**“American Romanism” The Signs of the Times, 12, 39.**

E. J. Waggoner

The *Catholic Mirror* of September 18 contains a letter from Cardinal Gibbons, in which he announces to the clergy that Pope Leo XIII. has formulated certain prayers which are henceforth to be “said” after every Low Mass, instead of those now in use. Such is the *order* of the Pope. We do not know the nature of the prayers now declared to be out of date, nor why it is that they have lost their efficacy; but we have the text of the prayers which are now declared to be official, and we will favor our readers with them. The first is as follows:- {SITI October 7, 1886, p. 614.1}

“O God, our refuge and our strength, graciously look upon thy people who cry to thee; and through the intercession of the glorious and Immaculate Virgin Mary, Mother of God, of Blessed Joseph, her Spouse, and of thy holy Apostles, Peter and Paul, and all the saints, in thy mercy and kindness hear the prayers which we pour forth for the conversion of sinners, and for the freedom and exaltation of Holy Mother the Church. Christ our Lord, Amen.” {SITI October 7, 1886, p. 614.2}

The reader will notice that in this prayer Christ is not altogether ignored. After “the faithful” have implored the intercession of Mary, Joseph, Peter and Paul, “and all the saints,” they are permitted to close with a reference to the name of Christ. It requires no great discernment to see that among Catholics the name of Christ is not considered to be “above every name.” {SITI October 7, 1886, p. 614.3}

The second prayer is as follows:- {SITI October 7, 1886, p. 614.4}

“Holy Michael, the Archangel, defend us in the battle; for our protection against the wickedness and snares of the devil. Rebuke him, O God, we suppliantly beseech thee; and do thou, O Prince of the heavenly host, by the divine power drive into hell Satan and the other evil spirits who wander through the world seeking the ruin of souls. Amen.” {SITI October 7, 1886, p. 614.5}

Among the “other evil spirits” who are thus charitably consigned to hell are, of course, all those who oppose the Catholic Church; for “the Church” regards all souls as ruined, who reject her dogmas and ceremonies. The two prayers, taken together, coming as they do from the Pope himself, afford a fair view of Catholicism at its best. But this is not all. The Cardinal closes with the following announcement:- {SITI October 7, 1886, p. 614.6}

“His Holiness Pope Leo XIII. grants to all who recite these prayers, as aforesaid 360 days’ indulgence.” {SITI October 7, 1886, p. 614.7}

Here we have the veritable antichrist itself revealed. The granting of indulgences fitly accompanies the rejection of Christ as sole Mediator. Here we find the Pope promulgating, as a matter of course, the very things which aroused the holy zeal of Luther, and against which the Reformation was directed; yet to-day not one Protestant in ten thousand will give the matter a second thought. Professed Protestants now regarded Catholicism as a “branch” or grand division of the Christian Church, and the National Reformers urge the necessity of courting its favor, and even of submitting to repeated rebuffs if in the end they can but secure the alliance of the Catholic Church. When we consider the increased civilized population of the world in the last four hundred years, we cannot shut our eyes to the fact that Rome have already more than regained that which she lost by the Reformation. We think we are warranted in drawing the following conclusions:- {SITI October 7, 1886, p. 614.8}

1. The Roman Catholic Church is the same to-day that it was four hundred years ago. The general diffusion of knowledge has changed her tactics, but she still works for the same ends as then and secures them. What she accomplished then by force, she now gains by flattery. But her doctrines and principles have not changed in the least, and she is just as ready to use force now, when she can, as she was then. {SITI October 7, 1886, p. 614.9}

2. Protestantism is now little more than a name. “Protestants” as a class have ceased to “protest.” They are content with the knowledge of the fact that they are the descendants of those who did protest, and they view with indifference the rapidity with which the Church of Rome is extending its conquest of the world. {SITI October 7, 1886, p. 614.10}

3. This indifference must arise from the fact that “Protestantism” so-called, has degenerated until it is very like Catholicism. If men were actuated by the spirit of the Reformers, they would as strongly protest against the evils of the “the church” to-day, as those noble men did. The Reformation has been deformed and that which the reformers regarded as the enemy of the truth, their children are ready to embrace as the conservator of truth. Since “Rome never changes,” Protestantism must have changed, in order to bring about the state of things. {SITI October 7, 1886, p. 614.11}

