain these principles; and though we cannot discern the intents of the hearts of others, *we are required to guard our own hearts*, and to respect these principles *in our lives*. And however much we might shrink from the strict enforcement of these principles, we must bear in mind that law not only *binds* us, but it *protects* us; and we would have every reason to dread the results of a failure to uphold and enforce law. We deprecate tyranny, but it is seldom as blindly cruel as anarchy.

We will now proceed, as briefly as possible, to examine some of the well-known and well-accepted claims and requirements of government.

§ I. SIN OUGHT TO BE PUNISHED.

Penalty gives force to the law, and without it, law is a nullity. And no matter what consequences may result from the violation of law,

the criminal is not punished till the penalty is inflicted. We might find many cases in our courts where the accused has suffered consequences more severe than the punishment which the law inflicts; but the judge cannot regard these—his office is to see that the penalty prescribed by the law be inflicted. He who violates the law risks the penalty and the intermediate consequences. In behalf of the affirmation that the transgression of the law ought to be punished, the following reasons are offered:—

1. *It injures the subjects of the Government.* One great object of government is the good of its subjects. The imprisonment of the thief, the robber, and the murderer, answers a double purpose, punishing the crimes, and preventing their further preying upon our property and our lives. The same law that restrains the evil-doer, secures the rights of the well-doer. Hence, every violation of the law of a Government is an invasion of the rights of the subjects thereof. Its tendency will be more clearly seen if we imagine for a moment that the law be disregarded by not one only, but by many, or by all. Then all rights, all safeguards, would be trampled down, and the objects of government entirely defeated. This, of course, is the tendency of every transgression.

2. *It brings contempt upon the Government.* In case of war we have seen thousands offer their lives as a sacrifice to uphold the Government and maintain its honor. If it cannot secure respect, it cannot maintain its authority. And if authority be despised, no rights and privileges are safe. All the evils noticed in the preceding paragraph are involved in this.

3. *It insults and abuses the Creator and Governor.* So blinding is the influence of sin that men despise the authority of God, and insult him daily, without any apparent compunction. All violations of law are insults to, and abuse of, authority. Every individual has *rights* in his own sphere, and there is no right more sacred than that of the Supreme authority to claim the respect and reverence of the subjects. And if the Governor be not respected, his Government cannot be; and if that be not respected, of course the rights of the subjects under it will not be. Consider again, if this example were followed by all—by all the intelligences of the universe; if all the men on earth and all the angels in Heaven should unite in abusing and insulting the God of Heaven, his Government would be turned into one vast field of anarchy, and individual rights would no longer be recognized. No one could consent that God should suffer such a state of things to continue without making an effort to reclaim the Government, and to maintain and vindicate right laws. Of course all must agree that sin ought to be punished.

§ II. CAN THE SINNER BE CLEARED?

This question is of the greatest importance, and no one should pass it lightly. All would say at once that the sinner *can be cleared*; but of necessity something must be involved in securing his acquittal. It must appear to all that he *cannot possibly be cleared unless* one of the following things takes place:—

1. *The law be suffered to be trampled upon with impunity.* This, of course, *should not* be permitted, for reasons given above; and we may say, *will not* be permitted, if the executive has a proper sense of right and justice to himself and to his subjects, and requisite power to enforce his authority. But the divine attributes must be a sufficient guarantee to guard this point.

2. *The law be abolished.* But this would be an acknowledgment of weakness or error on the part of the Government rather than evidence of wrong on the part of the transgressor. Or if the law were not acknowledged to be wrong, nor the Government in error, the case would be equally bad, presenting the pitiable spectacle of a Government abolishing a good law to accommodate a bad subject—one of rebellious tendencies. This would not be restraining sin; it would be rather favoring or licensing sin, and justifying the sinner in his evil course. And it would have a tendency to bring in all the evils of anarchy and ruin that we have considered as the unavoidable results of destroying governmental authority. To suppose that God would act thus is a libel on the wisdom and justice of the King of Heaven which we would not dare to utter. These suppositions are inadmissible.

3. *The Governor pardon.* This is a prerogative

that may, under proper restrictions and conditions, be safely exercised. Therefore we must accept this as the only alternative; as the only means whereby the sinner may escape the punishment of his crimes. EDITOR.

(To be Continued.)

Save the Boys.

FROM a recent report, issued by the Young Men's Christian Association of Brooklyn, the announcement is quoted: "Less than one-tenth of our young men are in the churches and Sunday-schools; this statement is made after the most careful investigation." Where are the young men? The report answers: "In the city there are two thousand five hundred and sixty-seven licensed liquor saloons, and four hundred and ninety-one licensed billiard and pool-tables, besides hundreds of places where gambling and other vices are indulged in; the vast majority of the patrons are young men." The result of such a condition of things has only to be added to make the report complete: "In one of our largest State prisons two-thirds of the inmates are men, and two-thirds of these are under twenty-six years of age."

The Sabbath-School.

Lesson for Pacific Coast.—Sept. 8.

Acts 15: 1-32.

NOTES ON THE LESSON.

It is doubtful if there is any chapter in the Bible that has been the subject of more controversy, among a certain class, than the 15th chapter of Acts. By many it is considered as proving conclusively that the Sabbath of the fourth commandment is not binding on Christians. Some may ask in surprise what warrant this chapter gives for such a conclusion, since the subject of the Sabbath is not discussed, and is only mentioned incidentally. The reply is that four things were enjoined upon the new converts as "necessary," verse 28, and the Sabbath not being one of them, it is therefore not to be observed. We have stated the case fairly, that all may judge of its soundness when contrasted with the truth on the matter.

AND first, we ask, Who are they that bring this objection against the seventh-day Sabbath? Are they infidels, or those who do not believe that men should observe any day as a rest-day? Not as a rule. They are usually those who keep the first day of the week, a large part of whom claim Scripture authority for such a practice. Why, then, can they not see that if the seventh-day Sabbath is not binding, because of the silence of this council in regard to it, the Sunday is in an equally bad plight, for it is not hinted at as one of those "necessary things"? We have never been able to explain this inconsistency except on the ground that Sunday advocates seem to realize that consistency is incompatible with an active warfare against the Sabbath of the Lord. We conclude, therefore, that people do not really believe that this chapter affords any evidence against Sabbath-keeping. "Anything to beat" the "Saturday-Sabbath," is the idea; for having once put that out of sight, habit, early training, and public opinion, will lead people naturally enough to keep Sunday, in form, at least.

ANOTHER point may be noticed here, which will show the short-sightedness of those who urge the decision of this council as a reason for not keeping the Lord's Sabbath. The apostolic letter to the converts from among the Gentiles closes thus: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well." It will be seen that no mention is here made of idolatry, of profanity, of disobedience to parents, of murder, nor of theft. Must we therefore conclude that these converts were granted license to commit all these sins? Is this the liberty of the gospel, to which they were admitted? However much any one despises the law of God, he cannot admit for a moment that the apostles would sanction the

commission of any of the sins above enumerated. Then may we not also conclude that they would not sanction the violation of any part of the law, since it all is of equal authority? See Matt. 5:17-20; James 2: 8-12.

OUR readers have doubtless by this time concluded that the law of God—the ten commandments—could not have been the subject of discussion; and that is exactly the truth. From verses 1 and 5 we learn that certain Jews troubled the churches that had been raised up among the Gentiles, teaching the members that they must be circumcised and keep "the law of Moses," if they would be saved. It was to settle this matter that this council was called. Both Scott and Barnes plainly state that the "Jewish ceremonies," or the "ceremonial law" was the subject of controversy.

THE speech of Peter proves that the perpetuity of the moral law was not called in question. He said that God "put no difference between us and them, purifying their hearts by faith." Purifying their hearts from what? From sin, of course. And what is sin? "Sin is the transgression of the law." 1 John 3: 4. But from what sins were they purified by this faith? Paul answers, in Rom. 3: 23-25: "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Christ's blood purifies from past sins, but does not grant indulgence for future sin. Peter, whose speech we are considering, spoke in another place on this wise: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 1: 22. The law of God is the truth, Ps. 119: 142; Jno. 17: 17. We learn, then, that having been purged from past sins by the blood of Christ, we are, by the aid of the Spirit, to keep ourselves pure for the future by obeying the law of God. This is the testimony of those apostles who took part in this famous council. And further, the very fact that we are purified by faith, proves the perpetuity of the law of God; as Paul says, "Do we then make void the law through faith? God forbid, yea, we establish the law." Rom. 3: 31. That is, the fact that we can get rid of sin in no other way but by the death of Christ, shows that the claims of the law of God cannot be abated in the least; for if it were possible to remit the claims of that law, that act would free mankind from sin, and make it unnecessary for Christ to die.

"Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Verse 10. What was this yoke? The ceremonial law. The testimony of learned men has much weight with some, so we quote two comments on this verse:—

"This did not relate merely to circumcision, but to the whole ceremonial law; which, though proper and useful for the time, required so many distinctions, burdensome purifications, expensive sacrifices, long journeys, and other things of a similar nature, that it was a very uneasy yoke, in every age, even to the inhabitants of the promised land, and still more to those Jews who resided in other countries."—Scott.

"This does not refer to the moral law; that was of eternal obligation; but to the ritual law, which, through the multitude of its sacrifices, ordinances, etc., was exceedingly burdensome to the Jewish people."—Clarke.

But we have the testimony of those apostles who took part in this discussion, that by this "yoke" they did not mean the moral law. Thus John says, "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5: 3. James says, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Jas. 1: 25. See also chap. 2: 8-12. A "law of liberty" is very different from a yoke of bondage. And Paul says, "Wherefore the law is holy, and the commandment holy, and just, and good." "For I delight in the law of God after the inward man." Rom. 7: 12, 22. These testimonies should be sufficient to settle this matter.

