

# 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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### THE RESURRECTION.

AWAKE and sing, ye prisoned hosts!  
Arise and shine, O fair immortals!  
The life-light pierces death's dark coasts,  
And hades opes her sunless portals.  
Spring from the dust with loud acclaim,  
And shout the glad triumphal story!  
Let ransomed tongues rehearse His fame,  
Who crowns Love's deathless years with glory.

Wave, wave your palms of vict'ry high!  
Shout! shout! the long, dark night is over!  
Let rapturous anthems fill the sky,  
And greet with song the Bridegroom Lover!  
He comes! His chariot rolls in flame,  
And jarring thunders lift their voices;  
Hide, scoffer, hide thy brow of shame,  
While every faithful heart rejoices.

Ten thousand, thousand seraphs bright  
In robes of beauty bow before Him,  
While all the pageantry of light  
And pomp of Heaven linger o'er Him.  
Swift lightnings leap athwart his path;  
Fierce tempests wave their murky banners;  
He comes in judgment—clouds of wrath—  
Go forth and meet Him with hosannas!

And thou, pale phantom—potent Death,  
With whom earth's sons have vainly striven,  
All hurtless now thy with'ring breath—  
Thy charnel-house to ruins riven!  
In grandeur swing, O gates of joy,  
Whose portals time shall close—ah, never!  
No sin shall mar, nor foe destroy,  
While glowing ages roll forever!

—A. T. Gorham.

Rutland, Vt.

## General Articles.

### Luther Before the Pope's Legate.

BY MRS. E. G. WHITE.

UPON arriving at Augsburg, Luther immediately informed the pope's legate that he was in the city. The legate heard the news with joy. He felt assured that the troublesome heretic who was setting the whole world astir was now in his power, and determined that he should not leave Augsburg as he had entered.

The legate's attendant, an Italian courtier of insinuating manners, flattered himself that it would be an easy matter to bring the Reformer to a proper position. He therefore called upon him with professions of great friendship, and gravely gave him instruction in etiquette, thinking thus to inspire him with awe for the great man before whom he was to appear. He urged Luther to accompany him immediately to the presence of the legate; but Luther calmly stated that he must first obtain his safe-conduct.

Irritated at his ill success, the wily Italian exclaimed, “When all men forsake you, where will you take refuge?” “Under Heaven,” answered the Reformer, looking reverently upward.

Luther soon received his safe-conduct, and prepared to appear before the legate. On receiving information of the fact, this dignitary was somewhat perplexed to decide what course to pursue with a man of so determined character, and he consulted his friends in regard to the matter. One was decided in the opinion that he should be made to retract; another, that he be arrested and imprisoned. A third boldly advised that he be put out of the way, while a fourth recommended

that an attempt be made to win him over by gentleness. It was decided to adopt the last advice as the safest.

At his first interview with the Reformer, the legate was reserved, but civil. He expected Luther to yield every point without argument or question, and waited in silence for him to begin his recantation.

Luther stated that he appeared before the legate in response to the summons of the pope, and at the desire of the Elector of Saxony, and declared himself a humble and obedient son of the holy Christian church. Then he proceeded to the point at issue: “I acknowledge that it was I who published the propositions and theses that are the subject of inquiry. I am ready to listen with all submission to the charges brought against me, and if I am in error, to be instructed in the truth.”

The legate commended Luther's humility, and at once made known what was expected of him: “First, you must return to your duty. You must acknowledge your faults, and retract your errors, your propositions, and sermons. Secondly, you must promise to abstain from propagating your opinions. And thirdly, you must engage to be more discreet, and avoid everything that may grieve or disturb the church.”

Luther asked to see the credentials of the cardinal, showing his authority to settle the matter. He was refused, and was told that he had only to renounce his errors, and the cardinal would make all right with the church.

Luther then asked to be informed wherein he had erred. With an air of condescension, the cardinal made answer: “Two propositions are put forward by you that you must, before all, retract. First, the treasure of indulgences does not consist of the merits and sufferings of our Lord Jesus Christ. Secondly, the man who receives the holy sacrament must have faith in the grace offered to him.” If generally received, these propositions would be fatal to the commerce of Rome, overturning the tables of the money-changers, and driving out of the temple those who made merchandise of the grace of salvation.

The legate had promised to abide by the testimony of the Scripture; but notwithstanding this he applied to the constitution of the popes in favor of indulgences. Luther declared that he could not accept such constitutions as sufficient proofs on subjects so important; “for they wrest the Holy Scriptures, and never quote them to the purpose.” The legate retorted, “The pope has authority and power over all things.” “Save the Scriptures,” answered Luther earnestly. “Save the Scriptures!” echoed the legate in derision, and he asserted that the pope was higher than councils, and that all who dared to question his authority would receive their deserts.

Concerning the second proposition, which affirmed the necessity of faith in order to grace, Luther stated that to yield that point would be to deny Christ. Said he, “I cannot, therefore, and I will not yield that point, and, by God's help, I will hold it to the end.”

The legate replied angrily, “Whether you will or not, you must this very day retract that article, or else, for that article alone, I will proceed to reject and condemn all your doctrines.”

Luther answered, “I have no will but the Lord's. He will do with me what seemeth good in his sight. But had I a hundred heads, I would rather lose them all than retract the testimony I have borne to the holy Christian faith.”

“I am not come here to argue with you,” answered the prelate. “Retract, or prepare to endure the punishment you have deserved.” Thus ended the first interview.

The second conference was held on the following day, and attended by many persons of high position. Before this assembly, Luther read a declaration expressing his regard for the church, his desire for the truth, his readiness to answer

all objections to what he had taught, and to submit his doctrines to the decision of certain leading universities. At the same time he protested against the cardinal's course in requiring him to retract, without having proved him in error.

The legate's response was, “Recant, recant.” He overwhelmed Luther with a perpetual torrent of words, giving him no opportunity to reply. The Reformer therefore begged that he might present in writing his answer to the two charges, the one touching indulgences, and the other respecting faith. The request was reluctantly granted.

In the third interview, Luther submitted his answer, in which he showed that his position was sustained by the Scriptures, and firmly declared that he could not renounce the truth. The legate treated Luther's declaration with little short of contempt. He scolded and thundered on incessantly, leaving Luther, as at the preceding interview, no opportunity for reply. With vehement assertions and repeated reference to the papal constitution, he continued to maintain the doctrine of indulgences and to call on Luther to retract.

The Reformer at last declared that if the principle which was claimed as the very foundation of the doctrine of indulgences, could be proved from the papal constitution itself, he would retract. All were startled at this proposition. The friends of Luther were alarmed and embarrassed. The legate and his sustainers could hardly contain their joy. But their rejoicing was quickly turned to confusion. Luther met the cardinal on his own ground, and triumphed completely.

When the wily prelate saw that Luther's reasoning was unanswerable, he lost all self-control, and in a rage cried out: “Retract, or I will send you to Rome, there to appear before the judges commissioned to take cognizance of your case. I will excommunicate you and all your partisans, and all who shall at any time countenance you, and will cast them out of the church. Full power has been given me for this purpose by the holy apostolic see. Think you that your protectors will stop me? Do you imagine that the pope can fear Germany? The pope's little finger is stronger than all Germany put together.”

“Condescend,” replied Luther, “to forward the written answer I have given you to Pope Leo X., with my most humble prayers.” In a haughty and angry tone, the cardinal replied, “Retract, or return no more.”

Luther bowed, and retired with his friends, leaving the cardinal and his supporters to look at one another in utter confusion at the unexpected result of the discussion. The cardinal and the Reformer never met again.

Luther's efforts on this occasion were not without good results. The large assembly present at the conference had opportunity to compare the two men, and to judge for themselves of the spirit manifested by them, as well as of the strength and truthfulness of their position. How marked the contrast! Luther, simple, upright, firm, stood up in the strength of God, having truth on his side; the pope's representative, self-important, overbearing, haughty, and unreasonable, was without a single argument from the word of God, yet vehemently crying, “Retract, or be sent to Rome for punishment.” Yet the legate was deeply impressed by his interviews with the Reformer, and he afterward changed his own views, and himself retracted his errors.

Luther remained in Augsburg but a few days after his last meeting with the cardinal. Before leaving the city, however, he drew up a respectful letter to the legate, stating that it was useless for him to prolong his stay, as he had been denied a further hearing unless he should retract. “Thus I again set out in the name of the Lord, desiring to find some place where I may live in peace.” He closes by stating that he had com-



mitted no crime, and ought therefore to have nothing to fear. This letter was intrusted to his friends, who after his departure delivered it to the legate.

Luther set out from Augsburg at night, on horseback, and accompanied only by a guide furnished him by the magistrate. With many forebodings he secretly made his way through the dark and silent streets of the city. Enemies, vigilant and cruel, were plotting his destruction. Would he escape the snares prepared for him? Those were moments of anxiety and earnest prayer. He reached a small gate in the wall of the city. It was opened for him, and with his guide he passed through without hindrance. Now they were beyond the limits, and putting their horses to a full gallop, they soon left the city far behind them. Satan and his emissaries were defeated. The man whom they had thought in their power was gone, escaped as a bird from the snare of the fowler.

### Nature of the Soul.

It is said that if the soul be "a simple, pure, un-compounded, unorganized entity or substance," then it must be indestructible and necessarily immortal. But who knows that such is the nature of the soul? It is a sheer assumption, without one particle of evidence to sustain it. The argument that is founded on it amounts simply to this: If the soul be indestructible, it is indestructible. If it be immortal, it is immortal. But the assumption leads to a broader conclusion than this. The logical mind of Plato saw it, and therefore he concluded that the soul, if such be its nature, could have had no beginning, as well as, will have no end. That man, so far as his soul is concerned, is an uncreated being; that when a child is born, a soul enters his body, and when he dies, it goes out again, either to enter some other body, or to exist in a ghostly state forever; and that the number of such souls, is eternally the same, neither being increased by new births, nor diminished by death. But Christian men, who cannot but admit that God created man, and that he has a definite beginning, by rejecting the former part of this conclusion, vitiate the latter part; because both parts must go together. For it is evident, that what had a beginning, may have an end; what has been created, may be uncreated. If the soul of man is not of such a nature as to exclude the idea of its creation, it certainly is not of such a nature as to save it from destruction.

But granting the assumption, that the soul is "a simple, pure, un-compounded, unorganized substance or entity," and that it has a beginning, the question arises: When is that beginning? Are souls made beforehand and kept in readiness to meet human demand? or are they made to order, and put into the child's body at birth, or at some period before or after its birth? We press this question upon those, who hold that the soul is an entity separate and separable from the body, and independent of it. It is not an idle question, but one that it is important for them to consider. If they are unable to answer it, let them tell us, at least, if they can, whether it be a full-grown, mature, responsible soul, at the outset, or does it grow in strength and maturity and responsibility with the body. The former supposition would be fatuous, and lead to the absurd conclusion that new-born infants are equally responsible for their moral exercises and acts with adults. If they take the latter supposition, then, we would ask them, why the soul may not fall, as well as rise with the body? How can they show that the soul does not follow the fortunes of the body, but is *independent of it*.

Let them show us how it is possible for such a "simple, pure, un-compounded, unorganized entity" as they suppose the soul to be, to carry on all the varied and complex operation of thought, feeling, and action within the body and independent of it; or, at least, let them show us that this is possible.

If they shall admit that the soul is, or may be an organism, then it may be disorganized, and, like all other organisms, its functional action ceases when this organism shall be broken up.

But if they still insist that the soul is a "simple, unorganized entity," they must admit that a bodily organism is necessary to the exercise of its functions. If the soul had no conscious life or activity until it was united with the body; what

evidence is there to show that it can maintain its individual life, and fulfill its functions, after the bodily organization is destroyed? There is every evidence possible in the nature of the case, to show that the body is as necessary to the soul, as the soul is to the body; and that they are mutually dependent on each other. An injury to the brain, through which the soul is supposed to act, effects the soul, in the same degree; it may cause insanity; it may cause insensibility for a time; it may cause death. Is it reasonable to suppose that while any injury to the brain that is not fatal, injuriously affects the soul, a fatal injury does not injuriously affect its consciousness and activity at all, but only gives it greater freedom of action and of feeling?

The fact is, the whole argument for immortality founded on the nature of the soul, rests upon a pure assumption, and this constitutes the only difficulty there is in meeting it. Indeed, it can only be a waste of words between us and those who hold it, until they shall establish their postulate by some show of reason.

It is said that Franklin proposed to the *Savants* of France this question, Why the weight of a vessel of water should not be increased by putting a fish into it? After arguing the question for a long time and giving many weighty reasons for their various views, some one proposed to try the experiment, and see if such were the fact. It was then discovered that their arguments were all worthless; for the supposition itself was false. And so is it with arguments in regard to the immortality of the soul founded on the supposition that it is "a pure, simple, un-compounded, unorganized entity." Let them show that such is the nature of the soul, or, at any rate, tell us what the nature of the soul is before they challenge us to show that the conclusion, or rather the half of the conclusion, they are willing themselves to adopt is false.

The late President Dwight, of Yale College, in his *Sermons*, Vol. 1, p. 163, says:—

"Among Christians, I know of but one who has regarded the immortality of the soul as susceptible of demonstration. Should we believe with this ingenious writer, that the soul, metaphysically considered, is so formed, as naturally to be immortal, we must still acknowledge, because it cannot be denied, that its existence may terminate at death or at any other supposable period. Whatever has been created can certainly be annihilated by the power which created it. The continuance of the soul must therefore depend absolutely on the will of God. But that will can never be known, by creatures, unless he is pleased to disclose it. Without revelation, therefore, the immortality of the soul must be entirely uncertain."

We may add to what has been so truly said, we never knew one man even, who was able to demonstrate the immortality of the soul from the Scriptures, or to point to one text in all the Bible that asserted or even hinted at any such doctrine. But there are hundreds of texts, as we have shown, that assert the contrary, and as many more, that expressly declare that immortality is the special gift of God and only received by a new birth.

But it should be remembered, that our inquiry is concerning man himself, and not concerning any one or more of the various parts of which he is supposed to be made up. The physical, or material elements that enter into his composition, when they shall be separated by death, may continue to exist in their elemental state, or may enter into other combinations, and so continue, under one form or another, to exist forever. Indeed, we have no evidence that any elemental substance is ever annihilated. The same may be said of the spiritual elements, or living forces that enter into his composition, they may well be supposed to exist forever under some form or condition or other, we know not what; nor need we stop to inquire, for our inquiry does not relate to these elements, however many or few they may be; but to the composite creature *man*. Is he immortal—the sensitive, thinking, conscious, active, responsible creature that he is—is he immortal?