4. “National Reform” is Romanism under a different title. The Reformers withdrew from Rome, because Rome and they were antagonistic. If there had been oneness of thought and purpose, instead of antagonism, they would not have separated from Rome. But National Reformers are now seeking an alliance with Rome, and so anxious are they for this alliance, that they are determined to press their suit even though they may be repeatedly rejected. If the separation of the true Reformers from Rome indicated their antagonism to her, certainly the desired union of the National Reformers indicates there likeness to her. {SITI October 7, 1886, p. 614.12}

5. If professed Protestants are so nearly like the Catholics that they cannot see any menace to the liberty of our country in the insidious advances of the Papacy; and if a degenerate Protestantism is anxious to ally itself with Catholicism, that both “branches” of “the church may be” thereby strengthened,-then when this degenerate Protestantism, under the name of “National Reform,” shall have succeeded in its purposes, it will certainly adopt the *tactics*, as it already has the *principles*, of Rome, and will not scruple to persecute those who cannot be won to its support by milder measures. Indeed, the National Reformers themselves concede this point, for Mr. Sommerville, in the *Christian Nation*, says that it is most certainly right “to take public money to teach principles, *enforce laws*, and introduce customs to which many members of the committee are conscientiously opposed.” Papal Rome, in her highest period of exaltation, never did more than this. When a Government or power of any kind *enforces* laws and customs against the conscientious convictions of upright citizens, it is persecution for conscience’ sake. The National Reformers make no secret of their adherence to principles like this. {SITI October 7, 1886, p. 614.13}

Therefore we say that when national reformers shall have succeeded in their designs, they will have nothing other than an exact image of the Papacy. Scripture is not silent upon this point. The leopard beast of Revelation 13:1-8 is quite generally admitted to represent the Papacy; if any doubt this, their doubts may easily be silenced by the most convincing proof. The power brought to view it in the verses following is said to “make an image” to this papal beast, and that image we now see in process of construction. Once men predicted from this prophecy just such an image to the Papacy, in this country; now they do not need to refer to the prophecy to be aware of the fact. It certainly is time, all who value civil and religious liberty to sound the alarm. And the urgent necessity of warning the people against the adoption of papal principles, whether under the name of Romanism or National Reform, is made still more evident by the following announcement of divine wrath upon all who take any part in such iniquitous alliances:- {SITI October 7, 1886, p. 614.14}

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” Revelation 14:9-11. W. {SITI October 7, 1886, p. 614.15}

**“Abominable Prayers” The Signs of the Times, 12, 40.**

E. J. Waggoner

In the *Sunday School Times* we find, in answer to a question asked by a correspondent, a little story which we think aptly illustrates the heading of this article. The incident is thus related by the *Times:*- {SITI October 21, 1886, p. 630.1}

“A story is told of a New England deacon, who was visited by a committee of the church, in view of his drinking habit. He met the visitors cordially, and said, in substance: ‘I’ve asked the Lord’s help in this thing, and I’ve left the case with him. I was afraid I was drinking too much; so I prayed that, if I was in any danger of that, the Lord would take away my love for liquor. But my liking for it holds good, and so I know the Lord approves my drinking.’” {SITI October 21, 1886, p. 630.2}

We think all will allow that such a prayer was little, if any, less than insult to God. The Bible declares God’s hatred of drinking habits, when it says that no drunkard shall enter the kingdom of Heaven. A drunkard is one who drinks immoderately; and this man was a drunkard, for he was drinking so much that he was getting alarmed at himself. Then why should he pray for wisdom concerning a thing that is plainly revealed? He knew he was doing wrong; he did not want to stop, and so he made conditions for the Lord, and because those conditions were such that the Lord could not comply with them, his conscience was satisfied. He had his mind made up beforehand what he should do, and might better have gone ahead without the mockery of prayer; the prayer was simply a taking of God’s name in vain, and could not be other than an abomination to the Lord. {SITI October 21, 1886, p. 630.3}