It is asked "Why was a positive sin, the violation of the seventh commandment, included

among the prohibited things, and no other sin? We reply that none of the things prohibited pertained to the ceremonial law. They were all "necessary things," but the ceremonial law was not necessary. The partaking of meats offered to idols, if not in itself an evil, had the appearance of evil, which is always to be avoided. It would be a cause of stumbling to many, and more than all would, on account of associations, be a stepping-stone to idolatry. The eating of blood was forbidden to Noah, for both physical and moral reasons, and is as much wrong now as it ever was. Dr. Clarke enters into an extended argument to prove this point, but we have not the space. The same argument would exclude things strangled. As to fornication, so far was it from being accounted wrong by the Gentiles that it formed a part of their heathen worship, and was considered a virtue rather than a crime. So common was it that the converts from the Gentiles would not be apt to think of it as a violation of the law of God; hence they needed special warning on this point. Abstinence from these things which were so common among the Gentiles would separate them in a great measure from their old associations, and prevent their lapsing into idolatry. The law of God, in general, they would keep as a matter of course, as a necessary part of their Christian profession.

"FOR Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day." Verse 21. This mention of the Sabbath by James, although incidental, is conclusive as showing which day was regarded by him as the true Sabbath. The day on which the Jews read the law in the synagogues is spoken of as the Sabbath. That day, as every one admits, was what is now called Saturday. But James further says that the law was read every Sabbath-day; and since the Jews had only one regular day—the seventh-day—for worship and the reading of the law, it necessarily follows that James knew of no other Sabbath than the seventh-day of the week. And this statement, let it be remembered, was made in a Christian assembly, composed of apostles and elders, twenty years after the ascension of Christ. If the first day of the week is the Sabbath of the Christian dispensation, is it not strange that none of this assembly had learned of it during those twenty years? E. J. W.

Result of the Prize System.

WE clip the following little story from an exchange. It is quite appropriate in this time of "strike"s, and we recommend it to the consideration of those teachers and superintendents who depend on prizes to enable them to get up an interest. There is a moral to it:—

A teacher, finding it difficult to obtain the prompt attendance of the boys in her class, resolved to adopt a plan which she felt sure would be successful. She said to the boys:—

"Now I will give a bright penny to each one who will be in their places every Sunday."

The plan seemed to work well until one Sunday not a boy appeared in his place. The teacher was surprised and somewhat discouraged that her plan had not succeeded. But the next day, while walking down street and thinking what to do next, she met one of the boys and said to him:—

"Well, Johnnie, where were you yesterday?"

"At home, mum."

"But why did you and the other boys not come to Sunday-school, and get your pennies?"

"Oh, teacher, 'cause we've struck; we won't come for less than two cents now."

We were not informed as to how long the strikers held out, or whether the advance was granted.

If there is a species of punishment more execrable than another, it is that of making children learn Scripture as a penalty for their offenses. Rev. Charles Garrett, the President of the Wesleyan Conference, says he lately found in a school a boy who for some offense was ordered to learn a portion of Scripture, and above all chapters the fourteenth of John. And there the poor little fellow stood sobbing and murmuring as best he could, "Let not your heart be troubled." How can boys so treated love the Bible?—Baptist Weekly.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, AUGUST 30, 1883.

Whom Will Ye Serve?

IN our article on the compromise of diverse interests by which the image to the beast will be made, we spoke of the *two methods* revealed in the prophecy of Rev. 13, in which the mark or sign of the beast will be received by two classes of people. One class receive it in the *forehead*, that is, intellectually, as an article of religious faith and duty. The other, in the *hand*, or in obedience to the civil authority, as the hand is always used as an emblem or symbol of power. The terrible curse threatened in Rev. 14:9-12, is to fall upon both classes, and we are not willing to be numbered with either. There is a way to escape that awful "wrath of God;" it is found in keeping "the commandments of God, and the faith of Jesus." Now we do not know how a person can break the fourth commandment and yet claim to keep the commandments of God, with any more reason and propriety than one can break the third or the eighth commandment and still claim to be a commandment-keeper. We present a few thoughts on this subject in the following paragraph to which we call especial attention.

It is conceded that the Sabbath is a very important institution; the Lord himself declared its great importance by giving it as a sign whereby we may know that he is God. Ex. 31:13, 17; Eze. 20:12, 20. Of course the fourth commandment, which guards the institution and enforces its observance, is an important part of the law of God. But the Sabbath can be a sign of God as the Creator of the heavens and the earth only in its character of a *commemorative institution*. Now it must be confessed that its value as a memorial depends upon the *identity of the day* to be celebrated. The Lord carefully guarded this point by blessing and sanctifying the day on which he rested from all his work which he created and made. The commandment for its observance was placed in the very heart of the decalogue, and to preclude all possibility of doubt or mistake, he withheld manna on that day for the space of forty years, and wrought constantly recurring miracles for the same length of time, to guard the day from any necessity of being desecrated, and to teach his people the high esteem in which he held the day—the holy day—of his rest. But, *to change the day is to destroy its commemorative character*; to turn it aside from the use for which Jehovah gave it. This also must be conceded. Practically it is always acknowledged; for, when another day is chosen as a substitute for the Lord's rest, or Sabbath, it is always spoken of as commemorating another event, to which the commandment has no reference. That other day is not a sign whereby we may know Jehovah, the Creator of the heavens and the earth.

We stand upon a great moral principle, from which we cannot afford to be removed. We plead for the integrity of the word of God. When we ask for authority for changing or destroying the memorial of Jehovah, the Creator of all, we are referred to "the Fathers," to "the history of the early church," or are met with inferences and reasonings of which the authors would be ashamed were it not that the object for which they reason is popular. They confess that they have no explicit warrant, no law, for their practice. We might readily fill this page with confessions to this effect from representative men of various denominations. *But if they have no law for its observance, they are not keeping the commandment of God in its observance.* Can this be denied? Richard Baxter once asked, "Is that obedience to God for which there is no commandment?" We repeat the question, and call upon Sunday-keepers to answer.

We believe we are in the last days; the message of Rev. 14:9-12 is going to the ends of the earth; all nations, and kindreds, and tongues, and peoples, are fast receiving the warning. We cannot turn away from it; we must keep the commandment of God. Let those

make void the commandment through their traditions who dare to; we dare not.

But it is continually pressed upon us by those who are laboring to procure a religious amendment to the Constitution of the United States in order to the universal enforcement of Sunday, that it will at most be an inconvenience to those who keep the seventh day, but it will work no hardship *religiously*, as they will not interfere with our keeping the seventh day; they only ask us to keep Sunday also. Very kind, indeed, of them! Suppose they were in China and there encountered a local law, which compelled every resident of the district to go to the temple and do homage to their particular Joss. They would, of course, say that was contrary to their religion, as the Bible commanded them to worship Jehovah. But the intelligent official politely informs them that this law does not interfere with their religion; it left them at perfect liberty to worship Jehovah, or any other God they saw fit; but this was a "law of the land"—a "police regulation"—merely requiring them to do homage to that Joss, and they must comply. It was not intended at all to interfere with their worship, but they must obey the law of the land or return to their own country. Would they be convinced? Would they think it any interference with their religion?

There is a principle set forth in the Scriptures, aside from the plain reading of the fourth commandment, which forbids our listening to their proposals that we keep the Sunday with the permission to keep the Sabbath also. In the first place we do not ask permission of any power on earth to keep the seventh day. We are commanded from Heaven to keep it. Nor do we ask permission to work on the first day. The Lord of Heaven has also given us that. To the claim that it will not injure us to rest on Sunday also, we reply that it is no physical injury to a person to rest on any day of the week, provided he does not rest too much, so as to neglect his labor or injure his health. Nor will it ordinarily injure a person spiritually to cease from rest on any day of the week. So far, apparently, our friends are correct. But when we are told that we *must* rest on Sunday *because it is the Christian Sabbath*, and that it is established as a substitute for the seventh day, the day which is placed in God's commandment, then "we are not careful to answer" in the matter; *we will not keep Sunday for any such reasons.* We deny the statement that it is the Christian's Sabbath. We know it is substituted for the Lord's day, but it is of human origin—a human institution—doing violence to the commandment of God; and we *must* refuse to do homage to the power which gave it its Sabbatic character.

Paul has distinctly laid down this principle for us. He gave the brethren liberty to eat what was set before them, asking no questions. But if it was distinctly said that it was an offering to idols of which they were invited to partake, then they should not touch it. Now we know that the Sunday first derived its character as a rest-day from the respect paid to Apollo, the sun-god, a heathen deity, while its professedly *Christian* character was given to it by "the man of sin." Presented to us as a religious institution, as a substitute for the seventh day, the Sabbath of the Lord God, we refuse to accept it, or to have anything to do with it. To recognize it in that character is an insult to the God of the Sabbath. It is setting aside his own memorial and exalting a religious innovation above it. We cannot, we dare not, unite even "with a multitude" to do such a thing. We must respect the authority of God, and keep his commandments, and reject everything which comes in conflict with them.

Again, our Saviour says, "Ye cannot serve two masters." We cannot obey the law of God and obey a law which stands in direct opposition to his law. We know that worldly powers will accept such obedience as that, as the beast will be content if we *receive his mark in the hand*. A nominal observance of Sunday, such observance as an atheist can render, will answer the demands of these "National Reformers." But not so with God. He will not accept a division of worship. He must be worshiped "in spirit and in truth." He will not be mocked with professed obedience to his commandment while we change its terms to suit our convenience, or add something which neutralizes it. It would be well for the people of this generation if they would remember his words: "I the Lord thy God am a jealous God;" and "My glory will I not give to another."

Now it appears to us that if the Sunday-enforcement

advocates had proper regard for just reasoning, for the principles of Protestantism, and for the plain reading of the word of God, they would at once concede the reasonableness of our position, and the injustice of trying by law to compel us to a course of action which we so firmly believe will be doing homage to the image of the beast, against which the Lord has denounced such terrible wrath.