The fact is, this Platonic philosophy has thrown this whole subject into confusion. It has led us off, into inquiries concerning one part of man and has taught us to ignore the main question concerning the destiny of man himself. We have come to speak of the soul of man, and to reason about it, as though it were something distinct

from the man himself; and ministers preach about it, as though it had a character and destiny of its own, and that this is all that is worth considering. But this is neither consistent with the teachings of science, nor of reason, nor of revelation. Science regards man as an integer; though he is a complex and composite creature, yet he is one creature and not two or more. So does law, both human and divine; and so does the gospel. It was upon the whole man that God laid his original prohibition—"In the day that *thou* eatest thereof *thou* must surely die." It was the whole man that sinned and fell. It was the whole man that came under the sentence of death—"Dust *thou* art and unto dust shalt *thou* return." It is the whole man that was re-deemed, and is to be raised, and judged and saved or destroyed. This is the question which we most need to have answered; the question that Job asked, "If a man die shall *he* live again," and shall he live forevermore? And no answer can be given to it, either by reason or in nature. It is only answered in the word of God, and it is for this very purpose that a divine revelation has been given to us—to tell us of the life everlasting and the way of attaining to it. Why, then, should we betake ourselves blindly to heathen oracles, or to the oracles of the wisest of men, whose wisdom God has declared to be foolishness, when "we have a more sure word of prophecy"? Unto this "we do well to take heed as unto a light that shineth in a dark place."—From "*Life Everlasting*," by Prof. Pettingell.

### Singular for Christ's Sake.

If you follow Christ fully, you will be sure to be called by some ill name or other. For, first, they will say, "How singular you are!" "Mine heritage," says God, "is unto me as a speckled bird; the birds round about are against her." If you become a true Christian, you will soon be a marked man. They will say, "How odd he is!" "How singular she is!" They will think that we try to make ourselves remarkable, when, in fact we are only conscientious, and are endeavoring to obey what we think to be the word of God. Oftentimes that is the form of contempt; practical Christians are set down as intentionally eccentric and willfully odd.

Mothers have brought that charge against daughters who have been faithful to Christ, because they would not go into gayety or indulge in vain apparel, and many a man has said it to his fellow-men by way of accusation, "You must be different from anybody else." This difference, which God has made a necessity, men treat as a mere whim of their own. If we do not come out from among them and be separate, we cannot expect to be housed beneath the wings of the Eternal; but if we do, we may reckon upon being regarded by those around us as strange, unfriendly creatures.—*Spurgeon*.

### "Our Bairn that's Deein."

THE late Dr. James Hamilton had a capital illustration of how general prayers and "oblique sermons" fail to satisfy the soul in the emergencies of life. A Scotchman who had but one prayer was asked by his wife to pray by the bedside of their dying child. The good man struck out on the old track, and soon came to the usual petition for the Jews. As he went on with the time-honored quotation, "Lord, turn again the captivity of Zion," his wife broke in, saying: "Eh! mon, you're aye drawn out for the Jews; but it's *our bairn* that's deein!" Then clasping her hands, she cried: "Lord, help us, or give us back our darling if it be thy holy will; and if he is to be taken, oh, take him to thyself." That woman knew how to pray, which was more than her husband did. And in her prayer she honestly poured out her heart's needs before God.

An "oblique sermon" is not a prayer. An audible meditation or a doctrinal dissertation is not a prayer. Telling the Lord a hundred things he knows better than we do is not prayer. If persons who lead in prayer had as vivid a conception of what they want, and as earnest a desire to get it, as this poor woman, there would not be so many complaints about long prayers as there are now.—*Selected*.

NEVER refer to a gift you have made or a favor you have rendered.



### Best Evidence of Christianity.

THE best evidence of Christianity is the personal test of experience, and the contact of Christ and his word. "Come and see," was Christ's answer to the honest inquirer, and as they came and saw *where he dwelt*, they were able to go back and say, "We have found the Messiah, the Christ." This brings not conviction only, but conversion. Two typical cases recently occurred under the direct observation of the writer: An intelligent lawyer called one evening for the purpose of investigating the claims of Christianity as he would a case before a jury. He said he was not a believer but was unprejudiced and willing to be convinced. He felt that the Christian religion ought to be as susceptible of proof as a case of human evidence. He was frankly met, and at once referred to the fact of Christ's resurrection as the Scriptural foundation of the Christian faith. With keen severity he cross-examined every point in the evidence of that event, and after a conversation extending over two hours, he withdrew, having noted down every legal point in the case, taking with him as a fuller guide to the details of the argument the chapter on the subject in "Bushnell's Nature and the Supernatural," and promising to return when he had made up his mind, and report the result. In two weeks he returned, and with great seriousness and frankness said, "I have examined this case as I would any case of evidence, and I am satisfied beyond all doubt that Christianity is true; and the evidence is stronger by far than that on which innumerable lives have been condemned to death in courts of law; "but," he added, "I wish you to understand distinctly that while I am now a believer in Christianity, I am not any more a Christian than before, nor am I even an inquirer." Alas! he discovered that his unbelief was not so much in his head as in his heart, and that his real alienation from God was not to be removed by rational evidence or intellectual convictions. Often in after years was the tender and solemn appeal made and renewed, pressing him to take to his heart the Saviour he had admitted to his logic, but the result was always the same. Here was the cold, clear light of conviction, but none of the warmth of trust and love.

Shortly afterwards another case occurred, strangely different. Another lawyer, more bright and gifted than the first, sent for the writer, and, on meeting him, began at once to speak of his recent experience. "I have just got faith," he said, "and it has come to me so strangely that I want to tell you about it. For years I was a skeptic, reading everything on the subject of Christianity, and sometimes giving the weight of evidence to the one side, sometimes to the other, but never quite able to hold both in the firm grasp of my mind at once, and balance the evidence so as to form an abiding conclusion. And so I drifted between doubt and probability, like a helpless wreck in the tossing waves of uncertainty. At length I married a Christian wife. Every night she read with me her Bible and prayed, and I tacitly assented, more from love to her than any real interest. But all the while I saw in her something which I did not possess, and which was worth more than all my intellectual superiority. One short year we lived together, and then she died. More than ever, in these last sufferings, did I see the reality and value of her faith, and when I found myself alone—stunned with grief, and without one prop on earth to cling to—I found myself also, without even thinking why, instinctively crying out in my agony *to her God* for help and comfort. Instantly I felt the answer. Before I had time to reason whether I believed or not, my heart had cried in its orphanage, and had heard the answering heart of God. And that touch of love and comfort was so sweet and real that I just kept on praying, and the same answer has ever come, and I know it is God; so that now you see I have got faith, I hardly know how. But I know it is faith, and I know it is true, and that is enough for me." Yes, he had sought for God where alone God ever can meet man, "in spirit and in truth," in the simplicity of the heart, in the attitude not of the proud censor, but the helpless child and the penitent sinner. In both these cases the unbelief was not intellectual, but moral. In the one case conviction came, but without conversion; in the other, conversion brought conviction. When will men cease to strain their weary eyes toward a cold and lofty region where the Father is not found, and simply

turn to the cradle of Bethlehem, the cross of Calvary, the footstool of simple, lovely penitence, to find Him who has Himself said: "I dwell with him that is humble, and of a contrite heart, and that trembleth at my word." Sir James Simpson has summed up a volume in one sentence of his spiritual biography, where he has said, substantially: "I sought for God in lofty reasonings and learned philosophy, but I never found him until *I just came as a little bairn*."—*The Word, the Work, and the World*.

### Promise of the Spirit.

BIBLE truth is plain and consistent; but the traditions of men have obscured all the teachings of the divine word. There is not a duty nor a promise but somebody has risen up against, either to nullify or to change. The promise of the gifts of the Spirit, which God set in the church, is almost unmistakable in its import and extent, yet when men have grieved the Spirit, quenched it, as the apostle expresses, they find it more consistent with their feelings, with the pride of their heart, to reason away the promise than to humble themselves and seek the Spirit's aid and power. In the April number of the *Baptist Teacher* the editor, Dr. P. S. Henson, makes some remarks worthy of careful consideration. The subject of the lesson was the healing of Æneas; Acts 9:33-35.

EDITOR SIGNS.

"*Why cannot we perform such miracles?*—This is a question that naturally arises in every thoughtful Christian mind. The ordinary answer is that these signs and wonders were intended to subserve an important, but only temporary, purpose; that they were like the cords and props by which a young tree, newly planted, is steadied in its place, till there has been time for the roots to anchor in the ground; that miracles of healing were needful then to authenticate the divinity of Christianity, because there had not been scope enough for that larger demonstration that is furnished by Christian civilization, and that noble spectacle of whole nationalities lifted up by it into light and liberty.

"All this is plausible and forcible—and may be true. And yet when our Saviour commissioned his disciples just before his ascension, and sent them forth to preach the gospel to every creature, and assured them that he would be with them always, even to the end, he indicated that his presence with them and his power would be evinced by signs and wonders which they should work in his name. There is no intimation anywhere that this form of demonstration was presently to be suspended, and it may be a question as to whether the Christian world has not, only too readily, concluded that such things are no longer possible.

"We cannot disguise from ourselves the fact that we have fallen upon an era of materialistic, almost atheistic, philosophy—an age of Sadduceism, when a very large proportion of men no longer believe 'in angel or spirit,'—an age in which, one might suppose, some such demonstration as was witnessed in the primitive times might be useful in arresting the surges of 'current infidelity.' If needed then, and given just because it was needed, may it not be needed now, and may it not be given now, if the Lord's people have faith enough in Elijah's God to ask and look for it?

"It is worthy of remark that in our day there has arisen a class of most devout men—and the class is constantly increasing—who believe that such works of supernatural power as were performed by the earlier Christians are not only possible, but have actually been wrought in our time.

"They are commonly regarded by their brethren as fanatical; and yet it may be that 'the secret of the Lord is with them,' and that they may have more of the mind of the Spirit, and are more in the line of God's march, than some of us who have been disposed to smile at their supposed 'credulity.' The Lord God of Elijah still sits upon the throne of Heaven."

As it is not the money that we make but the money that we keep which makes us rich, so it is not the souls that are gathered in, but the souls that continue in the grace of God that count in the kingdom.—*National Baptist*.

### Couldn't Find the Text.

THE *Examiner's* Virginia correspondent relates the following story of John Leland, one of the early Baptist preachers of that section:—

"In colonial times Leland was once benighted in a strange part of the country, and asked leave to spend the night at a house on the road. He was hospitably entertained by the good people of the house, who belonged to the Established Church of England, and knew nothing of any ministers except those of 'the church,' and hence took it for granted that Mr. Leland was an Episcopal clergyman. The gentleman and lady of the house were inclined to boast of their uncommon familiarity with the contents of the Bible. During the evening the lady said, 'Mr. Leland, I am so glad you have come; for we have a child that has not yet been baptized. Won't you baptize him to-morrow morning?' 'Certainly,' said Leland, 'if the proper arrangements can be made.' The gentleman of the house then said, 'Mr. Leland, will you not preach for us to-morrow? We can soon notify the neighbors, and get a congregation for you.' Leland consented. The next morning the people assembled, and Leland preached. After the sermon the bowl of water was brought for the 'baptism.' Leland handed the Bible to the gentleman of the house, and said, 'Please turn to the passage that enjoins the ordinance of baptizing infants. I like to read the authority when I baptize.' The gentleman took the book, and searched for some time, and then returned it, saying, 'I don't see the passage, Mr. Leland; but my wife is more familiar with the Bible than I am. Perhaps she can find it.' 'Very well,' said the preacher; 'let her find it, while I prepare for the administration of the ordinance.' The lady searched a good while; but at last said, 'Mr. Leland, I don't see that passage. You had better turn to it yourself.' 'Why, madam,' said Leland, 'I've been looking for that passage for thirty years, and have never seen it yet. I suppose we may as well give up this business.' So he went on his way, leaving his Majesty's subjects still looking for the text, which has not even yet been found."

### The Believer's Victory.

SATAN will, if possible, awaken a practical unbelief in respect to the feasibility of living a triumphantly victorious life while in the flesh. How few persons really expect, habitually, to overcome the world! They know they are to be tempted and believe the tempter will triumph over them. They magnify the power of the adversary, they dwell upon the peculiar difficulties of their case, and are afraid to venture upon the Deliverer with a full confidence that he will make them conquerors indeed, by his own power. They fear to make the promises their own; they forget the covenant and the oath of the Redeemer; they lose sight of the "strongholds"—the altar and the mercy-seat—and have no heart to insist, "By these, the victory is mine, now and forever!" Thus they are full of a subtle unbelief, into which Satan has inveigled them. They have bowed their necks to the yoke of bondage, which they expect to wear all their lives, looking to their own death, at last, for deliverance, instead of looking now to Christ for a power to break their yoke, and to put them into "the glorious liberty of the children of God." So unbelieving has the church been, that it has often been deemed a heresy to hold that a practical victory over "the world, the flesh, and the devil" is even possible to the Christian.—*Rev. W. L. Parsons, D. D.*

SALMON AND SERMON.—Those who have inadequate views of their responsibility in preparing to preach the gospel, ought to be impressively reminded of their failure in this respect, as was a moderate minister, who was a keen fisher, when he said to Dr. Andrew Thompson: "I wonder you spend so much time on your sermons with your ability and ready speech. Many's the time I've written a sermon and killed a salmon before breakfast," to which saying Dr. Thompson replied, "Well, sir, I'd rather have eaten your salmon than listened to your sermon."

CHRISTIANS are like the several flowers in a garden, that have on each of them the dew of heaven, which being shaken with the wind, they let fall at each other's roots, whereby they are jointly nourished and become nourishers of each other.—*Bunyan*.



## Judgment of Works.

BY B. R. NORDYKE.

WE are judged according to our works, according to the deeds done while in this body, according to the life we lead here on earth. Dear reader, do not misunderstand me now; I do *not* say we will be *saved* by our deeds. We are saved by *faith*. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." Gal. 2: 16.

Please get your Bible now and we will see what our creed says. The inspired word of God is the only authority that we will quote from. It is our guide and rule of faith; "to the law and to the testimony." Turn to Rev. 20:12, 13: "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. And the sea gave up the dead which were in it; and death and hell (*the grave*, marginal note) delivered up the dead which were in them; and they were judged every man according to their works."

Rev. 2: 23: "I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works."

Matt. 26: 27: "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."

Rev. 22: 12: "And behold I come quickly; and my reward is with me, to give every man according as his work shall be."

Rom. 2: 6, 7: "Who will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life."

Jer. 17: 10: "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings."

Jer. 32: 19: "Great in counsel, and mighty in work (*Heb. doing*); for thine eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings."

Rom. 14: 12: "So then every one of us shall give account of himself to God."