We think no one will disagree with our conclusion on *this* matter; and yet there are hundreds, perhaps thousands, who are insulting the Lord in the same manner that the drinking deacon did, yet they cannot see the similarity, because the subject of their prayers is different. We have often heard people say, in substance: “I know that the ten commandments are God’s and unchangeable laws, and that the fourth commandment requires the observance of the seventh day, and of no other. I know that the Bible does not sanction the observance of Sunday. There was a time when I was considerably troubled over this matter-whether I ought not to keep the Sabbath instead of Sunday. So I prayed earnestly to the Lord that I might know my duty. I prayed that if it was wrong for me to keep Sunday, the Lord would let me know; and since then my mind has been perfectly at rest. I am in the Lord’s hands; if he wants *me* to keep the Sabbath, he will let the know.” {SITI October 21, 1886, p. 630.4}

The least that we can say is, that such a prayer, offered under such circumstances, is an insult to the Lord. It is as though a child, knowing what his father had plainly and expressly commanded him to do, should turn right around and ask for some sign by which he might know that the father meant what he said. In such a case the reader can readily imagine what that “sign” would be. So God has given us explicit commands in his word. That word is all that he has given us for a guide in this life, and it is a sufficient guide, for it is able to make us wise unto salvation. That word is for a lamp to our feet, and a light to our path. Of the law of the Lord it is said that it “is perfect, converting the soul,” and that to keep the commandments is “the whole duty of man.” These commandments are very plain, so that any child can understand them, and now for anybody to pray to the Lord to know if it is to his duty to keep them, is an insult to the one who gave them. {SITI October 21, 1886, p. 630.5}

The one who offers such a prayer virtually says: “I don’t think the commandments of the Lord are sufficient guide for *me*; they may do for others, but I require something better.” Or else he says: “I don’t believe the Lord really means what he says.” In either case, he turns away from the law, and treats it with contempt. Now does God hear the prayer of such? Hear what is said: “He that turneth away his ear from hearing the law, even his prayer shall be abomination.” Proverbs 28:9. Then if the answer to such a prayer comes in the shape of peace to the one who persists in violating the commandment, who has answered it? Not God, for “he cannot deny himself.” It must be none other it than the great adversary of the truth. {SITI October 21, 1886, p. 630.6}

But will the Lord give any “sign” to such ones that he means what he says? Yes; numerous instances of this are given, but we will cite only one. Balaam was expressly told by the Lord not to go with the servants of Balak, to curse Israel. But he wanted to go, and so he asked the Lord if he really meant what he said. As a result, he became satisfied in his own mind that he might go, and he went. As a “sign” that the Lord meant what he said, Balaam was all but slain in the way, being saved only by his faithful beast, and was finally destroyed with the sword. Numbers 31:8; 2 Peter 2:11, 12; Jude 11. {SITI October 21, 1886, p. 630.7}

And so all who seek for peace in a way contrary to the law of God, shall perish. “The man that wandereth out of the way of understanding shall remain in the congregation of the dead.” Proverbs 21:16. Paul, speaking of those who deliberately turn away from the only source of truth, and try to find peace in a way that God has not appointed, says that “God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” 2 Thessalonians 2:11, 12. {SITI October 21, 1886, p. 630.8}

Reader, do you want Satan, instead of the Lord, to answer your prayers? If not, then pray only in accordance with God’s word. Pray, as did David, “Open thou mine eyes that I may behold wonderous things out of thy law.” Such a prayer, offered in sincerity, God will not fail to answer. And when the Spirit makes known to us “the deep things of God,” and we delight in the law of the Lord, we have this precious promise: “If ye abide in me, and my words abide in you, ye shall ask what he will, and it shall be done unto you.” John 15:7. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” 1 John 3:22. Let us never in our prayers take God’s name in vain. W. {SITI October 21, 1886, p. 630.9}