Above all is their inconsistency—we might say their effrontery—shown in their denouncing us as siding with infidels because we will not aid them in enforcing their Sunday-Sabbath laws. Is it possible that they think we can be guilty of such hypocrisy, such treachery to the cause of God, as to believe that the seventh day is the Sabbath, and the only Sabbath of the Lord, and yet join them in exalting a human institution, an opposition Sabbath, above it? We read in the Scriptures of those who "feared the Lord and served their own gods," but we have no intention to be counted with them. But perhaps we ought not greatly to wonder that they ask us to act contrary to our profession, for they who profess so great esteem for the commandment of God while they practically make it void by their tradition, doing that which the commandment forbids and trampling upon that which the commandment requires, cannot be expected to appreciate consistency of faith and practice in others.

God's service is a work of faith. Many have said that our position appears plausible and *may be* right, but they will wait and see if these things take place as we think the prophecy teaches. If they do come as predicted, then they will believe. But there will then be no call for belief. Paul says faith comes by the word of God, and is the evidence of things *not seen*. Rom. 10:17; Heb. 11:1. The people in Noah's time no longer doubted the truthfulness of his preaching when the flood came; but they had not faith. They saw; they knew; but knowledge thus gained could not benefit them. "Without faith it is impossible to please God." "What saith the Scriptures?" We beseech you, reader, not to turn away from the "sure word of prophecy" until it is too late. We shall speak again of the danger of putting away faith, and waiting to see before daring to trust the word of God. And we shall soon have something to say of the coming compromise in Europe.

Our Works in the Judgment.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

We have in these passages a distinct idea of the nature of the Judgment of the great day. That Judgment will make an investigation of our conduct, and the decision will be in accordance with the facts of our history. We learn that our works are written in the books of God, and that all these works, whether good or bad, whether open or secret, will be brought into the Judgment, and that the decision will be according to the things written in the books. These facts ought to make us walk circumspectly before God.

But it is generally thought that we may be saved by faith without works, and by grace without obedience. Thus when we urge men to obey God they often taunt us by saying: You expect to be saved by your good works, but we are saved by grace. But these persons seem never to ask, How do I know that the grace of God saves me? They conclude that grace saves them because they profess faith in Christ. Yet they are not careful to obey God. They are as likely to sell a poor article as though it were a good one as are their neighbors who do not pretend to be Christians. They are as likely to neglect the poor, and even to oppress them, as are many who do not profess the religion of Christ. In their lives may be seen anger, impatience, envy, jealousy, and covetousness. Yet these persons are saved by grace, and they think they should dishonor the grace of God if they attempted to obey God, because it would

show that they do not trust in the grace of God for salvation, but are trying to add to that grace the merit of their good works.

The capital error of these persons consists in the idea that the grace of God can dwell in the heart without manifesting itself in our acts. In their estimation the difference between a saint and a sinner is that one professes to be a Christian and the other frankly acknowledges that he is not such. But of what value is the grace of God if it does not change our character? And how can it change our character without changing our conduct? If grace has saved us, will not our neighbors be able to see that we are new creatures in Christ? If we have put off the old man, and put on the new man, will not our conduct be entirely changed?

But these persons say: "God accepts us because we have faith in Christ." But does this faith produce good works? Does it cause you to obey God? Do you read his word to learn your duty, and then hasten to obey? Do you study the life of Christ to learn his example, and then do you follow carefully in his steps? 1 Pet. 2:21. To this they always answer: We do not expect to be saved by our good works; Christ has done all for us, and we are saved by him.

Alas! what words can ever awaken these persons from the deception of Satan, and from the sleep of sin? Christ says to this very class: "And why call ye me Lord, Lord, and do not the things which I say?" Luke 6:46-49. St. Paul says of Christ: "And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5:9. And St. James says to those who excuse their disobedience under pretense of faith in Christ: "But wilt thou know, O vain man, that faith without works is dead?" James 2:20.

If such passages fail to alarm these sinners in Zion, we call their attention to the following impressive fact: Faith will cease when we behold the Son of God coming to the Judgment, for it will then be changed to sight. And it is of special importance to notice that in the Judgment our works are to be examined, but not our faith. In every passage it is said that we shall be judged according to our works, and never in one is it said that we shall be judged according to our faith.

But when the Judge shall ask these persons what were their works as Christians, their answer must be: We believed in Christ. When he shall further demand, Did you obey the Saviour in whom you professed to believe? they can only answer so far as to say: We made profession that we were his disciples. But, says the Judge: Did you obey his precepts? Have you repented of your sins? Have you been careful to restore to others what you have taken from them by fraud or falsehood? Have you denied yourself of ungodliness and worldly lusts? Have you really sought to imitate the life of Christ? Have you possessed your soul in patience? Have you walked humbly with God in keeping his commandments?

And the answer must be: We have never thought these disagreeable things to be necessary. We were saved by grace, and certainly that was enough. But, says the Judge: If you had been saved by grace that grace would have manifested itself in all the things which I have enumerated. This inquiry into your conduct is simply that it may appear whether it was grace or sin that reigned in you during your life. Though you were a mortal man exposed to temptation, and always in danger of falling into sin, it was your privilege always to repent and to find pardon through the blood of Christ. And it was always your privilege to advance in the grace of Christ and in the love of God. Alas! that you had a name to live and were dead.

Let us bring this subject home to ourselves. Two questions will test us most severely: 1. What have you done? 2. Why did you do it? Let us suppose that in answer to the first question the history of our lives shall show that we have apparently led lives of obedience to God. Thus we have manifested much zeal for Christ; we have given much money to sustain his work; we have given much to relieve the poor; we have endured much suffering in his cause, and said much to induce others to become Christians. This will be a noble record if it shall appear that we did it to glorify God and to save men. But the Judge will ask, Why have you done these things? And if it shall appear that our real motive was to glorify ourselves and to be counted of men persons of good piety, the Judge will say, You have had your reward.

We need every day of our lives to seek God in the most solemn manner. He will convert our inmost souls if we really desire that he should do it. J. N. A.

This Generation.

It is not strange that the words of Christ, "This generation shall not pass, till all these things be fulfilled," should arrest the attention of students of prophecy; but it has seemed to us strange that any one should adopt, by way of explanation, the long-drawn-out and illimitable idea that the generation means the generation, or race, of the Jews.

That portion of the Saviour's discourse in which this statement occurs, consists of a series of propositions designed to lead the mind to the great fact of his second coming, and to show especially the proximity of that event. The sun and moon were to be darkened, the stars to fall, the powers of heaven to be shaken, the tribes of the earth to mourn, and the Son of man to appear in heaven. Now when ye see these things (not the coming of Christ itself, but these things named before, which were to constitute signs of that coming), know that his coming is very near. How near? Why, this generation is not to pass till all is fulfilled. Thus this statement becomes the climax of those declarations which are to show the nearness of Christ's coming.

But let us attach to it this idea that it refers to the race of the Jews, and what does it become? Let us see. When certain things come to pass, know that Christ is near. How near? Why so near that the Jews as a race will not have ceased to exist before he comes. But how long have they existed already? About thirty-four hundred years. May they exist as much longer? Yes, for aught that appears in their own history to the contrary. Then where is the force of this statement as showing the nearness of his coming? It is worse than lost. Our Lord was not such a reasoner. This looks to us about as it would be for a man to try to tell another concerning his approach to Chicago, and after giving him the last station, he tells him he is then about entering Chicago. How near? says the man. Oh! replies the first, this railroad, which extends from Boston to San Francisco, will not have ended before you reach Chicago!

How easy, consistent, and forcible to come down with the discourse to the time when the signs appear, to the generation before whom they are set forth as signs, which is the present generation, and understand this to be the generation meant; then the declaration falls upon our ears with startling emphasis: *This generation shall not pass away till all these things be fulfilled.*

U. S.

The Honor Due to God. No. 5.

THE question sometimes arises, "Who should pay tithes and make offerings?" As to the first part, the answer is simple: Every one should pay tithe who has any tithe to pay. If a person's income is small, of course his tithe will be correspondingly small; and should there be a person with absolutely no income, dependent entirely upon charity for subsistence, of course he would have no tithe to pay. But that would not be the case with any one having a reasonable degree of health. We are not speaking now of professed Christians merely; every man is under obligation to pay tithe, whether he makes a profession of religion or not. "The tithe is the Lord's," and should invariably be returned to him, no matter in whose hands it may be found. This distinction may be made, however: Worldlings have never confessed their obligation to God, nor agreed to honor him in the matter of tithes, or otherwise; but Christians profess to honor God, which includes the payment of tithes; and therefore while worldlings are guilty of robbery (Mal. 3:8), Christians who fail to meet their obligations, add to robbery the additional crime of falsehood.

The matter of offerings is of course left largely to the individual. For some, an offering of a few cents would involve more sacrifice than the gift of a thousand dollars would for another. Should the man with ample wealth give a hundred dollars without having to make any sacrifice, it would not be so acceptable in the sight of Heaven as would a few dimes from one who had to deprive himself of some necessity in consequence of his gift. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12.

But while each individual must be his own judge as to how much he will give, the obligation to make offerings rests upon all; for the Lord, through the prophet Malachi, accuses his people of robbing him in the mat-

ter of offerings; but the withholding of offerings could not be called robbery if the Lord had no claim on us beyond our tithe. There can be no exceptions to the general rule that all should make offerings, for it would seem to be impossible to find a person in more reduced circumstances than was the poor widow mentioned in Mark 12:42. She had only two mites (less than half a cent) in the world, yet she gave, not one-tenth merely, but the whole of it; and we do not read that the Lord condemned her in the least for this act.