Matt. 12: 36, 37: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Gal. 6: 5: "For every man shall bear his own burden."

1 Cor. 3: 8: "And every man shall receive his own reward according to his own labor."

Ps. 62: 12: "Also unto thee, O Lord, *belongeth* mercy, for thou renderest to every man according to his work."

2 Cor. 5: 10: "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."

Eph. 6: 8: "Knowing that whatsoever good thing a man doeth, the same shall he receive of the Lord."

Col. 3: 24, 25: "Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons."

Ecc. 12: 14: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Ecc. 11: 9, 10: "Let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. Therefore remove sorrow (*anger*, marginal note) from thy heart, and put away evil from thy flesh; for childhood and youth are vanity."

1 Cor. 4: 5: "Therefore judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." Chap. 3: 13: "Every man's work will be made manifest; for the day shall declare it."

Job 34: 11: "For the work of a man shall be

rendered unto him, and cause every man to find according to his ways."

Prov. 24: 12: "If thou sayest, Behold we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?"

Ezek. 7: 27: "I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord." See also 1 Peter 1: 17-25.

Dear reader, ponder these things carefully; make a daily study of the word of God. See James first chapter and fifth verse: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

## The Dark Side.

MISSIONARIES in heathen lands have many things to contend with of which we know comparatively little. The following statement in regard to Chinese pauperism, which was made recently at the Methodist preachers' meeting at Chicago, by Rev. Victor Hart, for seventeen years a missionary to China, is a good partial commentary on Rom. 1. The same condition of things would erelong exist in this country, if the teachings of Ingersoll and others of his class were to be generally adopted:—

While many writers depict the celestial empire as a land of wonderful beauty, wealth, and prosperity, it is true that objects of charity are more plentiful there than in any other country on the globe. Beggars there are of two kinds, those who are organized into bands and thrive under governmental protection, and the transients, who are in really destitute circumstances, but equally unscrupulous and undeserving with their more fortunate brethren. A resident of China is unable to escape from the former class, for if he does not accede to their demands, an army of several hundreds, and not infrequently several thousands, will make a descent upon his habitation, and cause him to rue the hour of his birth. The transient beggars are equally successful by their dogged importunity, and escape is out of the question. One cause of so much pauperism is the lack of public improvement—all public walls, canals, and buildings being allowed to go to ruin. Another cause is the prevalence of the opium habit. It is shown by the official record that the imports of opium from India exceed the exports of tea, and in addition an immense acreage is devoted to the cultivation of the poppy, from which the drug is manufactured, about six-tenths of the entire consumption being grown in China. Mr. Hart stated that fully eight-tenths of the entire male population of the empire are addicted to the habitual use of opium, and crowds issue from the opium dens in China, as the denizens of the "Five Points" in New York do from saloons. Among them are also found many women.

Where Buddhism flourishes, pauperism is at its zenith, and in sections where the higher civilization of Christianity has obtained a foothold, beggars are rarely seen. Mr. Hart spoke of some of the discouraging features of missionary work among the Celestials, growing out of the unscrupulous trickery of the majority of the population, whereby they endeavor to secure the influence and money of missionaries to further their various political and other schemes. For this purpose they will frequently profess to be converted to the Christian faith, and when their end is accomplished, or their deception discovered, they will unceremoniously cut the acquaintance of the missionary and throw up their prayer-books.

## Another Destructive Engine.

THE S. F. *Chronicle* contains the following in regard to the "submarine monitor," a recent invention by one J. H. L. Tuck, an old Californian. Is it by means of such engines of war as this, that the millennium will be brought about? Who can tell?

"It is designed for use in naval warfare and harbor defense. It is a cigar-shaped steel boat, thirty feet long, with six feet breadth of beam and six feet depth of hold, and is propelled by electric motors. The monitor is manned by a captain

and a crew of two men. The captain, equipped in a suit of submarine armor, is stationed on deck. He has the free use of his hands and arms, and, although invisible himself, can see distinctly any objects around and above him and can communicate with his men by telephone. Seated in the stern of the boat is the helmsman, who, by means of a horizontal fish-tailed rudder, controls the course of the monitor, and by observing an indicator, which is in front of him, can tell her exact depth under the water. The third man is stationed at the pumps. He regulates the ballast of the boat and sees that the captain is properly supplied with air. At any time that it is required he can raise the monitor to within fifteen feet of the surface and take in a stock of fresh air without making any surface demonstration. It is claimed for the boat that it can thus remain under water for an indefinite time, sail wherever it wills and rise to the surface or sink to any depth at the pleasure of its captain. In the event of war the invisible little monitor would, after sailing about and taking observations, rise under the keel of a vessel, noiselessly attach its explosives, fire them by electricity and then, guided by the indicator, retire to a safe distance until the hostile ship was blown out of the water. The plan of the monitor has been highly commended by naval officers and engineers, and it is claimed that, with the services of two of these boats, an attack on our harbor by any naval fleet in the world could be successfully resisted."

## "I Should Like Something Bright."

REV. J. W. HASLAM, an Episcopal clergyman of England, says: "I remember meeting an officer from Dover, at the Hanover-square Rooms in London, where I had been giving some addresses. He came up to me with a cheery countenance and said: 'You Christians are such a gloomy lot; you do not recommend your religion at all; I am jolly, I should like something bright.'

"I said, 'I agree with you, I like something bright too, and do not approve of a gloomy religion; for I think that we Christians have more right to be happy, and have more cause for happiness, than any other people in the world. But,' I added, 'I cannot help thinking, that even if it were otherwise, I would far rather have my gloom in this world than in the next. You would rather have it all bright and jolly now; that is a very poor choice.'

"He made no reply; but a fortnight afterwards he met me and said, 'I do not want my gloom in the next world.'

"I was thankful to hear him say so, and pointed him to the One who alone could change his heart, and make him truly happy in this world, and happier still hereafter.

"Surely it is not too much to expect that God can make his children more joyful than the devil can; and that Christ has pleasures at his right hand such as the world can never give. It is a great mistake for men to refuse salvation, and the service of the blessed Lord Jesus, because they desire happiness."

## Help from Sorrow.

No words can express how much the world owes to sorrow. Most of the psalms were born in a wilderness. Most of the epistles were written in a prison. The greatest thoughts of the greatest thinkers have passed through fire. The greatest poets have "learned in suffering what they taught in song." In bonds Bunyan lived the allegory that he afterwards indited, and we may thank Bedford jail for the "Pilgrim's Progress." All the foremost worthies of our world, all the spiritual heroes of our race, have been men of sorrow and acquainted with grief. Take comfort afflicted Christian! You have often prayed to be made of some use in the world before you die, and now the answer to that prayer has come. God tries you because in some way he is about to use you; for your history will furnish no exception to the rule that when God is about to make pre-eminent use of a man, he puts him in the fire.—*Home Journal*.

THE Rev. C. H. Parkhurst, D. D., thinks that the club, as ordinarily constituted, is a device of the devil for undermining the stability of the home, chilling the temperature and breaking its power.



## The Sabbath-School.

Lesson for the Pacific Coast—July 21.

ACTS 10:24-48; 11:1-18.

NOTES ON THE LESSON.

THERE is, in the minds of many, a strange misapprehension of the meaning of the vision which was given to Peter, Acts 10:9-16. They imagine that it meant that the distinction between clean and unclean beasts was henceforth to be abolished, and that there is therefore nothing which it is not lawful to eat. Even so renowned a commentator as Dr. Barnes fell into this error, although he taught that this was only the secondary meaning. He says:—

"In the Old Testament God made a distinction between clean and unclean animals. See Lev. 11:2-27; Deut. 14:3-20. This law remained in the Scriptures, and Peter plead that he had never violated it, implying that he could not now violate it. . . . Between that law and the command which he now received in the vision, there was an apparent variation, and Peter naturally referred to the well-known and admitted written law. One design of the vision was to show him that that law was now to pass away. . . . It was also true that the ceremonial laws of the Jews in regard to clean and unclean beasts was to pass away, though this was not directly taught in the vision."

THIS matter may be settled very easily, by finding out what idea the vision conveyed to Peter. He undoubtedly had the full understanding of it, because he received his instruction from the Lord. Two days after the vision, when, in obedience to the divine command, Peter had gone to the house of Cornelius, he said to the company there assembled: "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean."

THE above statement is clear enough, but some may claim, as Barnes does, that it means this and more. It may not be amiss to enter into a brief argument to show that the vision had not the slightest reference to the distinction between clean and unclean beasts. In the first place, this distinction was not an arbitrary one, made at the time of the giving of the law, in order to separate between the Jews and the Gentiles. The distinction existed from the beginning, in the nature of the animals. We find that beasts and fowls, both clean and unclean, went into the ark with Noah. This was several hundred years before the Jews existed as a nation. God had not yet called out any one to be specially separate. There was nothing of a ceremonial nature in the distinction between clean and unclean animals. Afterward, when the children of Israel were brought out of Egypt, where every wrong practice prevailed, God told them what beasts and fowls were clean and what unclean, not as bringing about a new order of things, but as stating what already existed.

THERE is not the slightest evidence to show that God intended that this distinction should pass away. Indeed, it could not pass away unless a change were made in the nature of animals. Few would dare claim that this change has been effected. The voice said to Peter, "What God hath cleansed, that call not thou common." It remains for those who believe that men are at full liberty to eat everything, to show that this means that God had cleansed all unclean animals, so that they were free from all that would defile.

THERE is still one more thought which shows the absurdity of the idea that we are combating. In the vessel that appeared to Peter there were "all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air." Then it must have contained toads, lizards, owls, bats, vultures, ravens, and many offensive animals. Who believes that these are fit for food? But if the distinction between clean and unclean beasts was done away, they must be.

It is belittling the work of Christ to make such claims as that which we have been con-

sidering. The plan of salvation takes in only the human race. The blood of Christ cleanses every one who will accept it. There is no distinction of race or condition; all are invited to come. The grace of God extends to every human being, but not to the brute creation. Christ's sacrifice leaves them just where they were. But to mankind, the cry is, "Whosoever will, let him come." This truth was taught to Peter by the vision on the housetop. The matter was presented in the manner that it was because it would make the most vivid impression upon him in his famished condition.

"God is no respecter of persons." That is what Peter had learned by the vision which had been given to him. It was a great step in advance for Peter. Brought up to look upon all but the Jewish nation as outcasts whom God despised, and with whom it was a disgrace to associate, he now learns what Paul says, that "the grace of God that bringeth salvation hath appeared to all men." God does not think any more highly of a man that has great mental endowments, or abundant wealth, than he does of his more humble neighbor. Both are dependent on him for what they possess. Neither does God esteem or despise any man because of his race or color. He "hath made of one blood all nations of men;" they are all his creatures, the objects of his care and grace.

A QUESTION that is quite a favorite with a certain class of theologians at the present day is, "What will be done with the heathen, who have not had a fair chance in this life?" They think this can be answered only in one way, viz., "They will be granted a probation after death." But we do not believe that the question is a proper one to ask. It implies that God is so partial and unjust as to place some men on probation, and then not give them a probation. According to Paul, Rom. 2:18-32, there are none who have not a fair chance in this life. He says that the heathen who know not God are without excuse, because "the invisible things of him," i. e., "his eternal power and Godhead," are plainly manifest from the creation; that they may be learned from the things which he has made. And those who do not recognize their Creator, have become so because they "did not like to retain God in their knowledge," but chose to follow their own lewd desires. It is evident, then, that it would be a lowering of the dignity of God's government, a compromising with sin, if such persons were allowed a second probation. Neither is there any probability that they would profit by such leniency. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. If men harden their hearts in this probation, a second probation would make them still more obdurate.

BUT there are those in heathen lands who do not give themselves up to sin. The law written in the heart may be in their cases very much mutilated, yet they conscientiously live up to its teachings. Like Cornelius, they are conscious that their lives are imperfect, and they long for more light. Then, according to the promise of Christ, John 7:17, they will receive the light. Every soul who has a heart to do right, will be given the opportunity to learn what is right. We may not be able to trace the providence of God, as in the case of Cornelius, yet God will not suffer any honest soul to perish for lack of knowledge. The Judge of all the earth will do right.

"AND when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them." "They of the circumcision" were Jewish converts to Christianity; these of course constituted the bulk of the Christian church at that time, since the gospel had not before been preached to the Gentiles. With this explanation we can appreciate the force of the following comment by Dr. Barnes:—

"This is one of the circumstances which show conclusively that the apostles and early Christians did not regard Peter as having any particular supremacy over the church, or as being in any peculiar sense the vicar of Christ upon earth. If he had been regarded as having the authority which the Roman Catholics claim for him, they would have submitted at once to what

he had thought proper to do. But the primitive Christians had no such idea of his authority. This claim for Peter is not only opposed to this place, but to every part of the New Testament."

E. J. W.

### Shunning Responsibility.

WHAT would be thought of the pastor of a church who would occasionally be absent from service on Sabbath morning without sending any excuse, or even letting the congregation know that he intended to be absent? Or, if a minister should make an appointment to preach on a certain evening, and then should stay away without informing any one of his intended absence, how would he be regarded? The reply is at once that a man who would do such a thing, and repeat the offense, could not expect to retain the confidence of the people. They would justly feel that he had no appreciation of the responsibility resting upon him. His course would show that he was not a true minister—a servant of the church—but a server of self.

But how much worse would that be than for a Sabbath-school teacher to absent himself from his class, without any real excuse, or without notifying anybody of his intended absence? The cases are exactly parallel. When the teacher consents to take charge of a class, he virtually pledges himself to be present every Sabbath and do his duty by it. He has no more right to be absent from the Sabbath-school than the pastor has to be away from church. The teacher who does so shows his unfitness for the work in which he is engaged, and should he not reform, ought not to be retained in his position.

Some teacher of this sort may say: "Well, I am willing to give up my class; let them fill my place with some one who can do better." What an admission! Willing to give up all responsibility, because it interferes with your convenience. Willing to do nothing, when you ought to, and by the practice of a little self-denial could, do a great deal. How much better it would be to say, "I am willing to do all I can; if I fail, it shall not be on account of lack of effort." You who are so humble that you don't want to occupy any position of responsibility; who are willing to let others do all the work, do you imagine that you will take things so calmly when you see another coming forward to take your crown? Think of this. It is well to consider consequences.

E. J. W.

### The Children in the Congregation.

THERE is no more beautiful sight than a congregation assembled in families—father, mother and children seated together in pews, and together united in divine worship. That this is a sight less common than it used to be or than it ought to be, few persons will deny. It is not infrequently the case that the young people of a household attend one sanctuary, while the older members of the same group go by themselves to another. The fervor of an eloquent minister attracts a grown-up son; the artistic perfection of the music in a certain church pleases a grown-up daughter; or there are social considerations which weave their spells around the young lady or gentleman; and so they cease to go with their parents to the old church, which they vote to be old-fashioned and slow.