**“Real Knowledge” The Signs of the Times, 12, 40.**

E. J. Waggoner

It is a very common thing to speak of the apostles with the exception of Paul, as uneducated and ignorant men. The enemies of the Bible think to disparage their testimony in this way, and many people who reverence the Bible unintentionally work to the same end by speaking of the apostles as ignorant. Only a short time since we read a statement from a minister, in which “the uneducated Peter” was spoken of. There is just one verse in the Bible which seems to give color to this idea, and that is Acts 4:13, which says that the council heard the boldness of Peter and John and perceived that they were unlearned and ignorant men. But this is an unfortunate translation. The word rendered “ignorant” means “private,” and the meaning is that the council saw that Peter and John, being Galileans, had not studied in their schools, and they marveled that private citizens who had not sat at the feet of the rabbis, and learned their fine-spun theories, should be able to talk with such power and wisdom. {SITI October 21, 1886, p. 630.10}

If we consider for a moment who the apostles were, we shall see that it is a mistake to regard them as ignorant men. They were Jews, and every Jew was expected to give his child a knowledge of the law. The commandment found in Deuteronomy 6:7, “And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up,” was scrupulously obeyed by every pious Jew. Thus Paul says that Timothy had from a child known the Scriptures. Every Jew, no matter how humble his circumstances, had a knowledge of the law. {SITI October 21, 1886, p. 630.11}

Now think what this implied. It meant that he had a knowledge of the Jewish people, and this comprised also a history of contemporary people. He would know as much about the creation and fall and other events of that time as it is possible for anyone to know. The history of the children of Israel in Egypt would make him familiar with the Egyptian people. He would also be familiar with the Assyrians and Babylonians and Persians and the Grecians, with all of from the Jews had been intimately associated. In short, the humblest Jew must have had a pretty good knowledge of the history of the world. Not only this, but in the Old Testament he would find literature which cannot be equaled in the world. In the psalms and the prophets he would find the choicest poetry and the most sublime descriptions. The one who had made the Old Testament his daily study could not have failed to acquire a good use of language. In the colleges of the present-day young men are engaged for several years in studying the writings of the ancient Greek and Roman authors. They do not do this for the history with which those writings contain, for they could learn that in one-twentieth part of the time in their own language, but they engage in the study of the classics in order to discipline their minds, and to gain a good style of expression. All this may be gained from the study of the Bible, which, as is allowed even by infidels, contains the finest specimens of literature to be found in the world. {SITI October 21, 1886, p. 630.12}

In addition to this knowledge, every Jew was required to give his child some trade by which he might be self-supporting; but the theoretical and the practical were combined. The apostles were not exceptions to this rule. They were practical men, able to transact business and to provide for themselves. {SITI October 21, 1886, p. 630.13}

But all this was the least of their education. For three years and a half they had been in constant communication with Jesus. Day and night they had been with him, listening to his conversations and receiving instruction from him, and this was a schooling such as other men on earth ever enjoyed. If at the present day a young man could have as his tutor such a man as Dr. McCosh or some other learned professor, and could be with him constantly for three or four years, and could receive daily personal instruction from him, people would envy that young man as one who was having exceptional advantages. But the apostles had the greatest of all teachers, the Son of God himself,-the One of whom even his enemies said, “Never man spake like this man.” To be sure, the Pharisees spoke slightly even of him, saying, “How knoweth this man of letters, having never learned.” In their selfish bigotry they thought that their schools, which were devoted to sophistry and vain philosophy furnished the sum of wisdom. But as we read the life of Christ we find that the most crafty and subtle and learned men were no match for him. Without any hesitation he answered their most perplexing questions, and always in the choicest and most direct language. {SITI October 21, 1886, p. 630.14}

In this school the apostles studied for three years and a half, until they had unconsciously by themselves acquired habits of thought and speech similar to his. Then they received the baptism of the Holy Ghost, which illuminated their minds and brought humbly to their remembrance all that they had previously learned. And so when they stood before the Jewish rulers, their enemies marveled that plain unassuming private citizens who had never attended the Rabbinical schools should be able to speak with such power and wisdom: “and they took knowledge of them that they had been with Jesus.” In spite of their hatred to Jesus, the Pharisees knew that nowhere else could those men have received the education which they had. Surely the apostles were anything but uneducated men. {SITI October 21, 1886, p. 631.1}