A common idea is that if a man gives freely he will impoverish himself. The trouble is that men leave God out of their calculations. Dr. Clarke, in his comment on Acts 15:10, includes the payment of tithes, etc., in the ceremonial law—the "yoke of bondage"—and artlessly says: "Had not God, by an especial providence, rendered both their fields and their flocks very fruitful, they could not have borne so painful a ritual." Well, that is just what the Lord promises to do for those who render to him his due. "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9, 10. Again he says:—

"Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3:10, 11. It is "the Lord of hosts" that makes this promise; certainly he has the power to fulfill it; and who dares say that he will not keep his word?

The wise man said, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24. There can be no doubt but that many who bewail their (in most cases imaginary) inability to assist in the cause of God, owe their pecuniary embarrassment to the fact that they are not willing to make a sacrifice and help with what they have. A notable instance of this is described in the Bible.

We learn from the book of Ezra that the people who, at the command of Cyrus, went up from Babylon to Jerusalem to build the temple, became discouraged on account of the opposition brought to bear against them, and abandoned the work for several years. Added to this opposition was a severe drought, which cut off their crops, depriving them of even the necessaries of life. Of course under these circumstances they could not be expected to give time and means for the building of the temple, and they very naturally concluded that the time had not come for the Lord's house to be built, Haggai 1:2; "for," they doubtless reasoned, "if the Lord wanted his house built now, he would give us the means with which to do it."

"Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes." Haggai 1:3-6.

Then the Lord gives the cause of this terrible want: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. *Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.* And I called for a drought upon the land," etc. Verses 9-11. Read also chapter 2:11-19.

In this instance the people thought that the hard times was a sufficient reason for not building the temple, when the hard times came solely because they had not gone ahead with the work of building. The Lord now promised them that from this time he would bless them, if they would take hold of the work; and to assure them of his ability to give and to withhold prosperity, and also of his right to receive homage, he said, "The silver is mine, and the gold is mine, saith the Lord of hosts."

The apostle Paul said in regard to the subject of giving, "But this I say, He which soweth sparingly shall

reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6. There are many who have proved the truth of this, and who know that it pays to take God into all their calculations, and in all their ways to acknowledge him; for, as Paul continues, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

E. J. W.

Trip to Nevada.

ACCORDING to appointment we visited Nevada Aug. 9-22. Spent a Sabbath and Sunday at Reno, and also at St. Clair. The friends at Reno had secured the Congregationalist church in which to hold our meetings. There are but few here who observe the Sabbath, but some interest was manifested from the outside, especially on Sunday. Could there be a series of meetings held at this place we see no reason why quite a number might not be gathered in. Two, who had been reading our publications, fully decided to cast their lot with us. One brother subscribed for eight copies of the SIGNS to be sent to his friends, for one year. Most of these are living in Arkansas. He also had a set of charts sent to him, as he designed to arrange his business so that he can return to his friends and do missionary work. We hope that the blessing of God will go with him.

At St. Clair there are quite a number who meet regularly every Sabbath; and although some live several miles from the place, they attended nearly all of our meetings. Like many other destitute fields we can say they need labor.

Nevada being a mining State it would not be as favorable a field to labor in as some others; but we know of no place where the prospect for a series of meetings would be better than in the above-mentioned places. They have been unfortunate in securing laborers. Elder Healey spent some weeks with them a few years ago which greatly encouraged them, but on account of poor health he could labor but little. Eld. Farnsworth's labors were also blessed when he was there. Some twelve or fifteen made a start to serve God. But when the interest was best he was obliged to start East on account of his wife's health, and they have had no labor since that time.

Quite a number are preparing to attend the Healdsburg College the next term. One brother is already at the school. He is not able to pay all his expenses through this term, but the brethren considered it a privilege to assist him. Some who have families and others who have not are endeavoring to arrange their business so as to spend a few months at the school, in order to become better acquainted with Bible truth, and qualify themselves to go from house to house, and hold Bible readings in families, and thus, by personal labor, bring souls to Christ and his truth. There are scores of men and women who could be of service in the cause of Christ, should they leave their farms, their merchandise, and other pursuits, and take a few months' drill at the College in the study of the Holy Scriptures. This would bring their minds where God could operate upon them by his Holy Spirit, and they be a channel through which light could be brought to others. It is not the flowery sermons which are needed, but men of sanctified common sense, men of integrity and moral worth, those who have acquired a competency in this life and feel the worth of the soul. There will be a special course of instruction given to such after the camp-meeting, which will be of great benefit to those men and women who wish to go out as colporteurs in their neighborhoods and towns, and to do other missionary work. Already the school has accomplished much in this direction, but we hope to see it increase in usefulness until missionary workers will be sent, not only to all parts of the Pacific slope, but to the islands of the sea and distant nations. May God hasten this time.

During the proclamation of the First Angel's Message farmers disposed of their farms and other trades, and turned their attention to proclaiming that message. Shall we not see a greater move as the last message of mercy to a dying world is closing? It certainly will come, and may God help us to prepare for that event.

The brethren in Nevada expect to be represented at the camp-meeting, where they hope that arrangements may be made for future labor in that field.

S. N. HASKELL.

"IF we say that we have no sin we deceive ourselves and the truth is not in us."

The Missionary.

Virginia Camp-Meeting.

THE first camp-meeting of this new Conference was held at the time and place appointed. There was a much larger meeting of the friends of the cause, and of the outside people of the surrounding country than was expected. Full one hundred and fifty camped on the ground. On the Sabbath there were about two hundred and fifty beside our own people in attendance all day. On Sunday there were from a thousand to fifteen hundred on the ground. Much prejudice existed against our holding a camp-meeting in the vicinity of New Market, so much that it was difficult to obtain ground on which to hold it. But we are happy to state that this prejudice gave way, and several invitations were made for us at our next camp-meeting to occupy ground on their land free of charge.

When we consider that the United Brethren were holding a camp-meeting within seven miles of our camp, and in an established place for meeting for years, and that for all this our meeting was larger than theirs, we had great reason to praise God.

The brethren and sisters responded readily to the plain, pointed truths and instructions given in the sermons preached, and the testimonies borne at other meetings. We can say, They did well, when we consider the customs of the country, and that this was their first experience in holding a camp-meeting. The sweet, melting Spirit of the Lord was so manifested at times that we all felt that he approved of our effort.

There was life and interest in all our social meetings, and especial interest was taken in the children's meetings. The brethren seemed to take hold better in the direction of speaking and praying in meeting than in giving of their means to support the cause. But we feel assured that they will soon learn this part of the work too, and will become as ready to make sacrifices as in other Conferences. May God help them in this important duty that his precious cause may not suffer for want of means.

As the Conference had been organized but about four months there was no business connected with our camp-meeting. However, seeing the wants of the Tract and Missionary Society and the need of a Reserve Fund, an effort was made to raise one, and pledges were secured to the amount of \$350. The camp-meeting expenses to the amount of a little more than \$100 were promptly raised and paid.

The efforts made for sinners and backsliders were successful, as between thirty and forty responded by coming forward. The tears that flowed freely and the testimonies borne by these showed that the Spirit of God was at work on their hearts. On Monday, the last day of the meeting, the ordinance of baptism was administered by Brother Corliss to seven willing candidates. It was a very solemn scene and many were moved to tears.

On the whole this camp-meeting was a success, and all the friends of the cause were much encouraged. We left them satisfied that the Third Angel's Message is the same in the South as in the North, and the same everywhere.

Galion, O., August 16, 1883. I. D. VANHORN.

The Waldenses and the Reformation.

AFTER the terrible persecution that came upon the Waldenses at the close of the fifteenth century, and the defeat that the Piedmontese army received, by God's interposing in behalf of these Christians, there came a respite. Says Leger, the historian, "God turned the heart of their prince towards this poor people." He sent an ambassador to their valleys to assure them of his good will, and to secure their's; and to intimate to them a wish to receive their deputies. They chose twelve men who were venerable with age and noted for piety, to visit Turin. They were admitted into the duke's presence, and gave such an account of their faith that he testified that he had been misled, and had done them wrong. He assured them that he would not again suffer such wrongs to be inflicted upon them, and several times he said that he had not so virtuous, so faithful, and so obedient subjects as the Vaudois. He manifested a desire to see their children, where-

upon twelve mothers with their infants were straightway sent to visit the prince, and they presented themselves before him. He examined them narrowly. The historian says: "He found them well formed, and testified his admiration of their healthy faces, clear eyes, and lively prattle. He had been told, he said, that the 'Vaudois children were monsters, with only one eye placed in the middle of the forehead, four rows of black teeth, and other similar deformities.'" The young prince, Charles II., confirmed the privileges and immunities of the Vaudois, and dismissed them with his promise that they should be unmolested in the future.

But still in the absence of the armed crusader, the Catholic missionary and inquisitor assailed them. Some were seduced, others were kidnapped and carried off to the holy office; but this in a more private manner. These annoyances, while outwardly peace was offered them, and no war declared against them, were unfavorable for their integrity and piety. A desire for repose made many conform outwardly to the Romish Church. Says Monastier, in his history of the Vaudois: "In order to be shielded from all interruption in their journeys on business, they obtained from the priests, who were settled in the valleys, certificates or testimonials of their being Papists." To obtain this it was necessary for them outwardly to attend the Romish chapel, to confess, and go to mass, and have their children baptized by the priests. This dissimulation on their part was the entering wedge to lead them to renounce their purity of faith, and to receive into their hearts a worse foe than the sword and the bow. The old true vine of piety seemed to be dying.