As to the little ones in the nursery, many parents think it hardly less than cruel to take them to church where they will be obliged to sit still, where they can understand only a small portion of the sermon, and where they shall be wearied by the irksome confinement. It is urged, too, that if children are compelled while little to go to church, they will acquire for it so great a dislike (not to say hatred) that as soon as they reach maturity they will cease to go at all, and, rushing to the opposite extreme, will spend the Sabbath in rioting, feasting and unhallowed pleasures. We question very much whether the children, and even the very little ones, have the disagreeable associations with church-going which are ascribed to them. Probably they enjoy it more than their mistaken elders suppose. At least, that is the uniform testimony to be obtained from tripping feet and beaming eyes and merry looks as they run to get ready. Very few children are not glad, and do not feel honored, when taken to the house of God.—*Christian Intelligencer.*



# The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, JULY 12, 1883.

## Blakeslee in "The Pacific" on the Sabbath.

It is impossible to give our readers a just idea of the true spirit of the *Pacific's* correspondent, or of his singular method of reasoning, without giving quite a lengthy extract from his article. We therefore quote as follows:—

"Another falsehood is that the Bible commands us to keep Saturday (he calls it the seventh day) as the Sabbath. Now in the whole Bible there is not a single command to us to keep the Saturday, or the seventh day of the week. This is a sectarian addition to the words of the Bible, and is a direct violation of three different passages in the word of God, which forbid any addition or taking away of the words of the Scripture. The Old Testament locates the Sabbath in only one place, Ex. 16, by saying, 'to-morrow is the Sabbath;' then in the New Testament is the statement that the Jews kept the seventh day of the week. But God tells us explicitly what day to keep though the Saturday Adventists will not take it as God gives it.

"The fourth commandment says in exact words: 'Six days shalt thou labor, and do all thy work; but the seventh is the Sabbath of the Lord thy God.' The Bible does not tell us on what day of the week to begin to reckon the six work days, the seventh to be the Sabbath. Since Christ's resurrection Christians have begun Monday morning, worked six days, and kept the seventh as the Lord commanded; and this seventh reckoned as God commands us is the Sunday. Thus, this editor asserts a falsehood in saying the Bible commands to keep the seventh day of the week. Again, he asserts an intellectual falsehood by saying God began creation on Sunday, or the first day of the week, meaning week as we reckon it. It is an intellectual falsehood because the Bible never says God began on the first day of the week. It only tells us what God did on the first day of his week, but on what day of our week this was is only a human and often sectarian inference.

"Again he says: 'We Adventists keep the seventh day; others keep the first day.' This, in his sense of the word 'day,' is a *sophistical falsehood*, for Christians, not Adventists, keep the seventh day of the week, exact to the letter of the fourth commandment. In his assertion, by sophistry, he used for himself the first day of the week to deny that we keep the seventh day of command. We do keep the seventh day of the week according to the fourth commandment; and in denying this is his falsehood. Another great error is that he uses the word Sabbath in the Old Testament as the name of the seventh day of the week, the same as it is in the New Testament. This is false to the Bible."

In our former article we disproved every assertion and inference of Mr. Blakeslee as far as considered. But what a medley of absurdities we have presented to us in the above extract! A constant ringing of the word "falsehood," without a truthful statement in the whole three paragraphs.

The only issue contained in this quotation is in regard to this question: Is our Saturday the seventh day of the week, and the day enjoined in the fourth commandment? Mr. Blakeslee says it is not—that Sunday is the real seventh day of the commandment. To prove this he says that the Old Testament does not designate the day of the week for the Sabbath. He thus intimates that the seventh day of the commandment is not the seventh day of the week. Now we have against this,

1. The fact that the Sabbath of the fourth commandment was instituted when God created the heavens and the earth, and was the seventh or last day of the first week of time. No other reckoning but that of the week could there be given, for no other cycle had yet elapsed. Reference to this same cycle and these same facts is made in Ex. 16 and 20. The seventh day of the commandment is not that of an indefinite cycle of seven without regard to its place in the week, even as the sixth day of Ex. 16 is not that of an indefinite cycle of six without regard to the day of the week. According to his method, "the seventh day" is any day after six days preceding, falling anywhere in the week. If that is so, then "the sixth day" in the same scripture must be any day after five days preceding, without regard to its place in the week. This must be so, or his method of counting is false. But if that were so, the sixth day would come every six days even as the seventh day

came every seven days, and without regard to their relation to each other. But let it be remembered that at the time when the commandment was given *the days of the week had no names; they were known only by numbering*. Therefore in speaking of the sixth day and the seventh day, the sixth and seventh days of the week were always understood unless explanation was made, as was always the case when the days of the month were meant.

2. All authorities recognize the well-known fact that the Sabbath of the fourth commandment is the seventh day of the week. Thus Gesenius, the first of Hebrew lexicographers, says, under the Hebrew word *Shab-bath*: "A Sabbath, a day of rest; the seventh day of each week." Perhaps Mr. B. would designate this a *lexical falsehood*! Chamber's Encyclopedia says: "Sabbath, Heb. *Shabbath*, from *Shaboth*, to rest, designates the seventh day of the week, set aside in the Old Testament as a period of cessation from work." And this, according to Mr. Blakeslee, must be an *encyclopedian falsehood*! Webster says of Sabbath, a day of rest the observance of which was enjoined upon the Jews in the decalogue, "and has been continued by the Christian church with a transference of the day observed from the last to the first day of the week." Thus, according to Webster, it was given to the Jews in the decalogue on the last day of the week—not the first. And Worcester is still more explicit. He says it was "enjoined upon, and observed by, the Jews on the seventh day of the week, because in six days God created the heavens and the earth, and rested on the seventh day. . . . but among Christians observed on the first day of the week, in commemoration of the resurrection of Christ." But the resurrection of Christ is not referred to in the commandment. That refers to God's rest-day, and was so given to the Jews, on the seventh day of the week. What appellation would Mr. Blakeslee give to these "falsehoods" of Webster and Worcester? McClintock and Strong's Cyclopaedia says: "This was the seventh day of the Hebrew week, extending from sunset on Friday to sunset on Saturday." Dr. Wm. Smith's Dictionary of the Bible, says on the Sabbath: "The seventh day of the week, the strict observance of which is enforced, not merely in the general Mosaic code, but in the decalogue itself." Horne's Introduction says: "Seven nights and days constituted a week; six of these were appropriated to labor and the ordinary purposes of life, and the seventh day or Sabbath was appointed by God to be observed as a day of rest, because that on it he rested from all his work which God created and made." And Dr. Barnes says: "The Jews observed the seventh day of the week." The Sunday-school Union Bible Dictionary says: "Sunday was a name given by the heathen to the first day of the week, because it was the day on which they worshiped the sun."

Like evidence can be given to any extent, but more is not needed. Nor is this much needed to intelligent and reasonable people. We give it, however, hoping that it may possibly open the eyes of Mr. Blakeslee to a well-known truth. But if he is not able to appreciate these evidences, then we advise him to get an Almanac and begin his studies there to find out where the week commences.

3. The New Testament explicitly proves the same thing. In Luke 23:56 it is said they rested the Sabbath day according to the commandment; and the next verse says that early on the first day of the week they came to the sepulcher. The Sabbath of the commandment was passed when the first day of the week commenced. And other evangelists verify this statement. Mark says: "And when the Sabbath was past, . . . very early in the morning the first day of the week, they came unto the sepulcher." The commandment says "the seventh day is the Sabbath;" and this seventh day is the seventh day of the week, because it is immediately followed by the first day of the week following.

But is there no evidence on the other side? Yes; the assertion of the very celebrated and very reliable Mr. Blakeslee in the *Pacific*! And he over and over accuses us of "falsehood" because we say what all these authorities—all authorities—and the Scriptures also plainly declare. We repeat, that we do not ask Mr. B. to excuse us on the score of ignorance. We know whereof we speak on the question of the Sabbath and the Sunday.

His assertion that they who keep Sunday keep the seventh day of the week, and that Adventists do not, is

not worthy of notice. All who keep Sunday profess to keep it in honor of the resurrection of Christ (for which they have no Scripture requirement), as Worcester says in his Dictionary: "Among Christians observed on the first day of the week, in commemoration of the resurrection of Christ." We might fill our columns with evidences from every source proving that Sunday is the first day of the week. And everybody—except Mr. Blakeslee—knows it. We must except him, as we have already cleared him of "intellectual falsehood!"

We ask pardon of our readers for noticing one more point. Mr. Blakeslee turns critic and gives us his rendering of the terms of the fourth commandment. He says:—

"The word Sabbath is an adjective meaning rest, quiet, relief from labor, etc. Hence, by translating the word, the fourth command reads: Remember the resting day to keep it holy. Six days shalt thou labor, but the seventh is the resting day."

This last "revised version" contains nothing material to the issue, for it still leaves *the seventh day* in the commandment, and Sunday is the first day. But as Mr. Blakeslee is supposed to be perfectly honest in all his statements, and as he professes to be competent to decide questions involving Hebrew criticism, we must at least catechise him a little. Are you sure, Mr. B., that the word Sabbath in the commandment is an adjective? Are you certain that the Hebrew word *yom* is not in "the construct," and that the word Sabbath is not therefore a substantive? Can you give a reason why the following—Remember the day of the rest—is not a literal and allowable rendering of the Hebrew expression *Zah-co\* eth-yom hash-shab-bath*? Were we to grant your assertion thus far, we ask, Is "resting" the form of the adjective in your grammar or lexicon? Will you tell us why you consider "resting" an adjective and not a participle? Can the Hebrew word *Shab-bath* be translated into an English participle? Do you know that the participial form of this word (*Sho-vaith*) is not in the commandment? And finally, can you give us any evidence that you know anything about it? You certainly have not given any evidence to that effect yet, but quite the reverse.

Every one, after reading the quotation first herein given, and marking the uncourteous, un-Christian, and ungentlemanly language of Mr. Blakeslee, will admit that we have not treated him with severity in this article. He really placed himself outside the pale of a courteous and considerate reply. But we notice him. (1) Because his article appeared in a respectable religious paper of San Francisco. Though we must confess that it will show itself more worthy of this designation if it refuses to publish articles which accuse a brother editor of falsehood a half a score of times, without the shadow of a reason for the accusation. (2) We have been requested to notice the article for the benefit of some who had not had the opportunity of instruction on this question, and who supposed that there was some ground for Mr. Blakeslee's assertions. We have seldom seen an article so unworthy of notice, in every respect. But as "the commandments of God and the faith of Jesus," are the burden of our message, "the present truth" for this time, we are always willing to do anything which will expose error and advance the truth in regard to God's commandments and his down-trodden Sabbath. Our prayer to the Lord of the Sabbath is,—

"May sinners be again made thine,  
Though once with vengeance curst;  
And may the holy Sabbath shine,  
As glorious as at first."

## What Is Present Truth?

HAVING heard of a promise, or threat, to "expose" Adventism in Humboldt County, we suppose it must be fulfilled by a correspondent in the *Christian Advocate*, writing from Ferndale, who uses the following language:—

"We have among us, for the time being, a 'present truth,' as they term it. Now what is a 'present truth'? Is not truth whether past or present, or indeed future, the same. Truth is simply truth, and that is all that can be made of it."

We are not surprised that an individual should occasionally be found whose prejudices were so strong that he would utter such an absurdity as is found in the above quotation. But we are surprised that an intelligent editor would give publicity to it.

Is there, or is there not, such a thing as present truth? In 2 Peter 1:12 are the following words: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be estab-



lished in the present truth." We dissent from the idea of the Ferndale writer because it is both unreasonable and unscriptural. With his comment Peter's words have no meaning.

It was present truth in Noah's time that the world was to be destroyed by a flood, and as such it was his duty to preach it and to prepare for it. Were we to proceed upon the false principle that "truth whether past, or present, or future, is the same," and preach to this generation as Noah did to his, we should preach an untruth. Once it was a vital point to confess that Moses was a leader appointed of God. Num. 16. They who rejected him were slain; they who accepted him were saved. But in the days of Christ they were rejected of God who strenuously plead for Moses as a divinely-appointed leader and teacher. Why? Because another test was before them. The fulfillment of the prophecies had brought in another "present truth." Jonah could only do the will of God by preaching that "yet forty days and Nineveh shall be destroyed." If the same things are to be preached in all ages because truth past, present, or future is always the same, then we should expect to hear our Methodist ministers preaching the destruction of Nineveh in forty days! Why do they not do it? Why do they ignore this message which God so plainly commanded his prophet to preach?

Were the word of God not progressive in its development, were there no prophecies to be fulfilled, there would be no such distinction as past, present, or future truth. But they who ignore the fact of such development and of the fulfillment of prophecy, and the distinction of truths growing out of it, have very limited views of the Bible, and really lose the force of a large amount of its teachings.

The prophet Joel shows that when "the day of the Lord is near" an alarm is to be sounded. And Peter says that in the last days people will scoff at the doctrine of the Lord's coming. And Jesus says that the slothful servant who says—in his heart—"My Lord delayeth his coming," will have his portion with the hypocrites. He says also that it will be as it was in the days of Noah; it will come as a thief on those who do not watch, who do not give heed to the signs which show when he is near, even at the doors. But some men count it a mark of wisdom to despise every effort to understand the "sure word of prophecy." As their fathers did so do they, prophecy or no prophecy. Such was the position of the Jews also, and the reason of their fall. "If God spared not the natural branches, take heed lest he also spare not thee." Rom. 11:21.

### The Importance of the Fourth Commandment.

THE fourth commandment commemorates the creation of the heavens and of the earth. But is this commandment worthy to be associated with the three which precede it, and to form with them the first table of the law of God? The first commandment forbids us to have other gods before the Lord. The second commandment forbids us to make any representation of the true God. The third commandment forbids us to take the name of God in vain. But what right has the Lawgiver to demand this supreme worship?

It is not enough to say that he is powerful and will punish us if we refuse to obey. This does not prove that he has the right to make such demands. Nor is it enough to say that he is infinite in wisdom and goodness. This may prove that he would not require us to worship him to the exclusion of all other beings if that demand were not just. But the question still remains, Why is it right that God should demand of us adoration supreme and undivided? The fourth commandment was given to teach man why he owes supreme worship to God, and to keep the reason for this worship always present in his mind. God is the creator, and all other beings have been created by him. Whatever we possess of good we owe to God. He gave existence to our earth, and then formed man from its dust, and gave him life.