In this we may find a lesson that will be profitable to us. People are often heard complaining of their lack of advantages. They excuse themselves from responsibilities in connection with the cause of God, because they have no education. Many think that they are excusable for not having a thorough knowledge of the word of God, because in early life they had no educational privileges. But none are exempted from not knowing the things which God has revealed. All may have true wisdom. Says the psalmist, “The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments.” Psalm 111:10. And this means just what it says. The one who studies the word of God with an honest, humble mind, will have wisdom which will be acknowledged even by the unbelieving world. Hear what Moses said to the Israelites:- {SITI October 21, 1886, p. 631.2}

“Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.” Deuteronomy 4:5, 6. {SITI October 21, 1886, p. 631.3}

From this we learn that it was not piety alone that the people were to obtain from the study and practice of the word, for the world does not usually hold that in very high esteem; but in addition to piety they would have wisdom that would be acknowledged as such by worldly-wise men. We find the same thing exemplified to a high degree in the case of Solomon. When he was given his choice of what he would receive from the Lord, he said, “Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad;” and the Lord said: “Because thou hast asked this thing.... behold, I have done according to thy word; lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.” 1 Kings 3:9-12. He who carefully studies the Proverbs of Solomon will be convinced that the Lord fulfilled his promise. All the wisdom of the world, and more too, is condensed in that one book. There is not a thing in human affairs, no business matter of any sort, that is not wisely treated of in the book of Proverbs. The man who makes that book his daily study, and profits by what he learns, will be wise in the sight of both God and man. Thus we profit by the blessing given to Solomon. {SITI October 21, 1886, p. 631.4}

Leaving out the matter of inspiration,-the special illumination which the apostles had by the Spirit,-we have the same means of education that they had. We cannot see Jesus in the flesh, but we can nevertheless walk with him. In the Old Testament we have the Scriptures that the apostles had, and in the New Testament we have the words of Jesus to the apostles. If we make them our daily study, we may become imbued with their spirit. The Holy Spirit is given to all who ask for it in faith, for “the same Lord over all is rich unto all that call upon him.” In Christ are hid “the treasures of wisdom and knowledge.” Why, then, if we have Christ, may we not have these treasures of wisdom and knowledge? We may if we *search* for them. We must not suppose that these treasures are to be received without our making any effort to obtain them. If treasures are hid in Christ, they can of course be found only by the one who has Christ; but since they are *hid*, even he must labor for them. There is no reason why the most obscure Christian should not be *uninformed* in all matters of which the Bible ...; and being thus informed, his judgment in temporal matters, must be improved. See 1 Corinthians 6:2, 3. “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.” W. {SITI October 21, 1886, p. 631.5}

**“From the Woodland Camp-Meeting” The Signs of the Times, 12, 40.**

E. J. Waggoner

We have been in camp ten days, but the time has not seemed half that long. Indeed, it seems as though the meetings began no longer ago than yesterday. With had beautiful weather until today, when we have had quite heavy showers; but as the meetings to-day have been most excellent, and there has been no complaining because of the rain, we may say that we have had the very best kind of weather for our camp-meeting. As the plain testimony has been given, and confession of sin has been made, God has shown his willingness to bless in an especial manner. From the first, the meetings have increased in interest, and there have been continued and increased evidences of the presence of the Spirit of God. We have not space on this last page to give anything like a full report of the meetings, even thus far; and as we do not want to spoil the full report that will appear next week, we can only say that the camp-meeting thus far has been good, better, best; and we expect that there is better yet to come. California has never before had so good a camp-meeting. To show that we speak within bounds, we will say that Elder Haskell, who has attended hundreds of camp-meetings, says that this one is the best that he is ever attended. To the Lord be all the praise. W. *Woodland, October 16.* {SITI October 21, 1886, p. 640.1}

A later report still further vouches for the earnest spirit of the meeting but the announcement that *over one hundred thousands of dollars* had been pledged to various branches of the cause by Seventh-day Adventists. {SITI October 21, 1886, p. 640.2}

**“Back Page” The Signs of the Times, 12, 40.**

E. J. Waggoner

A reader of the SIGNS asks: “Who was the author or creator of sin? Was it Satan or God? If it was God, the Creator of all things, how does he vindicate his goodness? what motive had he for doing so?” {SITI October 21, 1886, p. 640.3}