It was about this time that the Reformation broke out, although up to this time they had heard nothing of it in their secluded spot. The policy of conforming in their habits and in their customs to secure favors of the world, brought upon themselves a weakness from which, as a people, they were never able to recover. The Reformation was making progress at this time, and when the intelligence was announced, the Vaudois "were as men who dreamed." In 1526 they sent forth Pastor Martin, of the valley of Lucerna, on a mission of inquiry. He found churches of Reformers in Switzerland, Germany, and France. He received books from the Reformers in Germany, containing their views. In 1530 George Morel was commissioned to visit the Reformers of Switzerland and Germany, and bring them word touching their doctrine and manner of life. At that time there were Protestants in Neuchâtel, Morat, and Bern. They had interviews with Berthold Haller and William Farel. They visited Basle, and presented to Ecolampadius a document in Latin containing a complete account of their ecclesiastical discipline, worship, doctrine, and manners. They were anxious to learn if these reformed churches would accept them, and if not to inform them where the defect was, and to specify in what points of faith they were not sound, and to what an extent. This gave unspeakable joy to the Reformer of Basle. For years these churches of the Waldenses had been in the fire, and yet had not been consumed, and now the seed which they had sown was bearing fruit; and they presented themselves before this great Reformation as suppliants to ask them to correct their faith and give them the true light wherein they had erred. "We render thanks," said Ecolampadius in his letter, Oct. 13, 1530, to the churches of Province, "to our most gracious Father that he has called you into such marvelous light, during ages in which such thick darkness has covered almost the whole world under the empire of antichrist. We love you as brethren."

The Reformers saw that they had already begun to decline from their original faith, and thus they wrote, "As we approve of many things among you, so there are several which we wish to see amended. We are informed that the fear of persecution has caused you to dissemble and to conceal your faith. . . . There is no concord between Christ and Belial. You commune with unbelievers; you take part in their abominable masses, in which the death and passion of Christ are blasphemed. . . . I know your weakness, but it becomes those who have been redeemed by the blood of Christ to be more courageous. It is better for us to die than to be overcome by temptation." Thus was the Reformation a source of strength, by giving a sharp, faithful,

and brotherly rebuke to those who had sought to conform to the Papists, that they might save themselves from so much inconvenience.

The commissioners visited other Reformers at Strasburg, Germany. They were received with congratulations wherever they went. The Reformers willingly permitted their elder sister the benefit of their own wider views. Says a writer, "If the men of the sixteenth century recognized the voice of primitive Christianity speaking in the Vaudois, the latter heard the voice of the Bible, or rather of God himself, speaking in the Reformers, and submitted themselves with modesty and docility to their reproofs. The last had become first." In many respects these two churches found their creeds not to be twain, but one. They find that they have both of them drawn their doctrine from the word of God; they are not two churches, they are one. They were the elder and younger members of the same glorious family; the children of the same Father.

One of the deputies, on his return, was thrown into prison, and ultimately condemned and burned; but his fellow deputy, George Morel, bearing the letters of the Reformers, happily arrived in safety to Province. Imagine the feelings of this ancient church when the contents of the letters were read. The news touching numerous bodies of Christians now appearing in many lands, so full of knowledge, and faith, and courage, was literally astounding. They thought that they were alone in the world; but, like one anciently, they found 7,000 who had not bowed the knee to Baal, or yielded to his requirements. They who had fought the battle were not to have the honor of the victory. There were others who came into the field ready to assist them and hold up their hands.

A great majority of the Vaudois were of the opinion that they ought to listen to other Reformers, but a small minority, as at the present day, were opposed to being taught by the new disciples, and allowing them to dictate to those who were older. They went back to the Reformers for advice, and after repeated interchange of views it was finally resolved to convene a synod in the valleys, at which all the questions of differences between the two churches might be debated, and the relations which they were to sustain towards each other determined. The representatives from all parts of Europe met on the 12th of October, 1532. Two years earlier was the Augsburg Confession. A year before, Zwingli had died on the field of Cappel. The Reformation was beginning to be illustrated by the heroic deaths of its children. Calvin had not at this time become prominent, but he was already under the Protestant banner. This synod sat for six consecutive days. They drew up seventeen articles of faith, called a "Short Confession of Faith," made by the pastors and heads of the families of the valleys of the Piedmont, the chief of which, says Wylie, are the "Moral inability of man;" "Election to eternal life;" "The will of God, as made known in the Bible, the only rule of duty;" and "The doctrine of two sacraments only, baptism and the Lord's Supper."

This revived the old spirit of the Waldenses. They ceased to practice those dissimulations; and yet they had lowered and compromised some of the faith that had characterized them years before this. Their meeting-houses had been destroyed, and the Waldenses had feared to rebuild them lest they should bring down upon themselves a new storm of violence and blood. Caves were selected as places of meeting; and when the weather was fine, they would assemble on the mountain-side under the great boughs of their ancestral trees. But in a short time, strengthened by the fellowship and counsels of their Protestant brethren, churches arose, and the worship of God was reinstated. Crowds flocked to the preaching, and not a few came from the plains of Piedmont, and other remote parts of their valleys, to drink of these living waters, again flowing in their land.

There was a new translation of the Scriptures into the French tongue about this time. The Vaudois wished the privilege of having it done at their sole expense, and it was considered as their gift to the churches of the Reformation. What a noble gift! The Bible had been their study for years and years, and now they give it to the churches of the Reformation. It was printed in folio, in black letter, at Neuchâtel in the year 1535. The entire expense was paid by the Waldenses, and the cost of it was 1 500 crowns of gold, a large sum for a people so poor. This

was the result of their counsels in this first great ecclesiastical assembly of modern times.

The church of the Alps now had peace for twenty-eight years, and it was a time of great prosperity. Victory attended their efforts to spread the truth. George Morel states that at this time there were more than eight hundred thousand persons of the religion of the Vaudois. Their exemption from persecution, however, was not absolute, but comparative. The luke-warm were seldom molested, but the zealous and devoted brought with their quickened zeal a revival of the persecutor's malignity, though it did not find vent in violences so dreadful as the tempests that had lately smitten them.

S. N. HASKELL.

Mondovi, Wisconsin.

FOR about five weeks our meetings have been in progress in this place. Circumstances have been favorable, except that it is the most busy season of the year. We have had considerable rainy weather, but have not lost a single service on this account.

The interest, which was good at first, is now better and deeper still. Few have as yet decided in favor of the truth, but many are in the valley of decision.

The opposition are girding on the armor, and the battle was opened by their forces yesterday. Two discourses were given against our position. The weakness of the Sunday cause was made quite apparent by an effort to sustain the falling fabric, which consisted of a curious combination of erroneous and contradictory positions. We shall review both discourses. It is a cause of much gratitude that the Lord has given us a consistent and harmonious truth. We feel our need of God's grace to help us to live it, and place it properly before the people that they may accept it in the love of it. We shall continue here for some time, and are hoping and praying for fruits of our labor.

G. C. TENNEY,

C. F. STILLWELL.

August 13.

Upper Columbia Tract Society.

REPORT FOR QUARTER ENDING JUNE 30, 1883.

Districts.....	No. of Members.	No. Reports returned.....	No. Members Added.....	No. Members Dismissed.....	No. of Missionary Visits.....	No. of Letters Written.....	No. Signs taken in Churches.....	New Subscribers.				Other Per-odicals.....
								Review.....	Signs.....	Good Health.....	Instructor.....	
No. 1.....	43	20	12	..	67	36	40	1	1	1	1	1
" 2.....	49	32	..	..	12	30	29	2	2	15	..	..
" 3.....	47	25	5	..	36	17	19	5	15	4	5	..
Agents.....	3	3	..	..	362	115	60	6	11	1	15	..
Totals.....	142	80	17	..	477	198	148	14	29	6	36	..

Districts.....	Pages Tracts and Pamphlets distributed.....	Periodicals Distributed.....	Annals Distributed.....	Membership & Donations.....	Sales.....	Periodicals.....	F. and M. Reserve Fund.....	Total.....	Collected on Other Funds.....
No. 1.....	2892	372	..	\$5 50	\$ 11 91	\$2 00	\$49 41	..	..
" 2.....	11482	465	..	1 80	17 50	12 00	31 30	..	..
" 3.....	5198	261	..	8 05	2 05	32 81	78 00	115 91	..
Agents.....	1717	213	..	10 25	133 73	35 00	..	178 98	..
Totals.....	22289	1311	..	\$25 60	\$135 78	\$97 22	\$117 00	\$375 60	..

Temperance.

Cruelty of the Liquor Traffic.

THE liquor traffic is cruelty of the most diabolical character. Nothing can exceed it, for it proceeds upon the principle that "perish who may it must and shall be maintained."

Government is a partner in the business, and its share of the profit is called revenue. Government grants the licenses, receiving therefor a certain price which the manufacturer and vender pay for the privilege of making and selling.

But Government, while it sets the wheel in motion, discountenances the work of the traffic—in fact, punishes the man who drinks and gets drunk.

Government says: "If any one will pay into my treasury \$50 he may sell alcoholic spirits to any who will buy;" but if a man drinks to drunkenness, and becomes boisterous on the streets, Government punishes him for it; locks him up in a guard-house and makes him pay a fine. And should he, while drunk, steal or commit high-

way robbery, Government will lock him up in the State prison; and should he commit murder, Government will put him to an ignominious death.

One might suppose that, inasmuch as the drunkard is helping the Government to raise revenue when he drinks, he would be treated like a gentleman when he drank a great deal and became drunk. But not so. The same Government that encourages drunkenness by the sale of licenses, keeps its officers and courts to arrest, try, and punish the drunkard.

And not only so, but how wide-spread is the sorrow which this traffic inflicts! If the drinking man—the drunkard—was the only sufferer, the case would not be such a hard one. But see how it is. The poor man addicted to drink has a family who are dependent upon him, and instead of spending his wages for food and raiment for those dependent upon him, he goes to a grog shop—a Government grog shop—and spends the last cent of his week's wages in a drunken carousal.

By midnight he is beastly drunk and, having no more money to spend, the Government agent—the bar keeper—kicks him out upon the street and there the policemen—Government officers—find him and hurry him off to the guard-house to spend the night.