When, therefore, God commands man to render to him adoration, supreme and undivided, he demands only his just due. Man owes worship to God because he has been created by him, and because that in him he lives, and moves, and has his being. Acts 17:28. It is for this reason that the fourth commandment requires us to celebrate the memorial of the creation of the heavens and of the earth, and of the human

race. The fourth commandment does therefore constitute the basis of the law of God. Our obligation to obey God grows out of the fact that we owe our existence to him.

Satan has therefore in all ages sought to destroy the fourth commandment that he might cause men to forget God. But God has shown his estimate of the value of this commandment by using the word "Remember" as its first word. The commandment bids men to honor the rest-day of the Creator, which he set apart in the beginning from all the business of this life. Man is always in danger of forgetting God. So God has given to man a memorial that will always bring to his mind the creation of all things. During the six days man must strive to keep God in his mind while laboring for the things of this life. But when the seventh day arrives God bids man stop and think of him alone. To him we owe everything, and therefore he shall receive from us the grateful adoration of our undivided hearts. It is upon this truth that the law of God rests its authority.

J. N. A.

### A Strange Thing.

In the *S. S. Times*, in an article on the raising of Dorcas by Peter, Rev. Charles S. Robinson, D. D., says: "Imagine Dorcas' surprise when she first opened her eyes. Here she was back in the world again. How strange it is to discover that no one of those persons who were raised from the dead ever attempted to tell the story of what they saw or heard."

We wonder that more people do not look at it in this light. The grave is spoken of as that "undiscovered country, from whose bourn no traveler returns," but as a matter of fact many have returned, yet none have ever opened their lips to relate what they heard or saw while dead. Now if the dead are conscious, this is passing strange. If it be true that death is simply the separation of the soul from the body which has acted as a clog to it, restricting its free exercise, why is it that in those instances where the soul has been returned to its lodgment, no note is made of the wonderful things learned while it was permitted to expand unrestrained?

We say that it is indeed wonderful that no revelations have been made of what is beyond, if, as the poet says, death is only transition, and the soul is more acutely conscious in death than it ever was during life; but we do not bring forward the fact that no such revelation has been made, as proof that the dead are not conscious. We have proof of a more satisfactory nature, which clears the subject of all doubt, and explains why those who have been raised from the dead were silent as to what transpired during their absence from among the living. The testimony is abundant, but we have space here for only the following:—

Those who are dead are asleep: "Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep the sleep of death." Ps. 13:3. "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep." Ps. 127:2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2. "In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord." Jer. 51:39. "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:16-18. "But I would not have you to be ignorant, brethren, concerning them which are asleep." "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. 4:13, 14.

People who are in a sound sleep are entirely unconscious of what is going on, and the Bible says that the dead are unconscious: "For the living know that they shall die; but the dead know not anything." " whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:5, 10. "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:10-12, 21. "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17.

"Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4.

Many more texts might be added but these are sufficient for our purpose. They are direct statements of fact and need no explanation. There are only two things that can be done with them: Either accept them as literally true, or reject them altogether. But if we accept the Bible as the infallible word of God, we are not left to wonder why those who have been raised from the dead never told the story of what they saw or heard. They had none to tell. They were unconsciously sleeping, and were unable to take note of passing events. Then it is not a strange thing after all.

But there is one strange thing about this matter, and that is how, in the face of all these Bible texts, a Doctor of Divinity could write such a paragraph as that quoted at the beginning of this article. E. J. W.

### The North Pacific Conference and Camp-Meeting.

THIS meeting was held about half a mile west of Beaverton, eight miles from Portland, in a beautiful grove of large fir trees. Thirty-one tents were pitched upon the ground. The Conference was well represented. One brother came over one hundred miles, quite a portion of the distance on foot, while his wife rode a pony to reach a point where they could take public conveyance. The meeting was as large as any we ever attended in this part of the country, and the brethren manifested much interest to see the work go forward.

The reports of the Tract Society showed an increase of interest during the past year. Many had joined it; and its financial standing was far better than one year ago. It was manifest that the blessing of God had accompanied the efforts of the brethren and sisters during the past Conference year. Three churches had been organized with an aggregate membership of forty, which was nearly one-third of the entire membership one year ago. This Conference, as well as the Upper Columbia Conference, presents many advantages for missionary work, over nearly all the Conferences of our people in the United States. Brethren are moving in here from Kansas and other States east of the mountains. Some of these are willing laborers in the cause. Others come with no letters, no church to recommend them, and while many of them no doubt are worthy, having lived alone, yet it is feared that some who come to this field have not left a record behind them such as it would be well to repeat. Also there are thousands of emigrants flocking to this country from all other portions, not only of this land, but of Europe. An interest to hear had been awakened in different parts of the field, so that the Macedonian cry came in from different parts of Oregon and Washington Territory. During the past year our brethren had purchased a new tent 43x60 feet, which was pitched for the first time upon the camp-ground.

The burden of the meeting seemed to be to move forward and take advance steps in the work of God. This was heartily responded to by the leading brethren. The testimonies showed that a deep interest was taken in this direction. When the nature and magnitude of the work was presented, and what God is willing to do for those that believe in the Third Angel's Message, quite an interest was manifested on the part of worthy young men and women to enter the field.

The membership of this Conference one year ago numbered about 120; the tithe paid during the year amounted to about \$1,450 making an average of between \$11 and \$12 for each person. It had increased the past two years about \$500 each year, but notwithstanding this, when the subject came up of encouraging canvassers to go into the field, and it was stated that the sum raised was simply sufficient to meet the expenses of the ministers now in the field, one brother who had contemplated making a visit East the coming season, said that that visit, although a desirable one, would cost him about \$200, and he would forego it, and devote the sum for the encouragement of young men and women to enter the field as canvassers for the SIGNS and our other publications. Another brother immediately responded that as soon as he returned home he would forward \$100 to the treasurer to be devoted to this work. These brethren strictly paid their tithes, outside of this. A good, healthy feeling was manifested in this direction. Nearly \$600 was pledged in a few moments for the Reserve Fund, so that the Tract Society



might carry a quantity of publications, and thus enlarge the facilities for spreading the truth the coming year. It was thought advisable to move the Tract Society library to Portland which is the head of navigation for sea-going vessels, and the center of the railroads for all of this section of the country. Through this city thousands of emigrants pass on their way to Washington Territory and different parts of Oregon. It presents many advantages over any other point in the northern part of this coast for the head-quarters of a missionary society.

We formed a pleasant acquaintance with Bro. Barnes who had been laboring for the past year, and had received the truth less than two years since. It was thought best that Eld. Boyd should enter East Portland with a company of workers who had decided to give themselves to the cause of God, and see if possibly they could work up an interest there, while Elds. Barnes and Raymond would go to another portion of the Conference and pitch a tent, and these two tent companies would make a special effort to educate certain workers for the cause.

About \$1,000 was raised on the ground for the different enterprises. Near the close of the meeting a petition was drawn up requesting the ministers to remain over one day after the meeting closed to give instruction in the canvassing work, which was cheerfully complied with. The spiritual interest of the meeting from the commencement was good. Sabbath about forty came forward for prayers. Many of these were youth and children—those who had never before made a start to serve God. Nine were baptized Tuesday morning by Eld. Boyd. Our brethren and sisters went home from this meeting in an encouraged state of feeling.

The Upper Columbia Conference discussed the propriety, through its president and Tract Society secretary, of having a depository for publications at East Portland instead of ordering from Oakland, Cal. It was the opinion of the leading brethren present that it would be for the interests of the two societies to send out the SIGNS to monthly subscribers from this point, and thus relieve the secretary of the Upper Columbia Conference of this branch of the work. We felt much encouraged at the appearance of things in this Conference. We look forward with a good deal of confidence to see the blessing of God in the coming year more marked in the spread of the truth in this northern field than we have ever seen in the past. The time has fully come when our ideas of this work should be enlarged, and instead of curtailing our work, and lessening our sacrifices to forward it, we should increase them more and more; and in proportion as our faith grasps what God has promised concerning his truth and we appropriate the promises to the present time and work, and act in harmony with that faith, we shall see of the salvation of God. In those Conferences which are thus moving forward God is raising up humble men and women, and the seeds of truth are being more extensively sown than has ever been before in the history of this work.

The camp-meeting broke up Tuesday morning, but some fifteen or twenty remained longer to receive instruction in the colporteur work. Six intend to enter the field immediately. Thursday we spent in canvassing East Portland in company with Elds. Boyd and Raymond to ascertain what kind of an opening might be found for tent meetings, and also to locate the Tract Society library. There should be in connection with such a place a free reading-room, and we see no reason why there might not be quite a large selection of good books from all denominations and such a reading-room be made attractive to the public. We found a number who proposed to liberally contribute to such an enterprise. Judging from the prospect which presented itself the brief time we had to investigate the matter, hundreds of dollars might be raised by the citizens of East Portland to assist in such a move. Had not other duties compelled us to take the boat that night for San Francisco we should have considered it a privilege to further assist in establishing the reading-room. A hundred copies of the paper have been ordered for the purpose of canvassing East Portland and vicinity.

S. N. HASKELL.

### Wisconsin Camp-Meeting.

THIS meeting was held June 14-19, at Portage City. The camp-ground was about a mile west of the town, in a fine grove, and on the borders of a beautiful lake.

There were about sixty tents on the ground, all arranged in good order, and some three hundred campers. Our people were not so prompt in getting to the meeting here as in Iowa, yet the most of them stayed till the close. There was not that freedom manifested in the various meetings held that should characterize all our our camp-meetings.

The preaching was mostly practical and especially adapted to the wants of the cause, and suited to arouse our people to greater activity. The attendance from outside was very small.

On the Sabbath there was a general move made, and many came forward to renew their covenant with God, and some were seeking him for the first time. This work was continued on Monday. The ordinance of baptism was administered to sixteen candidates.

The business meetings were conducted in a manner that gave careful thought to every point, and union of action prevailed. We hope for good results.

The interest taken in the Foreign Missions and International Tract Society was shown by the very liberal pledges made. In a few minutes over \$2,200 was raised. This showed that our brethren had the prosperity of the cause at heart. It is just such sacrificing as this that will open the way for God to work for the Wisconsin Conference.

There was a general good feeling among all as they went to their homes. We hope the resolutions formed in the heart will be kept in the mind, and carried out in their every-day life. May life and new energy spring up in all departments of the work in this Conference, and may God's blessing attend every effort put forth.

I. D. VAN HORN.

June 22, 1883.

## The Missionary.

By Land and Sea.

BY ELDER S. N. HASKELL.

WE never have received so many encouraging reports from all parts of the field as we have of late. God is blessing the seed sown, so that it is yielding fruit by land and sea. In a letter from Bro. Drew, dated June 1, is the following: "A few days ago I boarded a ship and found the captain keeping the Sabbath as the result of the ship work in San Francisco. I visited with him for three hours at his home, and found him rejoicing in the last call to the marriage supper of the Lamb. Sold him three volumes of 'Spirit of Prophecy.'" When at sea the decks are washed down and all preparations made for keeping God's holy Sabbath. He is bound for San Francisco again. Our dear friends there will be glad to see him. May the God of Daniel watch over him as his ship sails over the blue and angry waters. The same day I boarded another ship and spent an hour with the captain in the cabin. He also had bought some of our books at San Francisco. I left some books with him, including the "Home Hand-Book," and we have good hopes that God will water the good seed sown in his heart. We have a deep interest in this good work. Two Sabbaths ago I met with Sister Stanton, who embraced the Sabbath and was baptized in San Francisco; also with Sister Irving, who embraced the truth as the result of Bro. Israel's efforts. She rejoices in the blessed hope and says, 'I believe all that the prophets have spoken.'

From a letter from a brother on the west coast of Mexico we quote the following:—

"You no doubt know already, that we (I and my wife) wish to join the people of God, that is the Seventh-day Adventists, in order to be able to keep the Seventh-day Sabbath of the Creator, so as to make ourselves and others ready to see Jesus. A short time ago we had to undergo a hard trial; we were near to being pushed to a last extremity, but our merciful God saved us therefrom. Nevertheless I had to submit to sacrifice nearly all my time. I am compelled to discontinue the missionary work which I had started through correspondence with relations and acquaintances abroad. The only time now left me is a few hours of Sunday afternoon and the night-time. Satan played us a bad trick, and the more we earnestly seek our Lord God, the more at work is that evil spirit, but God Almighty is stronger, and we are confident of his helping us."

We have just learned of a vessel, *St. Cloud*, from Hull, England, which has arrived at San Francisco. At Hull they received publications from Bro. Drew. The carpenter, a Mr. ———, embraced the Sabbath, and is now upon this coast, in East Oakland, rejoicing in the truth. Another interesting case has recently come to light, of a Dane living at Honolulu, Sandwich Islands. Upon the arrival of a vessel from San Francisco, he inquired of some of the crew if they had reading matter which they would give him. He was directed to a place on board the ship where there was reading matter furnished by the ship missionaries at San Francisco. There he found an *Advent Tidende*. He read it and became interested; sent to Battle Creek and obtained more reading of the same nature, and is now at San Francisco, rejoicing in the truth and waiting baptism, which will probably be administered before these lines will be read by the readers of this paper.

A few days since we received a long letter from a brother on the West India Islands, who first received an old bound volume of the *Review* which was placed on board of a ship at New Bedford, Mass. He became interested, and embraced the truth. For three years he has kept the Sabbath, and done missionary work on the island. He now writes that there is a demand for "Thoughts on Daniel and the Revelation." He receives a club of the SIGNS, and publications from the International Tract Society.

Thus from all parts of the world, including the islands of the sea, seeds of truth are springing up. Not a week passes but cases similar to the above come to light. Truly God has gone before us and is preparing the way for a glorious triumph of his truth. Where are the reapers, and who will gather in these honest inquirers after truth?

### San Francisco, Monterey, and San Benito Counties.

I HAVE met with the companies at the following points since June 1: San Francisco, Castroville, Salinas, Soledad, Hollister, San Juan, and Gilroy.

Sabbath, June 2, I was with the church at San Francisco. As my coming was not personally announced, I held no meeting in behalf of the College separate from the morning service, but presented the matter briefly at that time. By means of thorough visiting I learned that considerable interest in the school had been awakened. As a result, I think that we may reasonably expect a few students from this church the coming year. I consider the condition of this church hopeful. In many respects considerable progress has been made. There is among several of the brethren and sisters a very commendable zeal in the missionary work. I found Brn. Palmer and Brorsen full of the spirit of labor and earnestly engaged in its performance.

Friday, June 8, I was at Castroville, Monterey Co. In order to reach an appointment for the next day, I could stop but a few hours with the little company here. I held no meeting with them, but visited them at their homes. Found most of them so situated that they could do but little for the College. There are a few earnest souls here who love the truth, but as in many other places there is great need of a deeper consecration and more of the missionary spirit.