Christ said Satan: “When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.” John 8:44. Everything that is right is true, and everything that is wrong is a lie. Therefore when Christ says that Satan is the father of lies, it is the same as saying that he is the father of all evil. God had nothing to do with originating sin. It is entirely out of harmony with his nature, for he is the embodiment of goodness and truth. He cannot lie. It would be an utter impossibility for him to do an evil thing. Whatever he does is right and just (Psalm 111:7, 8), because his ways are the standard of perfection and holiness. He does not have to vindicate his acts to mortals nor give a reason for them. Neither is any mortal required to vindicate the acts of God; they vindicate themselves. {SITI October 21, 1886, p. 640.4}

As we have said, sin originated with Satan. It cannot be traced beyond him; but how it originated, or how it first sprung up in his heart, no one can tell, for sin is a mystery. See 2 Thessalonians 2:7. A reason can be given for whatever can be explained, for to explain a thing is to give a reason for it. Now since sin would cease to be sin if an adequate reason for its existence could be given, it is evident that the origin of sin cannot be explained further than to say that it originated in the breast of Satan. {SITI October 21, 1886, p. 640.5}

“I often crave to believe, and cannot,” is what a man says of himself in an exchange. We don’t believe a word of it. If a man wants to believe a thing he can. A man can make himself believe even the baldest lie ever invented. Certainly then, he ought to be able to believe truth which is supported by the most unimpeachable testimony. Such truth is that of the Bible concerning Christ and the gospel. If a man is not a believer, it is because he doesn’t want to believe, he has a greater desire for something with which the truth is incompatible. Some people want to believe and they want Heaven, but they want this earth at the same time; and they can’t have both. If a man really wants to serve the Lord, he will do it. “Blessed are they which do hunger and thirst after righteousness, for they shall be filled.” {SITI October 21, 1886, p. 640.6}

Says the *Christian Union* in answer to a correspondent:- {SITI October 21, 1886, p. 640.7}

“If you wish to know the ‘mode of baptism’ in the New Testament times, there is little doubt that it was ordinarily, and perhaps always, performed by immersion. Whether this is conclusive as to the mode in which it should be performed in our time, is another question.” {SITI October 21, 1886, p. 640.8}

Ah, yes. There is no doubt but that in the New Testament times immersion was the only baptism, but then-that doesn’t necessarily indicate that we should so consider it. But when it comes to Sunday, which the *Christian Union* admits was not in New Testament times considered as the Sabbath, why then-we ought to keep it anyway, out of respect for Christ and the apostles. Very strenuous that “apostolic example” should be followed when the apostles set no example, but when it is known that they certainly did do a certain thing, then do exactly contrary. Oh, for consistency! {SITI October 21, 1886, p. 640.9}

Esau deliberately sold his birthright for a mess of pottage. The Bible says that he “*despised* his birthright.” All the brilliant possibilities that were in store for a wealthy prince of the East were counted as nothing compared with a paltry meal of victuals! We say, How could he be so foolish? He was not so near death but that he could have stood it a little longer without food. While he was bargaining with Jacob, he might have been preparing food for himself. The whole Bible-reading world has doubtless been united in condemning Esau for his foolishness. Yet there are thousands and tens of thousand of Esaus in the world to-day when a man says: “I know I ought to keep the Sabbath, but my business would be ruined if I should; I can’t do it,” he is trading Heaven and all its joys for a portion of this world, which he has no assurance of holding for a minute. He virtually says that an eternity of heavenly bliss is not worth so much in his estimation as a few years of earthly trouble. He despises the heavenly inheritance. How can such a one speak lightly of Esau? {SITI October 21, 1886, p. 640.10}