To-morrow is Sunday, and yet the wife and children are at home without a morsel to eat and perhaps without fuel. Cold and hungry they huddle together and await in terrible suspense for the coming of husband and father. But he comes not! for Government, having made him drunk, has locked him up as a punishment for being drunk. Ah! what suffering in that drunkard's family. Sunday morning dawns and the Sunday-school bells ring, and the well-dressed children of sober parents are hurrying along, with bright faces to the Sunday-schools. The drunkard's children, in rags, and suffering with hunger, look out from their dirty hiding-place and compare their own misery with the brightness and cheerfulness they see upon the street, and oh, how their tender hearts bleed!

Monday morning comes and the drunken father is summoned before the mayor. He is charged with drunkenness and disorderly conduct. What does Government do? Does the mayor say to him, "You are a patriotic citizen because you spend your money freely to help support the liquor traffic and raise revenue for the State?" No. But Government says you must pay a fine of five dollars.

The poor man says: "I can't do it. I have no money. Besides, my wife and children are at home cold and hungry, and surely you will not be so cruel as to tax me again, seeing that I spent my whole week's wages Saturday night helping to support the traffic and the Government."

But Government says: "It is no concern of ours if your wife and children are suffering; we must have five dollars or you must remain in prison five days."

Will not God take vengeance upon such a system of cruelty and oppression? Aye! "Vengeance is mine; I will repay, saith the Lord!"—*Spirit of the Age.*

Nor long since a citizen of Chicago, while on his way home from business, was attacked by two savage bulldogs and severely injured. The neighbors were so incensed that they turned out and shot one of the dogs and hung the other, regardless of the opinions or rights of the owner. There are somewhere about six thousand men in Chicago who are the owners of an animal as much more savage and terrible than these bulldogs as imagination can paint, and they are sending him out to destroy men and women, boys and girls, all over the city. Yet they are protected by license, and the kind-hearted neighbors who would interfere and stop the destruction are denounced as fanatics and cranks. An equal number of bulldogs would not do one-half the damage done by the saloons, for the bulldog is honest and shows his teeth. People would avoid until they could destroy him. The saloon destroys under the guise of friendship. It is more hypocritical, more savage and meaner in every way than the bulldog.—*The Lever.*

HE who is rich when he comes to die, but is still without Christ, is like the Arab in the desert, with his bag full of pearls, but perishing for want of bread.

The Home Circle.

THE CHILDREN'S PRAYER.

ELOQUENT the children's faces—

Poverty's lean look which saith:
Save us! save us! Woe surrounds us.
Little knowledge sore confounds us.
Life is but a lingering death!

Give us light amid our darkness;
Let us know the good from ill;
Hate us not for all our blindness;
Love us; lead us; show us kindness;
You can make us what you will.

We are willing; we are ready;
We will learn if you will teach;
We have hearts that yearn toward duty;
We have minds alive to beauty;
Souls that any heights can reach.

Raise us by your Christian knowledge;
Consecrate to man our powers;
Let us take our proper station;
We, the rising generation;
Let us stamp the stage as ours.

Look into our childish faces,
See ye not our willing hearts?
Only love us; only lead us;
Only let us know you need us,
And we all will do our parts.

Train us! try us! days slide onward,
They can ne'er be ours again.
Save us! save from our undoing;
Save from ignorance and ruin;
Make us worthy to be MEN!

Send us out the world to better!
Send us forth good seed to sow!
We may be our fathers' teachers;
We may be the mightiest preachers
In the day that dawneth now!

Such the children's mute appealing!
Who will answer? Who will hear?
Who will hear this cry of sadness?
Who will answer it in gladness?
Helping those to Christ so dear!

—Mary Howitt, in *Baptist Flag*.

The Stranger's Mission.

"WHAT! has he gone?" exclaimed Mrs. Tucker, entering the breakfast room, from the kitchen, bringing a small deep pan of hot water, and finding only Aunt Sylvia, where but three minutes before she had left a trio.

"He has just stepped out on the porch with Mr. Tucker," replied Aunt Sylvia, proceeding to wash the soiled silver she had gathered from the dismantled table, in the pan of water her niece had placed on the side-board. "Of course he will not go without at least bidding us good morning."

"He has, however," said Mrs. Tucker. "See what long strides he is taking down hill toward the station. He cut short his adieus to you, also, did he not, Mr. Tucker?" she said, as her husband entered the room with a broad smile overspreading his rugged face.

"Well, I must say he beats all," said Mr. Tucker, speaking slowly, and from the open window watching out of sight the retreating figure of his guest.

"An entire stranger, bearing the same name as my first wife, but no relation to her whatever as I can make out, fastens himself upon us for six meals and two nights' lodgings, breaks up a day and a half for me, drives my horse ten miles or more, routs us up at four o'clock of a summer morning to get him a hot breakfast, that he may take an early train, and goes off without as much as saying, 'Thank you, sir,' or, 'I am obliged to you,' or, 'Give me a call should you ever come my way.'"

"I hope he will enjoy the lunch I put up for him," said Aunt Sylvia, joining in the laugh, and Mrs. Tucker added:—"I wonder how long it will take to get the smell of tobacco smoke out of the sitting-room. The idea of his filling his pipe, lighting it, and puffing away after I had hinted to him that tobacco was offensive to me."

"He was dressed like a gentleman," said Mr. Tucker, "but for all that I should class him as a full-grown pig."

"He seemed to be possessed of average intelligence," said Aunt Sylvia as she began to wash the coffee cups, "and I suppose he has treated us quite as well as he treats his mother. He has lived on this beautiful earth nearly fifty years, been fed, and clothed, and sheltered, and, according to his own story, has never recognized the Lord's kindness in any way. If the Lord does not resent his want of appreciation, I suppose we ought not to do so."

Mr. Tucker said nothing as he went out about his daily work as a farmer.

This Aunt Sylvia of his wife's was a very devout woman, with the right word for the unconverted always at her tongue's end, "but she never meddles with me," the sturdy farmer was wont to say.

The perfect freshness and beauty of the June morning appealed to his heart in an unwonted manner. He was a true lover of nature, and all the rural charms of verdure, and foliage, and witching scenery about this, his ancestral home, were a part of his life, yet it seemed to him that he had never breathed in the marvelous fullness and perfection of the June bounteousness as on this morning, when the ascending sun cast over the dew laden window its own peculiar rose-tint.

"I am fifty-five," said the farmer to himself, "for a half century I have stood on this hill-top at all seasons, and at all times, and enjoyed my surroundings. I have had good health, an abundance of this world's goods, and but few sorrows. The Lord has been very good to me, but I have never fully appreciated it, and have never expressed myself to the All-Giver as being thankful. Oh! what a wretch I have been!"

For a week Mr. Tucker turned this matter over and over in his mind. One thought made way for another. He no sooner tried to find an excuse for one short-coming than a worse one came to take its place.

"I don't know what ails Mr. Tucker," said his wife, "he neither eats nor sleeps, he takes no interest in anything you or I say or do, he don't even read the daily paper."

"I have noticed it," said Aunt Sylvia. "His work don't seem to be getting on, either, and there is a good reason why; he just wanders around the farm without staying long enough in one place to accomplish anything, and he stands for a half hour at a time looking off into the distance in one direction or another, as if he were taking in all the features of a view quite new to him. It is not like Mr. Tucker at all."

"I can't understand it," said Mrs. Tucker. "He may be bilious. I will go right away and make him a spring syrup."

The next morning a small glass of the decoction was handed him by his anxious wife as he stood in the dining-room doorway, looking pale and worn, gazing far off upon the distant hills.

He shook his head and said with an apparent effort:—

"No wonder you are anxious about me. I am anxious about myself, but the remedy is not thoroughwort nor yellow dock. Aunt Sylvia, how does a person atone for fifty years of willful neglect of God's goodness?"

"So that is it!" exclaimed the good woman. "The Lord be praised. The stranger had a mission here after all. It was to show Abraham Tucker to Abraham Tucker. Let us take your query to the Lord."

The change was not an instantaneous one, but it came at last after real repentance and much prayer, and it brought a marvelous joy and peace.

Mr. Tucker tries to make his present daily life atone for the years of neglect, but he charges all his young friends to start early in the right way, that they may enjoy the fullness of life which only comes to those who love and serve the Lord.

—Mrs. Annie A. Preston, in *Christian at Work*.

Cured by Kindness.

"You oughtn't to do so," shouted Willie, as the butcher dashed past in his wagon, giving the whip unmercifully to his half-starved horse. Another moment, in turning the corner, the wagon was upset, and the horse broke into a run. He ran for a mile or more. The wagon was broken to pieces, and the man thrown out and badly bruised. Next day "the vicious beast" was offered for sale. Willie's father bought him for a low price, for use on the farm. It was a foolish bargain, people said, for the horse was quite uncontrollable. Even his owner said he would bite, kick, and run away. But Mr. Ely bought it to please Willie, whose tender little heart was full of pity for the poor animal. "We will be so kind to him that he won't want to be bad, papa." So they agreed to follow Willie's plan.

Before long, Mr. Ely and Willie began to drive the horse. People were surprised at the change in him. "He would go as slow as desired," said the gentleman who told the story, "stop instantly

at 'whoa', follow his master, come at his call, and rub his head on his shoulder." What had made the change? Not force! The poor horse had been beaten, kicked, and starved before, and grew more and more stubborn. Now he was well fed, well bedded, well watered; not over-driven or over-loaded; never whipped, kicked, or scolded. Kind words were given him, and now and then an apple or a piece of sugar. No gentler, safer, or more faithful horse went on the road. Willie's plan had succeeded. The little fellow fairly lived with the horse, and the horse seemed to know he was his best friend. Ben was a favorite with all the family. One night Mr. Ely was away from home. He had taken Ben early in the afternoon, but when bed-time came he had not returned. Thinking he would not be at home that night, the family closed the house and retired.