Sabbath, June 9, I met with the church at Salinas, Monterey Co. At its organization, a year or so ago, there were thirty members. Now there are not more than one-half that number, owing chiefly to removals. At the conclusion of the Sabbath-school the object, character, and workings of our College were presented. At the close the brethren and sisters freely expressed their interest in the school, and their intention to share its benefits. An earnest desire to labor more actively in the cause of God was clearly manifested by several present. As a result of the effort made and the visitation of the members, I received the promise of several students who will attend the College sometime within the coming year. If every member in this church would draw near to God, and take hold of the missionary work with earnestness, realizing the solemn responsibilities of the present hour, a better day would dawn for this little band.

I went to Soledad, thirty miles south, Monday, June 11. Four accepted the truth here last year, and were baptized. One has since apostatized and removed, but two others have begun to keep the Sabbath. I had a precious season with these dear souls. The Spirit and unity of Christ seemed



to prevail. One devoted young sister who lives the truth under unfavorable circumstances, being the only believer in her family, expressed herself as having no other object in life but to labor in the cause of God. Her life seems to give evidence of her sincerity and devotion. She and another young sister are very anxious to attend our College. I earnestly hope that the way may open for them to do so.

June 14, I went to Hollister, San Benito Co. Here, owing to removals, there remained but three Sabbath-keepers, hence I held no meeting with them, but visited the families at their homes. I found some here who seem to be in earnest in the Third Angel's Message. Of the three, one will attend the College the coming year.

Sabbath, June 16, I met with the company at San Juan, San Benito Co. The interests of the College were presented at the close of the exercises of the Sabbath-school, and its relation to the cause of present truth specially emphasized. Considerable interest in the school seemed to be aroused. A brother and his wife here expect to attend the College a portion of the coming year. It is probable that others here may also attend. It seems that after the first presentation of the truth here the work was not very thoroughly followed up. Some who have since apostatized might have been established in the truth. Yet there are a few precious souls here who love the truth and are seeking to be sanctified by it, but as these are about to remove, I fear that our foothold in the place will be lost. I earnestly hope our brethren and sisters here may live so near the Lord as to leave behind them some who keep all the commandments of God.

June 18, I went to Gilroy. I could remain but a short time with this little company of Sabbath-keepers. I held no public meeting with them, but visited from house to house. I found a few earnest souls here, some of whom expressed a strong desire to enter our College. I expect to see students from this church during the coming year. It is greatly to be hoped that our brethren and sisters here will be fully aroused to a sense of the importance of consecrated activity in the cause of God. Some of them are trying to spread the truth. May God's rich blessing rest upon them. Here I found three of our College students who are canvassing for "Thoughts on Daniel and the Revelation." They have obtained twenty-six names in about seven days, and thus the good work goes on. From here I expect to go to Fresno Co. I ask the prayers of God's people.

CHAS. C. RAMSEY.

Ferndale, California.

OUR meetings have now held over two weeks with attendance of from fifty to one hundred and seventy-five. There is evidently a deep interest, especially on the part of several who have never been in the habit of attending church. A very bitter spirit of opposition is secretly manifested by some who profess better things. The Methodist camp-meeting, within three-fourths of a mile of the tent, opened last night to continue two or three weeks. Our meetings will go on just the same as before.

The spirit of prejudice roused against the truth last winter is being gradually broken. Many are hungry for Bible truth and express themselves as well pleased with the light thus far presented.

[Since the above was in type, we have received the following.]

HUMBOLDT Co., JULY 1.—This is the fourth week of our meeting in Ferndale. We have presented the subjects of the advent, nature of man, life only through Christ, nature and tendency of Spiritualism, and the principles of conversion. The attendance and interest are good, and have been all the while, in spite of the Methodist camp-meeting held within three-fourths of a mile of our tent for the last ten days.

Spiritualism has gained a strong footing in this community, as also all over the county. We felt the special help of the Lord in showing from the Scriptures that it was a Satanic delusion and a sign of the last days. By request, we furnished a synopsis of this discourse for the Ferndale Enterprise.

We had learned that there were several in the churches here who were full believers in Spiritualism; but you can imagine our surprise when we heard the Presiding Elder, a week later,

deliver a discourse on the camp-ground, in which he gravely informed the audience, while speaking of the transfiguration, that Moses had been dead 1,500 years, and that *Elias had been dead 900 years* (See 2 Kings 2:11), and that their presence there was proof of a separate spirit existing after death. He further informed the people that it was one of the old prophets who appeared to John on the Isle of Patmos (Rev. 22:9). The Spiritualists might feel grateful to this man for coming to their rescue, had he not made such a fatal blunder about Elias. We shall review this discourse Wednesday night.

Of course some will stick to their bitter prejudices, but we hope our brethren and sisters will continue to send the SIGNS to this county, and not slack their efforts for some months to come. There are souls here who hunger for the word of God. Our courage is good, and we labor in hope.

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

Stromsburg, Nebraska.

I HAVE just had the pleasure of holding several meetings with the church at this place, in company with Bro. Shultz.

The first meeting, Friday evening, was well attended; quite a number being present from other churches. The Spirit of the Lord was present in good measure from the first. The word spoken seemed to be well received.

Sabbath we had two sermons, Sabbath-school, and social meeting, and three were baptized.

Sunday we spoke four times and had social meeting. Deep feeling seemed to pervade every heart. Some bore testimony for the first time. The brethren all expressed themselves as being strengthened and encouraged.

The wants of the missionary work were presented and in a few moments \$552 was paid and pledged to help forward the good work. This makes about \$2,800 that has been raised in this way in four of our churches during the last few weeks; a portion of which is to be used in the erection of our new office which is now being built.

God is bestowing his blessings upon us in great abundance, for which we feel very grateful. The missionary work is still onward.

June 26, 1883.

A. J. CUDNEY.

Fairfax Court House, Virginia.

I CAME to this place June 15, where Elds. J. O. Corliss and M. G. Huffman had the tent pitched and ready for meetings, which began the next evening and have continued every night to the present. So far Eld. Corliss has been doing the preaching, and the Lord has given much freedom in presenting the truths of his word.

Our attendance has ranged from one hundred and twenty-five to three hundred. The people seem to take a great interest in listening to the words spoken, and are very kind in looking after our temporal wants and inviting us to their homes. We hope the Lord may bless this effort here in our new Conference, that precious souls may be added to our number.

In our labors with Eld. C. this summer we hope to gain an experience that will better prepare us for the work. Brethren, remember us at the throne of grace.

June 25, 1883.

B. F. PURDHAM.

Upper Columbia T. and M. Society.

THE first meeting of the third annual session of this society was called to order on the camp-ground at Milton, Or., June 7, 1883, at 5 P. M. President in the chair. Prayer by Eld. C. L. Boyd. Minutes of the last session were read and approved. According to vote, the chair appointed the following committees: On Nominations—Wm. Semple, M. E. Ford, and Chas. Hughes; Resolutions—Eld. C. L. Boyd, M. O. Beck, and W. A. Gibson.

Eld. Haskell being requested to speak favored the meeting with a goodly number of really gem thoughts, a few of which were as follows: We must have the spirit of self-denial if we would be a benefit to others; Christ voluntarily died for our race. Some excuse themselves from doing little or nothing in the cause of Christ because they are unfavorably situated; but claim that they would do much more, were their surroundings different. No barrier, however, can hinder the work of those

who are deeply in earnest in the work of God. Nothing will bring to ourselves the accompanying presence of the Holy Spirit and the angels of God, so soon and so abundantly, as earnest work for the salvation of others.

Instructions were given in reference to canvassing for the SIGNS OF THE TIMES. Adjourned.

SECOND MEETING, JUNE 10, 5 P. M.

Opened in the usual way, and the minutes of the first meeting were read. A report of the labor done during the past year was called for, and read as follows:—

Districts	No. of Members	No. Reports Returned	No. Added	No. of Members Dismissed	No. of Missionary Visits	No. of Letters Written	No. Signs taken in Clubs	New Subscribers.				
								Review	Good Health	Instructor	Other Periodicals	
No. 1	31	66	2	283	97	40	1	83	1	1	1	1
" 2	50	110	22	101	164	40	1	84	1	11	23	2
" 3	24	38	4	96	112	22	2	24	1	9	41	4
Agents	5	12	1	718	459	15	62	5	76	6	4	4
Totals	126	276	26	1198	862	102	19	183	5	76	6	6

Districts	Pages Tracts and Pamphlets distributed	Periodicals Distributed	Annals Distributed	Membership & Donations Trace Fund	Sales	Periodicals	T. and M. Reserve Fund	Total	Collected on Other Funds
No. 1	17889	1547	82	\$11 50	\$ 34 75	\$10 00	\$ 56 25	\$ 140 00	\$ 140 00
" 2	40797	1717	3	27 80	9 95	72 25	30 00	140 00	140 00
" 3	11540	1278	53	15 80	3 75	52 00	29 50	101 05	101 05
Agents	6875	427	1	10 50	163 03	159 96	..	333 49	333 49
Totals	76601	4969	87	\$65 60	176 73	\$318 96	\$69 50	\$630 79	\$630 79

The Treasurer then read the following report:

RECEIPTS.	
Cash on hand, beginning of year	\$ 85.53
Received from Districts	227.80
“ “ Agents	333.49
“ on Reserve Fund	69.50
<b>Total</b>	<b>\$716.32</b>
DISBURSEMENTS.	
Paid to SIGNS Office	\$437.17
“ Review	146.31
“ for General Expenses	31.78
Cash on hand, close of year	101.06
<b>Total</b>	<b>\$716.32</b>
ASSETS.	
Due from Districts	\$126.85
“ “ Agents	170.27
To Reserve Fund	96.50
Stock on hand	280.00
Cash on	101.06
<b>Total</b>	<b>\$774.68</b>
LIABILITIES.	
Due SIGNS Office	\$ 45.40
“ Review	2.65
Balance in favor of Society	48.05
<b>Total</b>	<b>\$726.63</b>

Till within the last year we valued our stock at retail. Now we value it at wholesale; therefore the "Balance in favor of Society" is proportionately small.

MRS. G. W. COLCORD, Treas.

Report accepted. After interesting remarks relative to membership, and discussions with reference to sales of publications, the meeting adjourned.

THIRD MEETING, JUNE 11, 9 A. M.

Eld. S. N. Haskell offered prayer. Minutes of second meeting were waived. The Committee on Nominations reported as follows: For President, G. W. Colcord; Vice-President, Wm. J. Goodwin; Secretary, Mrs. G. W. Colcord; Assistant Secretary, Mrs. M. O. Beck; Directors—Dist. No. 1, G. H. Beck; No. 2, A. Johnson; No. 3, N. W. Miller. Candidates were elected.

Voted, To hold our autumnal State meeting at Farmington, W. T.; but the time was left to be decided by the Vice-President and others.

The Committee on Resolutions offered the following:—

WHEREAS, In our judgment, the time has fully come for an extended and earnest proclamation of the Third Angel's Message; and

WHEREAS, The press is one of the most efficient means of publishing this message; therefore

Resolved (1) That we make an effort to secure the services of proper persons to canvass for the SIGNS OF THE TIMES, and would recommend the plan adopted in some of the Eastern Conferences.

(2) We will encourage by our influence and by our support those engaged in this work.

WHEREAS, Our resolutions in the past have not always been sanctified by our works, therefore

Resolved, That the records of "The Acts" of the Upper Columbia Tract and Missionary Society shall express the depth of our love for this branch of the work; and of the additional resolutions which we have adopted in this meeting.

These were separately considered by visiting brethren and members, and adopted.

Fourteen names were added to the membership-roll.

In response to a call for additional funds, there was given in cash and pledges to the Reserve Fund the sum of \$186. Adjourned without date.

G. W. COLCORD, Pres.  
MRS. G. W. COLCORD, Sec.



## The Home Circle.

### "ONLY AN OUTCAST."

"Only an outcast!" a low voice said,  
With a curl of the lip and a toss of the head,  
As she haughtily passed her by.

"Only an outcast! She's nothing on earth  
But a living disgrace to the land of her birth,  
Fit neither to live nor die."

"Only an outcast!" and night has come;  
She is wending her way to her desolate home,  
To the rude cot over the stream.  
And colder the stars seem to shine than of yore,  
And longer the pathway, than ever before,  
And fainter the moon's pale beam.

"Only an outcast!" Poor soul she goes  
With her eyes full of tears and heart full of woes  
Alone in the fading light.  
Not a person to give her a cheerful word,  
And no faithful Christian heart is stirr'd  
To show her the path of right.

"Only an outcast!" an orphan child—  
A wanderer sad on a desert wild,  
Without either hope or faith.  
Once a mother's joy and a father's pride—  
Now hurried along in the fearful tide  
That only can end in death.

"Only an outcast!" in that dim eye  
Can be read that she fears—yet wishes to die,  
And pass from beneath sin's blight.  
The past brings her nothing but sorrow and pain,  
The present affords no relief from the stain,  
The future's as black as night.

"Only an outcast!" What made her so?  
'Twas whisky that struck the first hard blow  
And made her an orphan child,  
And she toiled alone amid want and shade,  
Till she fell in the trap wicked men had laid.  
And alas! she is now defiled.

"Only an outcast!" a Magdalene,  
An object of pity, unclean, unclean,  
Polluted without and within;  
Forsaken by all, by the pure and the true,  
Do you wonder that she should bid virtue adieu  
And travel the path of sin?

"Only an outcast!" Rum led the way  
And has brought her to what she is to-day—  
And it was legally sold,  
The license was paid, he'd a right (?) to sell  
The dark and delusive essence of hell  
And barter virtue for gold!

"Only an outcast!" Society's bane—  
And naught can efface the indelible stain.  
Her sorrows she must endure,  
While those who effected her ruin and fall  
Are accepted and seen in society's hall  
As one with the good and the pure.

"Only an outcast!" Ah! who shall bear  
The weight of her sin and shame up there  
Before the Judge's face!  
The Lord well knows who caused the blight—  
Made the sun of a young life set in night,  
And we know the great Judge will do right,  
And assign to each his place.  
—A Graham, D. D., in Bible Banner.

### Too True!

SHE could not become a burden to others. She had outlived her usefulness, perhaps, but she had by no means outlived her self-respect, or her desire to be a factor, however unimportant, in the world's wide field of product.

So when her boys—there had been two, and they had become men, and had taken to themselves wives—emigrated to the far Southwest, and the girls—they were women now—wondered how they were to crowd any more than they were crowding, in order to spare a room for mother, who had just been burned out of house and home, and had come first to Julia and then to Jessie, to see if she could find a home with either—when these things came to pass, the old lady, who had never before realized how old she was, began to feel aged and weary, and very lonely, yet as never before determined to make for herself a place in the world, where by her own efforts she could live and maintain herself.