About midnight Willie heard Ben's neigh. Jumping out of bed he ran to the window, and there was Ben at the door without his father. In a few moments the family were aroused, and Willie's brother hurriedly opened the door. No sooner had he done so than Ben turned around and trotted off toward the road. He followed him quickly. Ben led him a quarter of a mile and then stopped. There Mr. Ely lay on the ground in a swoon. When he was taken home he soon recovered, and told them that as he was riding through the woods he struck his head against the overhanging branch of a tree and fell from the horse. He was stunned by the blow, and did not remember anything more. After that night Ben was the hero of the village. But there was one strange thing about him,—he never forgot either a benefit or an injury. Sometimes when in harness he would see his former master. Then all his old fire would return; his eyes would roll, he would champ his bit fiercely and show an intense desire to get at his enemy. Only Willie or his father could quiet him then. Ben taught the people of that village more than they ever knew before of the power of kindness. And a good many of Willie's little friends began to practice his way of treating their dogs and ponies. They found that the surest way to manage them was by kindness.

This, you know, was Mr. Rarey's way. It was his secret in training horses. If any of our boys have any doubt on the subject, suppose they try it for themselves, for this story of Ben is a true one.—*Parish Visitor*.

Intelligence of Dogs.

THE subject of the intelligence of brutes is one of endless study and interest. The San Francisco correspondent of the *Mendocino Beacon* tells the following of the dogs in that city:—

"One of the features of our every-day life is the pound man. Each day he rides about the streets upon his coops, with several assistants, all armed with lassoes. As the monthly average numbers some 400, it shows where we should be if some such steps were not taken to get rid of the vagrants. Dogs licensed are of course exempt, and their instinct in this matter is remarkable. A dog without a collar seems to have a mortal terror of the wagon and apparently scents the danger at once. It is said some dogs know the day the pound man is due and will not go out of the yard. Walking down Mission Street this week I saw him catch four dogs within a dozen blocks. One saw the wagon nearly half a block away, and in terror ran into a place. Of course he was cornered at once, lassoed, and deftly swung into the coop. If ever there was a frightened dog it was that poor pup. Another was lassoed while walking by his owner. The dog cried pitifully. There can be no denying they know the danger. The owner was a mad man. If you want to see a real mad man or woman just see the pound man rope in their dog. To hear them threaten and rave you would think the entire United States army was at their disposal. The only way to get your dog back is to pay \$2.50 for him besides the license fee. No tears or threats will do. The pound man is used to that. And all this while a good looking dog with a collar looked idly on, sniffed about, and appeared quite unconcerned, and I saw several blessed with license tags run after the cart and give a little contemptuous bark. But a collarless dog would skip every time."

IF I have made an appointment with you, I owe you punctuality; I have no right to throw away your time if I do my own.—*Cecil*.

Behind the Times.

THE *Christian Statesman* has an article in a recent issue, entitled, "Gradual Decrease of Crime." It must be that the *Statesman* does not receive the daily papers, or has not read them for the past year or two. At the close of the article it says:—

"We insist constantly on this steady march of the world toward a better state, because it is a fact to which so many eyes are blind, a fact which illustrates and proves the healing power of the Christian religion, and a fact the recognition of which has much to do with the zeal, persistency and self-sacrifice of Christian philanthropists."

From this we conclude also that the *Statesman* has not read lately 2 Tim. 3, especially verses 1-5 and 13. The apostle Paul, it seems, did not believe in "this steady march of the world toward a better state," and yet he was a model of zeal, persistency, and self-sacrifice. The natural tendency of the world toward evil is a most powerful incentive to activity in Christian work.

Religious Notes.

—Nearly one-fourth of the population of Wisconsin are said to be Catholics.

—The Jews in London number about 100,000. They have three weekly newspapers, fifteen synagogues, and a rabbinical college, with the finest Jewish library in the world.

—An Episcopal paper thinks that "one reason why the world is so unwilling to join the church, is because the church is so very willing to join the world." A very fair statement of the case.

—The Presbyterian Board of Foreign Missions expended last year in its Mission for the Indians, \$31,360. It has ten missions, sixteen missionaries, nine native ministers, seventeen licentiates, and 1,240 communicants.

—A London clergyman has started a dancing school in connection with his church. "His idea is to wean the young from the more demoralizing places which exist in such large numbers in the English metropolis." A parallel to this came under our own observation, in the case of a church member who, in order to keep his sons at home, started a saloon in his own house. We have not been able to learn the particulars of the result, but there is no doubt but that such a plan would be successful as long as the supply of liquor held out.

—Four Reading Railroad laborers were arrested in Philadelphia, on Sunday the 12th inst., upon the charge of illegally performing worldly labor on that day. Testimony was offered to show that the work could not be accomplished on any other day of the week, in consequence of the frequent passage of trains, and the magistrate, taking that view, decided that the work was a necessity and discharged the defendants. From this it appears that even in Pennsylvania a man may work on Sunday, provided he is not an observer of the Sabbath of the Lord, the seventh day of the week.

—The *Pacific* prints a sermon on "The Gospel and the Age," preached by Rev. J. W. Hough, in the First Congregational Church, Oakland, in which the following sentence occurs: "If science shall succeed in proving its theory of evolution to be true, it will have done a hundred-fold more to interpret the ways of God to man than did the discovery of the Moabite stone, or the framing of the Andover creed." Yes, if science shall prove evolution to be true, there is nothing that can be compared with it. And this it may do just as soon as it succeeds in proving the Bible to be false.

—The following from "Rusticus," a writer for the *Occident*, has the right ring: "I have heard of a preacher who boasts that he can fill any place of worship. He has unbounded confidence in his powers of attraction. And he does draw crowds. But there are no conversions under his preaching. The people go as they would go to a theater. They admire the messenger, but pay no attention to the message. It is the manner that interests them, and not the matter. Now I don't believe there is anything gained by getting people to go to church if the church has to be turned into an opera house, or a lecture hall, in order to secure their attendance. I would try by all means to bring men to hear the gospel. But if they will not come to the wells of salvation to draw water out of them, I would not fill those wells with rum, or even with lemonade, and then stand and cry: 'Ho, every one that thirsteth, come ye to the waters.' It is sad and humiliating to see men with the vows of God upon them, resorting to stage tricks in order to fill their houses. And it is equally sad to see good people turn the cold shoulder to earnest and faithful preachers, because they will not preach themselves, but Jesus Christ, the Lord."

News and Notes.

—Immense damage has been done to the island of Porto Rico by a flood.

—Forest fires in Maine are now raging to a greater extent than for many years.

—Considerable damage was done in the vicinity of Duluth, Minn., Aug. 20, by a hurricane.

—Count De Chamberd, the last of the elder branch of the French Bourbon, died at Frohsdorf, Aug. 24.

—It is estimated that three-fourths of the South Carolina cotton crop will be lost on account of drought.

—The Western Union Telegraph Office at Chicago was burned Aug. 21. The fire originated from a gas jet. Loss, \$100,000.

—Since the passage of the Chinese Restriction Act, the Chinese population of San Francisco is said to have decreased 25 per cent.

—Mt. Vesuvius is still in a state of activity. The continuous trembling has resulted in considerable damage to buildings in the vicinity.

—The steamer *Ludwig*, with fifty-six people on board, from Antwerp to Montreal, is two weeks overdue, and has been given up for lost.

—Three mills of the Acadia Powder Company, at Waverly, near Halifax, N. S., were destroyed by an explosion, on the 20th. Several employes lost their lives.

—Both ends of the Northern Pacific Railroad were connected on the 22d, near Helena, M. T. The golden spike will be set on Sept. 8, by President Villard and Jay Cooke.

—Emigration to Oregon and Washington has been a little overdone. The *Portland Standard* advises laborers to keep away, as there are many there vainly seeking employment.

—The Alexandria correspondent of the *London Times* says: "If the British troops should be withdrawn from Egypt, no European family would remain in that country a week after their departure."

—Reports from twenty-five of the larger post-offices show the increase in the sale of postage stamps for the quarter ending June 30, 1883, over the corresponding quarter of last year, to be \$232,457.

—The notorious Frank James is now on trial for his life, at Gallatin, Mo. His friends have sent letters to two prominent witnesses for the prosecution, threatening them should their testimony be adverse.

—A terrific rain-storm, accompanied by thunder and lightning, visited the northwest part of Ontario, on the 19th. At Listowel the water was two feet deep in the streets, and many buildings and bridges were carried away.

—The war in Tonquin, between the French and Chinese, has commenced at last. On the 17th the French made an attack, but were repulsed with some loss. On the next day, however, they gained a signal victory.

—It is said that the hardest thing the faculties of the large colleges have to contend against is the dead indifference of the bulk of the students. The majority look on all enthusiasm for study as a sort of silliness which makes its possessor a target for ridicule.

—A fire in the still depot of the Eclipse Lubricating Refinery, at Franklin, Pa., Aug. 19, destroyed nine tanks, containing several thousand barrels of oil, and a large amount of machinery. The Eclipse was the largest lubricating refinery in the world.

—There was a cloud-burst at Silver King, A. T., Aug. 20, which did much damage to mining interests. The report says that great bowlders weighing many tons were washed from the mountain-sides and hurled into the road beneath as if they had been pebbles.

—The Chilean chief at Huanuco was informed that a large body of Indians intended to sack the city, and rout the party in favor of peace, and occasion an evacuation. Whereupon the Chileans surprised 3,000 Indians, on the 22d, killing 400, and wounding 400 others.

—Since the telegraph strike has ended, it is announced that John W. Mackay and friends have bought a controlling interest in the Postal Telegraph Company, and intend to organize a gigantic opposition to the Western Union Company. The probability is that telegraph rates will soon be greatly reduced.

—It is stated that nihilism is as active and implacable as ever in Russia. An endless procession of manacled prisoners passes from Eastern Russia to Siberia. The prosecutions are conducted with such secrecy, and the suppression of news is so great, that but little can be learned of the actual state of things.

—An express train on the Rochester and Northern Division of the Chicago and Northwestern Railroad, was caught in a severe wind and hail-storm, near Zumbrota, Minn., Aug. 22, and lifted from the track, while running at high speed. Every car in the train was completely wrecked, the passengers being buried beneath the debris. Nearly every person was injured, and the loss of life was very great.

—The storm that raged so fearfully in southeastern Minnesota, Aug. 22, was strongest in Olmstead County. At Rochester 135 houses were demolished, and their contents destroyed. Thirty-four persons were killed, and eighty-two injured, nine of them fatally. An appeal has been made for aid for the suffering and destitute. It is estimated that 500 persons will have to be supported almost entirely by charity, for several days or weeks.

—A special dispatch from Cettinge (Montenegro) says: "A reign of terror exists in the village of Kassovo in Albania. The Arnauts are murdering Christians, and all the latter who can get away are fleeing from the country. The Turkish officials connive at outrages on Christians, and have arrested and exiled a number of priests. In the Apex district ninety-two persons have been murdered, and twenty-three villages have been abandoned."

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.

Northern Wisconsin Camp-Meeting.

A CAMP-MEETING will be held at Merrillon Junction, Wis., the crossing of the G. B. & M. and C. P. M. & O. railroads, Sept. 12-18. The special reasons for this meeting are to give to our people in the northern part of the State the opportunity of such a meeting, to form an acquaintance between the churches newly admitted to the Conference and the older ones, and to forward the work of God in our midst. We appeal to all to come to the meeting. Reduced fare will be secured on the railroads. Bring plenty of bedding and extra clothing, and you will be well cared for. There will be tents to rent at very reasonable rates. One day of the meeting will be devoted to Sabbath-school work. We confidently expect the blessing of God, and hope that very many will be there to share it.

COMMITTEE.

NOW READY FOR DELIVERY.

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SKETCHES FROM THE LIFE OF PAUL.

BY MRS. E. G. WHITE.

In this book the history of Paul's life, from the time when he "made havoc" of the church until he was "offered up" as its chief representative, is traced in a clear and connected manner. Paul's allusions to himself in his epistles are connected with the record in the book of Acts in such a manner as to throw great light both on the epistles and the "Acts." But that which gives the book even greater value than its historical accuracy, is the lessons that are drawn from Paul's words, and the hardships which he endured, and their practical application to our own times. This is a marked feature of this work, and the instruction given in this way cannot be estimated in dollars and cents. 234 pp., neatly bound in cloth, \$3.80.

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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.

Address, PACIFIC PRESS, Oakland, Cal.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 30, 1883.

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

Time of Camp-Meetings.

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

THE P. O. address of Geo. R. Drew is 16 Rodney Street, Birkenhead, Cheshire, England.

SOME notices and appointments which have been already published are omitted this week for want of room. See page 395.

A Request.

THE Camp-meeting Committee requests some able-bodied, willing men, young or middle aged, to be in San Jose by Sept. 2 or 3, to assist in making the grounds ready for the camp-meeting. You who can, go and help.

Sister White's Journey East.

THE readers of the SIGNS will be pleased to hear of Sister White's safe arrival at Battle Creek, Friday, Aug. 17. She took some cold the last day of her journey, but was in good spirits and enjoyed liberty in speaking in the Tabernacle on the Sabbath. Sunday morning she spoke with freedom to the office hands for one hour. She was waited upon by the officers of the Women's Christian Temperance Union, and invited to speak in the park that afternoon on the subject of Temperance, which she did. In the evening she addressed a large audience at the Sanitarium, the spacious parlors, sitting-room, hall, and piazza being crowded. Dr. Kellogg has just returned from his trip to Europe, and the Sanitarium was never in a more prosperous condition, there being over two hundred patients there at present. The first of the week Sister White left for the Eastern camp-meetings.

Camp-Meeting Preparations.

A FULL attendance at our camp-meeting is what we greatly desire to see. To secure this will require some labor and some planning on the part of all. And now one word to our brethren: Don't forget to include somebody else besides yourself and family in your plans. The leaders of the Oakland Church have resolved to carry out the following plan, which we recommend to our brethren everywhere:—

First, canvass the church and find out who intend to go. If any seem indifferent, help them to see the importance of this meeting, and the necessity for all to attend it, until they resolve to be present.

Second, ascertain what persons would like to attend, but are unable on account of lack of means. If this is all that stands in their way, and they are worthy persons, be responsible for their attendance.

Third, raise a church camp-meeting fund, to be used (1) in assisting those to attend who need help, and (2) in providing tent room on the ground for those who are not in families and cannot hire a tent.

Fourth, hire an extra tent, or two if need be, to be used in the way above indicated; and whether there are any poor among us or not, have sufficient extra tent room so that we can invite our neighbors to come and camp on the ground during the meetings. Many who design to spend a little season in camp, might thus be induced to join us.

Brethren, shall we have the largest camp-meeting

ever held in this State? We may, if we work for it. Let none have any excuse for staying away; and lastly, let us all go determined not only to get good but to do good from the very start.

Battle Creek College.

THE "Eighth Annual Announcement" of Battle Creek (Mich.) College, is received. After being closed some time it will be re-opened on Wednesday, Sept. 5, 1883.

Eld. Wolcott H. Littlejohn has been elected President, and we feel assured, from our long personal knowledge of Eld. Littlejohn, that he will do honor to the position. Prof. Veysey, who has been a successful teacher in England, takes the "Biblical Department and History," Prof. U. Smith, however, retaining his position as lecturer on "Biblical Exegesis and Ecclesiastical History." Other teachers, well known to the friends of the College, are retained. We feel very hopeful for the future of this institution.

We hope and expect that all the former friends of this excellent school will rally to its support. Many of them feared that the Board of Trustees acted hastily or unadvisedly in closing it as they did. But recent events prove that it was a discreet move; and we know of some who stood in doubt who now heartily indorse the action of the Board.

We hope this may prove beneficial as a lesson, showing to all the necessity of not condemning the action of a body until they have sufficient opportunity to know the facts and reasons which induce its action. *Time* often proves an effectual teacher in these matters. We think all have reason now to take courage. Pray and work for Battle Creek College.

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.

Vainglorying.

WE have seen flyers scattered around the streets, announcing religious meetings to be conducted by one Ben Hogan, "The Reformed Pugilist and Gambler." We are glad that Mr. Hogan has reformed, and hope that his reformation is sincere; if it be so, we see no earthly objection to his becoming a preacher. But we would suggest an improvement in his methods, namely, to stop advertising himself as a reformed pugilist and gambler. We do not believe in one parading his former wickedness, even in the interest of religion. The cause of God has no need of such clap-trap. Imagine, if you can, the apostle Paul seeking to gain notoriety among the Corinthians by advertising himself as "The Reformed Persecutor," or "The man who assisted in the murder of Stephen." The apostle did at times refer with shame to his career as a persecutor, but he was not proud of it; and when any professing Christian can recall the wickedness of his former life with any other feelings than those of the deepest shame and sorrow, it is good evidence that the grace of God has yet more to do on his heart. It is too bad that Christian people will give their influence to such methods of advertising.

Binders for the "Signs."

ALTHOUGH the SIGNS is used very extensively as a missionary paper, persons sending their own papers to friends, there are many who desire, and many more who ought, to keep it on file for future reference. To such the office can furnish a binder that will preserve the papers as neatly as when first received. The name "Signs of the Times," is in gilt letters on the outside. The binder is so arranged as to form as firm and substantial a book with only half a dozen papers inclosed, as when it contains the entire volume. We have used it for some time, and feel that it cannot be too highly commended. Send for one. Price, post-paid, \$1.50.

Christ the Way of Life from Paradise Lost to Paradise Restored.

DRAWN BY HENRY SARTAIN; ENGRAVED AND PRINTED BY W. WELLSTOOD.

THE publishers take pleasure in announcing that this work is completed and is now ready for delivery.

The design of this engraving is to present at one view the leading events in the history of man as related to the divine plan of Redemption, from the time of the first sin and the fall, to the final restoration of the race, to the Paradise of God.

Its central figure is that of Christ hanging upon the cruel cross. By taking our position at the foot of the cross, we look backward in the history of man, and trace the steps which have led to the scenes of Calvary. The scenes which suggest the provisions of the gospel are enacted in the shadow of the cross, which is cast far back over the history of the race, reaching even to the gates of Eden.

In the middle distance of the picture are seen the ruins of pagan temples and the relics of heathenism, showing the decline of false religions before the true, which is yet to triumph over every form of error, and bear sway over all the universe.

At the right of the cross the scenes change. In the foreground we have the memorials of the gospel, baptism and the Lord's Supper, while in the distance appears Paradise Regained, the Many Mansions glistening in the light of heavenly glory.

The Way of Life as a work of art, commends itself to all lovers of the beautiful. Unlike many religious or allegorical pictures, this not only presents a sacred theme, but by its skillful grouping and its harmonious combination of light and shade, it delights the cultivated taste, and suggests abundant food for thought.

THE KEY.

An elegant 12 mo. pamphlet of 48 pages accompanies each engraving. This pamphlet contains a description of every part of the picture, and a most impressive article by Mrs. E. G. White, descriptive of the sufferings, betrayal, crucifixion, and resurrection of our Lord.

Sold by subscription. Price, printed in first-class style on heavy plate paper, size 22x28 inches, \$1.50. India Proofs, size 24x32 inches, \$2.50.

Thoughts on Daniel and the Revelation.

WE have just completed the printing and binding of a second edition of one thousand copies of this popular book. Our agents had orders for one-third of the edition when it was completed. We hope that all persons who think of selling this work this fall and winter will come to the San Jose camp-meeting, prepared to receive any necessary instruction, and to arrange for their work, which should begin as soon after the meeting as possible.

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