It had grieved her to see her home, with all its earthly treasures, flame up and flare and fade into ashes before her eyes, as she stood alone and helpless on that fatal night. But she had consoled her bereaved heart, saying, "After all, the care of these things, my house, and garden, and cow, and chickens, prevented me from doing much for the girls; now there is an end. I will sell the cow and fowls, and replace my lost clothing, and go to Jessie and Julia. I can live by turns with them, and help them on in many ways."

Poor heart. She had been a good mother, and

had done a good part by her children. The thought that she could be anything else than a help to those whom she had always helped, ah, with what loving, unselfish helpfulness, never occurred to her. Yet as she stood, homeless and destitute, in her daughter's house that bright October morning, and heard Julia's husband remark that there wasn't enough room in the house for those rightfully belonging to it, "grandma had better go up to Jessie's," the poor mother felt a strange, unnatural tremor shake her frame. The road between Julia's and Jessie's seemed twice as long as ever before.

"Did you save nothing, mother?" Jessie asked. "And how much insurance had you? To think, we never heard a word of it till ten minutes ago. Jule sent up to say she saw you coming over the hill, and as they had no room for you I'd have to manage somehow. I couldn't make out what it meant, till the young one said you'd been burned out. How soon do you suppose the insurance will rebuild you? We can crowd up for a few weeks by letting Andrew give you his cot. He can sleep in the dining-room. Of course you'll have to be in the room with little Jim and Isabella. Did you save all your things?"

How weak she grew as she sat and listened to her daughter's half-peevish questions. She scarcely knew her own voice as she answered:—

"The insurance expired and I neglected to renew it. I saved nothing but my clothes and my tin box with my papers, and watch, and a few trinkets in it. There were five gold dollars in the box. It is all the money I have now. The lot, the cow, and the chickens, are all that is left to me."

"Why, mother," interrupted the daughter, vexedly, "how could you be so neglectful? You must be in your second childhood. All your nice bedding, and furniture, and the china! Dear me! There must have been at least a thousand dollar's worth of property destroyed."

"And I am homeless and destitute indeed," said her mother quietly, in a very sad voice.

"And all through your own culpable carelessness, I declare," said Jessie.

"And what in the world you are going to do, I don't know, I'm sure. We're crowded enough, mercy knows. And I was just thinking of sending little Jim up to you for a month. The air is so much purer over where you lived, the other side of the hill, and he is so cross and troublesome. Dear me! And to think of there being no insurance. You might as well have thrown your home away, and your things, and done with it."

Not a word of sympathy or of encouragement from Julia. Reproaches from Jessie.

Were these the babies whom she had borne, and nursed, and fondled, and served so willingly, so patiently, so gladly? Were these the daughters for whom she had toiled, and striven, and planned? Was it not all a hideous dream?

Her blood seemed turning to ice in her veins. She rose with rigid limbs and turned to the door.

"I will walk over to tell your Uncle Dick," she said. "I may not return to-day. Andrew need not give up his cot to grandma, at least not to-night. Good-bye, children." And she closed the door slowly and with trembling hand, as she went out from her daughter's house, to return no more. "There is no welcome for me in my children's homes," she said; "their bread would choke me. And, oh, I love them so!"

And as she walked along, gray, ashen shadows settled upon her face, and her look was as one whose death stroke has been felt.

Another mother might have acted differently—even felt differently. Mothers have suffered disappointment in their children and have borne the pain in one way or another, and veiled it from all eyes; even with loving, forgiving affections endeavoring to hide it from their own. Alas!

Perhaps they were less proud-spirited than this mother. Perhaps they were less sensitive. Perhaps they had less self-respect.

When once these mothers realize that the children for whom they had lived, and would gladly die, value them more for what they have than for what they are, battle against the unwelcome conviction as they may, the realization works its sorrowful change in their lives. Some may succeed in making the hideous spectre down, and may persuade themselves, indeed, that 'twas a phantom only. The difference between these and this mother was, that she accepted the truth, and neither tried to deceive herself or others.

As she neared the home of her brother-in-law

her resolve was taken. When she entered his house she was outwardly calm, and could talk of her loss and her intentions, with even tones and quiet air.

After arranging with him to dispose of her cow and chickens, she took the cars to the next town, and began to search for employment.

Mamma was visiting friends in that town at the time, and is one who usually follows the leadings of her own instinct, and always regrets when she fails to do so. She was in Mrs. Ludlow's sitting-room when Mrs. Alpen applied for a position, as general assistant, asking only for kind treatment and small wages.

Mrs. Ludlow had no place for her, but mamma felt assured that here was a treasure for some one, and forthwith proposed that if Mrs. Alpen would go with her to her home, two day's journey by rail, she would give her suitable employment at fair wages.

Mamma shortened her visit in order to bring Aunty Alpen home, and she has remained a most valuable helper ever since.

For years we knew nothing of her personal history beyond the fact that she had married children settled in distant places, from whom, at long and irregular intervals, she received letters.

One day it chanced that, as mamma read a paragraph from a newspaper, she smiled and called Aunty Alpen's attention to it.

"It is your name," said mamma. "Rowena Alpen. I wish it were your land also. It would make you independent indeed."

"It is my land," said Mrs. Alpen, quietly. "But I am independent without it."

And she burst into tears and sank into a chair at mamma's side. We left them alone—mamma and our poor friend in her grief.

It was then that she confided to mamma her story that she said was too pitifully sorrowful to be told.

She had been with us seven years. In all these years never once had her daughters invited her to their homes. They had been glad she had employment and was satisfied with her position. They had even asked her if it was convenient to have a visit from one or more of the children in their summer vacations. But they had never expressed any regret at the separation, or any desire to have her become a member of their families, until now.

The lot on which her home had stood had suddenly become valuable. A coal-vein ran beneath it. The mine was working. The owners of the shaft wished to purchase, and offered a price that astonished those who knew nothing of the real value. Both daughters at once remembered their filial obligations, and at once each offered a home with her own family.

"God pity me if I am unlike what a mother should be," she said. "I loved my children only for love's sake. I hoped that thus my children would love me. Love, love was all I asked or craved. Land cannot buy love or happiness. All that I have is theirs. They shall have no temptation to become impatient for their mother's death. I will give them all now. For myself, when I can no longer work, there remains the poor-house. I will go thither."

Is her story too strangely sad to have been told? I know of other mothers no less keenly stung by that "sharper than a serpent's tooth," filial ingratitude and neglect.

I have but lately been the confidant of a tale as strangely sad from a gray-haired mother of children in a far higher social scale than Aunty Alpen's, yet not one whit above them in filial duty. I know of another mother this hour, snubbed, grudging her attic room and her poor bite and sup, and forced to do her own laundry work in her daughter's house, where rooms, and food, and servants are plenty.

Why do I tell of such shames?

Why, indeed, unless in the hope that some who have eyes to see may see, and who have ears to hear may hear and understand? For these stung hearts of sorrowing mothers are remembered by One who in the day of his power is mighty to avenge.—*The Guide*.

A FRENCH paper says that the interior of a lead pipe can be covered with an incrustation of sulphide of lead by making a concentrated solution of potash flow through it for ten or fifteen minutes. Pipes thus treated seem to be covered with grayish varnish, which prevents the water flowing through them from acting upon the lead.



Religious Notes.

—A "Life of St. Patrick" has been discovered in the Royal Library at Brussels.

—Archbishop Purcell, of Cincinnati, died July 4. His illness was of long continuance.

—There are 30,000 Christian Indians in the United States, and it is said that half of these are Baptists.

—A Philadelphia preacher says that divine truth cannot find its way into hearts that are cramped by corsets.

—A writer in the *Christian Herald*, says: "I tell you that the party of the future must recognize God, the Sabbath, and the Bible."

—"Entire Baptist Churches are being gobbled up by the Mormons in Sweden," says the Rev. Mr. Lijirath, a Baptist missionary in that country.

—The First Swedish Methodist Episcopal Church of San Francisco was dedicated last Sunday, the 8th. The services will be conducted in the Swedish language.

—A movement is on foot in Washington to open the National Museum, the Smithsonian Institute, Congressional Library, and similar institutions, on Sunday. A few ministers favor the movement.

—The District returns of the English Wesleyan Church this year show a total of 407,068 members, indicating a net increase of 13,314. There was a decrease in only two districts.

—The San Francisco *Alta* thinks that the "botheration of the star-route trials will not have been endured in vain if one of its effects is such an increase of Ingersoll's legal reputation that he can make as much money as he needs without going about the country abusing his Creator."

—The San Francisco *Occident* (Presbyterian) says: "What New England now needs, above all other things, is a sound orthodox and conservative theology, and if it is not speedily secured, it will surely become 'missionary ground,' where the evangelical churches should send the pure and unadulterated gospel."

—The *Independent* begins a notice of Prof. Samuel H. Kellogg's book, "The Jews; or, Prediction and Fulfillment," on this wise: "We find that we have been mistaken in supposing that no respectable advocate could be found in these days to make himself responsible for a belief in the literal return of the Jews to their ancient land."

—A minister in the East, as reported by the *Christian Statesman*, thinks that the National Reform movement is "the triumphal chariot prepared of God, wherein the warriors for Christ are to ride into the city of Destruction and capture it for his kingdom." Very pretty; only he is mistaken as to the party that will capture the city of Destruction, and the means by which it will be done.

—At the recent meeting of the Synod of the Reformed Presbyterian Church of North America, a memorial was read, asking for a declaration of the Synod concerning the Scriptural character of immersion as baptism. The question was referred to a committee, and the report, which was adopted, stated that "there is no element of Scriptural baptism which is not active in baptism by immersion, and it is therefore a valid Scriptural baptism." This is quite a concession for that body to make.

—In an article in the *S. S. Times* on "Practical Lessons from the Early Church," Bishop Simpson says: "The fact that the descent of the Spirit occurred on the anniversary of the giving of the law seems to indicate the perfect union between the legal and spiritual requirements. The law was magnified and made honorable by the death of Christ; and also by the effusion of the Holy Spirit. No growth in grace, no spiritual attainments can diminish the requirements of the law in its eternal principles."

—The editor of an Oakland contemporary comments on a report from a church in this State, and begins thus: "A Sabbath [Sunday] recently passed with this church, though not quite well, found these words of — altogether just." We have long been aware that the Sunday Sabbath was suffering from a serious disease, and we are not surprised to learn that it is not well yet. We are glad that its friends realize its condition to some extent. But we have no hope that it will ever be any better. The best doctors in the land have prescribed for it, but the well-known degeneracy of its ancestry precludes the possibility of its ever recovering.

—At the recent Missionary Conference in Japan, Dr. Gordon, in answer to the statement so frequently made that the Japanese have in Buddhism a religion sufficient for their needs, replied in the first place that the inconsistencies of the followers of Buddhism proclaim the fact that they are conscious of its insufficiency. He said: "If the Greek, Papal, and Protestant churches were all to regard the four gospels and the rest of the New Testament as having a curious historical interest, and should base their teaching, one on the Shepherd of Hermas, another on the Epistle of Clement, and the third on the Epistle of Barnabas, and then all unite in believing and teaching atheism, the resulting confusion would only fairly represent that which exists among the Buddhists of Japan." And in the second place he replied that the well-known immorality of the Buddhist priests unfits them to be the religious leaders of the people. A Buddhist priest himself confessed that hardly three in ten of the priests are pure.

News and Notes.

—Hereafter liquor licenses in St. Louis will cost \$1,000 a year.

—Damage to the amount of \$200,000 was done by the Wisconsin tornado, July 2.

—Eighteen thousand immigrants arrived at Montreal during the month of June.

—The trial of Miller, the murderer of Dr. Glenn, resulted in a disagreement of the jury.

—There were heavy storms on the 6th inst. in New York, Pennsylvania, and Virginia.

—The graduating class at Harvard this year numbers 210, the largest in the history of the college.

—The reduction of the national debt for the fiscal year which ended June 30, was \$125,000,000.

—There were fifty-one cases of sunstroke in New York and Brooklyn on the 7th, thirteen of which were fatal.

—At Elberton, Ga., June 24, a cyclone blew down sixteen buildings, including three churches, and killed one man.

—The Massachusetts State Almshouse, at Bridgewater, was burned on the morning of the 7th. Loss \$130,000.

—Seven persons were killed and several injured by a collision on the Rochester and Pittsburg Railroad, near Russelas, Pa., July 1.

—There have been very heavy floods in India. In Surat many villages have been destroyed, and thousands of people are homeless.

—Four county officers were fatally shot in Grand County, Col., on the 3d. Some trouble over the removal of the county seat was the cause of the murder.

—The French Government is building eight new ironclads, two of which will carry eighty-ton guns. The cost of these vessels will be \$2,200,000 each.

—Tombstone, A. T., was visited by a very violent storm on the 28th ult., which destroyed much property. A storm of hail and rain followed, accompanied by lightning.

—A Frenchman has formed a company and raised \$150,000 for the purpose of dragging the Red Sea, in order to recover the chariots, treasure, and arms of Pharaoh's host.

—The cholera plague is spreading in Egypt. There were 112 deaths from it at Damietta on the 3d. European ports have imposed a quarantine upon a vessel arriving from Egypt.

—The steamer *Daphne* capsized and sunk while being launched at Glasgow, on the 3d, and 150 persons are supposed to have been drowned. Fifty-two bodies have been recovered.

—The receipts from postage stamps at the Post-office Department in Washington, for the quarter ending March 31, 1883, were \$11,329,171, an increase of \$354,103 over the previous quarter.

—The latest exploit of San Francisco hoodlums is to break the legs of sheep that are in the yards, so that they cannot be driven out, and then to steal them in the night and sell the carcasses.

—Immense damage was done to crops and highways at Brattleboro, Vt., on the 5th inst., by a tornado accompanied by rain, hail, thunder, and lightning. There were a number of land-slides on railways.

—The semi-centennial of the founding of Oberlin College was celebrated July 1, and through the week following. A hall capable of seating 6,000 people was built for the occasion by the students.

—By a collision of freight trains on the Northern Pacific Railroad, near Portland, Or., June 26, twenty-five persons were killed and many wounded. The collision was caused by disobedience of plain orders.

—On the trial trip of one of the largest engines in the United States, on the Central Pacific Railroad, the train was thrown from the track near the summit of the Sierras, and all the hands were severely injured.

—A French scientist has proved by some recent experiments that the electric resistance of glass diminishes when it is tempered, while annealing tempered glass, on the other hand, restores its higher resistance.

—The New York *Herald* prints a *resume* of the disasters by sea and land during the first six months of the present year, not including events wherein less than three lives were sacrificed. The list shows that nearly 3,000 persons perished.

—The Citizens Committee of Astoria, Or., are taking active measures to rid that city of roughs. Twenty-two desperadoes were recently escorted to the steamer, and forced to leave. Five of the most desperate were flogged with ten lashes on the bare back.

—Quite a number of Irish paupers, whose fare was paid to this country, have been returned to the place from whence they came. The British authorities claim that they were not responsible for the act, but that the guardians of the poor took that way of relieving themselves of a burden.

—The Oakland *Times*, noting the fact that the murderer of Dr. Glenn has been virtually cleared, says: "The Communitistic press of the State, in effect declare that Glenn's life was duly forfeit to this bloody wretch because Glenn was rich and his murderer was poor. Will they say just how much a man dare be worth here and feel that his life is safe?"

—At an evening entertainment in the town of Der-vio, on the shore of Lake Como, on the 25th ult., forty-seven persons were burned to death by a fire caused from sparks from the Bengal light which was used to represent fire on the stage. When the real flames appeared, and the alarm of fire was given, the audience, thinking it was part of the performance, kept their seats until too late to escape.

—The steamship *Nevada* brings 680 Mormon converts in charge of twenty-two missionaries. The converts are from Sweden, Denmark, Wales, England, and Norway. If these were Chinamen, the moral sense of the country would be shocked, and they would not be allowed to land. It makes considerable difference which of the commandments is violated, and more still if anybody's pocket is liable to be affected.

—The *Tribune* says that 20,000,000 acres are now devoted to wheat culture in India, with an estimated yield of considerably over 200,000,000 bushels, of which 37,000,000 bushels were exported last year. Recent experiments to test its quality, showed that it is superior to American wheat. With increased agricultural and railroad facilities, India would become a formidable competitor with this country in the European wheat market.

—The Panama *Star and Herald* of June 22 says: "The volcano of Omelepe, in Lake Nicaragua, is in eruption. . . . The valley of the Atrats, in the State of Canca, continues to be the center of volcanic activity. At Rio Lucio, forty miles from the Atlantic, the earth opened in many places, throwing out very fine sand in a heated state, while a subterranean noise was heard resembling that made by boiling water. At Turbo, on the gulf of Urabo, the earth opened and water issued, flooding the streets to a depth of two feet. Many houses were shaken down. The small villages of Bujres and Nicurio were completely engulfed. The mouth of the river Leon, which empties into the Atlantic, is completely closed up, and all over the district the movement of earth is so continuous that the inhabitants are emigrating."

—Jewell, now confined in the San Jose jail, under sentence of death for a most deliberate and brutal murder, is visited daily by respectable women of the city, who condole with him, and give him presents of flowers, etc. The San Jose *Times* asks the sheriff to take the names of all women who make daily visits to Jewell's cell, and says that it "will be pleased to publish them, and let the world know who are the ones that neglect their household duties to pay their respects to a red-handed murderer." We have no words to express our disgust at such a sickening exhibition of sympathy with crime. Criminals should be treated like men, but they should not be made to feel that their crimes entitle them to special consideration, and make them heroes. Weak-minded persons of no moral development are often led to commit murder and risk death for the sake of the cheap notoriety which they get from newspapers, and the fondling which they receive from silly women. Those who make martyrs of murderers should remember that by so doing they are in a measure accessories to the crime.

Obituary.

DIED, in Hardin, Calhoun Co., Ill., March 6, 1883, John B. Harmon, aged 67 years, 2 months, and 7 days. Also, in Paola, Kansas, March 29, 1883, Caroline T. Clough, aged 72 years lacking ten days.

The above deceased were brother and sister of Sister Ellen G. White, so well known by her writings to the readers of the SIGNS. They were born in Portland, Maine.

Brother Harmon was a highly respected member of the Methodist Episcopal Church, and an earnest advocate of temperance. We learn from a paper printed in Hardin that his last hours were trustful and peaceful. The notice says that "he sent for his pastor and wife, and after a fervent prayer with them his eyes closed in weakness, but soon opened in joyous satisfaction and gleaming with a new light, he said, 'I am blessed. I feel calm and peaceful; the Saviour is very near,' and frequently remarked, 'It is all right.' The last words we caught from his lips were, 'My Saviour.'"

Sister Clough was also a member of the Methodist Church, and her last days were marked with zeal and devotion. She was strong and vigorous till within a short time of her death, which was caused by pneumonia. She had the appearance of a person not over 60, and retained her faculties to the last. EDITOR.

THE DEFINITE SEVENTH DAY;  
OR, GOD'S MEASUREMENT OF TIME ON  
THE ROUND WORLD.

By Eld. J. N. ANDREWS.

This tract is an answer to the question, "Can a definite day be observed by all the inhabitants of the earth?" It is a complete refutation of the common objection against the Sabbath, that the rotation of the earth on its axis makes it impossible for all men to keep the same day, showing not only that a definite day may be observed in all parts of the earth, but that no real difficulty has ever been experienced in the matter.

16 pp. Price, 2 cents; \$1.50 per hundred. Address, SIGNS OF THE TIMES, Oakland, Cal.



# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 12, 1883.

## Time of Camp-Meetings.

VIRGINIA, New Market,	Aug. 2-7
KANSAS, Bull City, Osborne Co.,	Aug. 9-20
OHIO, Galion, Crawford Co.,	" 14-21
MASSACHUSETTS,	" 23-28
VERMONT,	Aug. 30 to Sept. 4
MICHIGAN, Manton, Wexford Co.,	" "
MAINE, Waterville,	Sept. 6-11
ILLINOIS,	" 11-18
NEBRASKA,	" 19-25
INDIANA, Bunker Hill, Marion Co.,	Oct. 1-10
ALABAMA, Choctaw Co.	

To A. B. M.—We are unable to furnish the address which you request.

THE report of the last session of the North Pacific Conference will appear next week. It was received too late for this number. Notice of the Texas Camp-meeting was also received too late for use.

## Questions.

WHO was Elias that appeared on the Mount of Transfiguration?  
N. M.

ANSWER. Smith's Unabridged Dictionary of the Bible says: "Elias is the Greek and Latin form of Elijah, given in the authorized version of the New Testament and Apocrypha." The new version in the account of the transfiguration uses the word Elijah instead of Elias each time. Matt. 17:3, 10, 11, 12. He is the one who ascended in the chariot and whirlwind of fire. 2 Kings 2:11.  
G. D. B.

Who was the angel that appeared to John? Rev. 22:9. Was he not one of the old prophets?

He was not. People often quote it with the word *one* in it, which is an inexcusable perversion of the text. As it stands there is nothing either difficult or obscure in it. He was an angel of God, and of course a servant of God, and a fellow-servant of John and of his brethren, and therefore not an object of worship.

## Note to Bible Students.

I HAVE just examined the new book, "Sketches from the Life of Paul," by Mrs. E. G. White. Each new work from this author seems to surpass all the others. The present volume beams with light for those who are striving to be Christians. The writer deals largely with the spirit and motives that actuated the apostle and his associates, as well as those of his adversaries. In this work is most clearly set forth the conflict between a cold, reprobate theology on one hand, which instilled into its adherents the spirit of bigotry and persecution, and a live, aggressive Christianity on the other, permeating with a new life and power from above all who embraced it with the whole soul. Whoever reads this book will be made better and stronger by it. You cannot afford to be without it, especially if you are connected with a Sabbath-school.  
G. D. BALLOU.

## Oakland.

THE church in Oakland was favored with a sermon from Sister White on "the talents," at our quarterly meeting, July 7. The lesson was timely and the appeal forcible.

We have tried to impress upon our members the importance of the duties and the responsibilities of church membership. But the number who did not respond to their names, either by letter or in person, shows that this instruction is not appreciated by all. The General Conference wisely took action in this matter, advising that they who persistently neglect to appear or report at the quarterly meetings shall lose their standing in the church. When the Saviour instituted his supper he said: "Do this in remembrance of me." This precept is as plain and as imperative as that which says, "Remember the Sabbath day to keep it holy." We have no more right to violate one than the other. Jesus also said, "If ye love me, keep my commandments;" and, "He that hath my commandments and keepeth them, he it is that loveth me."

And yet again: "And why call ye me, Lord, Lord, and do not the things which I say?" They who persistently neglect the words of Christ show a disregard of his authority—show that they do not love him. To absent ourselves from the Lord's table against his plain commandment is to walk disorderly, and to subject ourselves to discipline. The church of Oakland has passed a vote to consider the cases of all who thus do. The church did not make it a matter of discipline; Christ himself did that, and the church resolved to show a becoming respect to his words, and to require all its members to do so. The clerk was instructed to take a record of the names of absentees.

We do not write this to intrude our church matters upon the notice of others, but to impress upon others the importance of our meetings where the ordinances of Christ are observed. Show this to your indifferent neighbor.

## National Reform Movement.

THIS is what the Religious Amendment party call their work. The Synod of the Reformed Presbyterian (Covenanter) Church, recently held in Allegheny City, Pa., voted \$10,000 to aid in the work, and also voted that three of their ministers be continued in that special work the coming year, and four others for three months each. A letter was read from a lady in Chicago asking how to bequeath \$3,000 or \$4,000 worth of property to that cause. The Covenanters make a specialty of *religionizing* the Constitution of the United States. By this means they expect to make this a Christian nation,—one of the kingdoms of the Lord and his Christ, and thus help to fulfill Rev. 11:15! It seems singular that people can have such ideas of the prophecy. If they would mark the connection they would see that, at the time of the fulfillment of that prophecy, the nations are angry and the wrath of God is come. It all lies under the "third woe," not in the fabled millennium for which they are looking.

It is the same event that is spoken of in Ps. 2:8, 9, where Jehovah says to his Son, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Are they converted? Are they Christ's in the sense of their having become his loyal subjects? Not at all. Verse 9 says: "Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel." Jesus sits at his Father's right hand until the nations and kingdoms are thus given to him—put under his feet. Ps. 110:1. And our Amendment friends think this and more may all be accomplished by a popular vote!

## "Hebrew Student."

THE closing number of Vol. 2 of the *Hebrew Student* is upon our table. It is a very interesting number, the principal articles being as follows: The Greater Book of the Covenant, The Unity of the Pentateuch, The Origin of the Semitic Alphabet, The Law and the Prophets, with others of interest. It is edited by Dr. Wm. R. Harper, of the Baptist Theological Seminary, Morgan Park, Ill., leader of the Hebrew Correspondence School. This is the only journal of its kind in the country, being devoted entirely to Old Testament literature and interpretation.

We repeat what we have before said, that Dr. Harper is doing more than any other man in America, and probably more than any other man in the world, for the dissemination of a knowledge of the original of the Old Testament. We rejoice in this, for we profess a peculiar reverence for the writings of "Moses and the prophets." In these days of false science and speculative theology, men are much inclined to cast aside as antiquated and useless the Old Testament. But Paul placed a very high estimate upon the holy Scriptures which Timothy had known from a child, 2 Tim. 3:14-17, which were no others than our Old Testament; and Jesus said that they who will not hear Moses and the prophets would not believe though one rose from the dead. Luke 16:29, 30. The true Christian is built upon the foundation of the apostles and prophets, of which Christ is the chief corner. Eph. 2:19, 20. We strongly doubt the genuineness of the faith of those who reject words which "holy men of God spoke as they were moved by the Holy Ghost." 2 Peter 2:19-21.

We do not believe that a knowledge of the original of either Testament is absolutely essential to usefulness in the Christian ministry. We believe that thousands will

appear as stars in the crown of our Saviour's rejoicing who were led to embrace the salvation of Christ by the preaching of men who could not correctly parse an English sentence. But we also believe that ignorance is culpable where it is avoidable; and that where virtue is added to faith, and knowledge to virtue (2 Peter 1:5), so that knowledge be not permitted to puff up (1 Cor. 8:1), the better knowledge a man has of the sacred word, the better he must be qualified to instruct others. We fully indorse the following words from the *Student* (supplement):—

"By a little intellectual labor we may come into close fellowship with men who talked with God. In reading the original text, one seems to have passed a wall of partition, through which the lively oracles were before indistinctly heard. Now it is the direct voice of the Lord, not the muffled echo of the phonographs. We now bend over the bubbling fountain, instead of sipping at the aqueduct. We look on the coin not defaced by use or disfigured by such alterations as are needed to secure its circulation in a foreign land, but fresh from the mint. We sit under the shade of the good olive-tree, not stunted by grafting or transfer to an unpropitious clime. Thus divine truth fastens with a firmer grasp upon our minds and professional routine grows less wearisome."

We cannot express the satisfaction which we felt when we read the first chapter of Genesis in the original. We have a very high regard for our common English Version, but we feel that we are treading more safely in expounding a text after we have carefully gone through it just as it came from the pen of the inspired writer.

Dr. Harper is eminently practical in all his methods of teaching. Under his instruction by correspondence one may acquire as accurate a knowledge as if he were in a class-room under the immediate care of a professor. To all who wish to become acquainted with this work, we recommend the *Student*. Published at Morgan Park, Cook Co., Ill.; \$1.00 a year, ten numbers, 32 to 36 pages each number.

## Home Missionaries Needed.

AT the close of a recent trial in Washington, United States District Attorney Corkhill made the following remarks:—

"I cannot allow this occasion to pass without calling attention to the remarkable exhibition of the want of character of the witnesses, both for the Government and the defense. In this case, and in one tried a few weeks ago of similar character, almost one hundred witnesses were examined, and so much perjury and utter disregard of the obligations of an oath, I never saw in a Court of Justice. It suggests to me that these worthy and benevolent gentlemen and ladies who are soliciting money and devoting their time to reforming and Christianizing heathens from Greenland to Africa, can find work closer home, here at their own capital. If these one hundred people represented the neighborhood in which they live, under the very dome of this temple of justice and within the sound of the church bells, there is a field ripe for the harvest, and as fully demanding their attention as can be found on the sands of Africa or the shores of Abyssinia."

## Lack of Ministers.

IN the Presbyterian General Assembly of 1883, the Moderator made the following statement:—

"The great peril of the church is in its apathy to the ministerial succession. There is no such thing as fitting together now the 5,741 churches in this General Assembly and its active ministry. Place all the retired clergymen and stated supplies in pastoral relations, and there will still remain 500 Presbyterian pulpits silent for want of a minister. The peril is a famine of ministers, for in the last decade the number of candidates has fallen off amazingly. One of the largest Presbyteries, numerically, in members and churches, that of Brooklyn, has now only two candidates. So along the whole line."

When it is considered that, in these large and popular churches, when the minister is gone the life and power of the church is gone, the prospect does not look flattering for them.

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PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

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