One of the most common objections against keeping the Sabbath of the Lord is this: “If I should keep the seventh day of a week I couldn’t make a living. Well, what of it? Is this short life of so much more importance than obedience to the commandments of God? When a man deliberately decides that it is, from that moment his life is not worth the living, since the glorifying of God is all that makes this life of any value. But suppose keeping the commandments of God should involve the loss of life; thousands of men and women have found that they couldn’t “make a living” if they obeyed God, yet they chose death at the stake rather than disobedience to God. People honor the martyrs, and think that they too would have stood up boldly for the faith, and then refuse to do a simple duty for fear they *may* suffer some inconvenience. The same people will often suffer ten times the inconvenience from having their own way, with the prospect before them of losing the only life that is worthy of the name-eternal life. “For it is better, if the will of God be so, that if ye suffer for well-doing, than for evil-doing.” 1 Peter 3:17. {SITI October 21, 1886, p. 640.11}

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward.” Hebrews 11:24-26. What is that? He esteemed the *reproach* of Christ greater riches than the treasures in Egypt. How few there are who view things as Moses did? They want to enter into the joy of the Lord, and they profess to believe that the treasures of heaven are worth more than those of earth; but they can’t see anything pleasing in the prospect of suffering for Christ. But it is safe to say that those who do not see anything to be desired in suffering with Christ, have no just respect unto the recompense of the final reward. Here is a problem which may be of use in estimating the future happiness of the saints. If reproaches and sufferings for Christ bring more happiness than all things that this world contains, what must be the happiness when “God himself shall be with them, and be there God; and God shall wipe away all tears from their eyes closed”? If we do not suffer with Christ, we are not joint-heirs with him, and cannot be glorified with him. Romans 8:17. {SITI October 21, 1886, p. 640.12}

The charm of Christ’s teaching lies in its simplicity. But many theological writers seem to forget that there are people who cannot be edified by huge words and high-flown sentences, or else they think that such people are beneath their notice. As a sample of such writing, we give the following extract from a book entitled “The Transfiguration of Christ“:- {SITI October 21, 1886, p. 640.13}

“On the resurrection of Christ our cosmology must stand; as on Christ himself, the *Logos* must stand all anthropology and theology. The resurrection of the Christ of God is that all-inclusive manifestation of the *Logos*, which in the beginning moved in chaos toward a cosmos, and which at last through that manifestation abolishes the primeval discord of life-and-death, thus giving man his (*Cosmos-Logos*) cosmology.” {SITI October 21, 1886, p. 640.14}

We trust that there are very few people on earth who could be edified by such reading. How different from the words of Paul, that master logician: “But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” Romans 10:6-10. {SITI October 21, 1886, p. 640.15}

**“California Camp-Meeting” The Signs of the Times, 12, 41.**

E. J. Waggoner

This meeting was the largest and the best camp-meetings ever held in this State. Such is the universal verdict. Indeed, all said that it was the best camp-meeting they had ever attended. It was located just outside the limits of the city of Woodland, in a field, which the owner, not an Adventist, kindly granted free of charge. The Woodland Water Company furnished water for the camp, free. This was no small item in the saving of expense. Very much smaller meetings, for one-half the time, have often paid sixty dollars or more for water. The Puget Sound Lumber Company also greatly favored the camp, by taking back, without charge, all lumber that was not cut. {SITI October 28, 1886, p. 646.1}

There were one hundred and eighty-five tents pitched, and about eight hundred people camped on the ground. There were more Sabbath-keepers who attended, as some came to the first part of the meeting and went home to allow others to come to the last part; but the average attendance was about eight hundred. The attendance from town was not large, except on the first Sunday. There would have been more present the second Sunday if it had not rained. Those who did attend were well pleased, and the meeting seemed to have a good impression on the community. {SITI October 28, 1886, p. 646.2}

During the thirteen days’ meeting there were twenty-nine regular Bible-readings, besides several meetings for instruction in holding Bible-readings, twenty children’s meetings, six meetings of the Conference, four of the Tract and Missionary Society, three of the Sabbath-school Association, besides prayer and social meetings, teachers’ meetings, ministerial examinations, and class instruction in canvassing, and in keeping church, missionary, and Sabbath-school records. {SITI October 28, 1886, p. 646.3}

The ministerial examinations were a new feature in this Conference, but were highly appreciated by all the ministers. The instruction given was most valuable, and we believe that the introduction of this feature will tend to greatly raise the standard of the ministry. In this connection we may say that there was never before so great a degree of harmony and brotherly love among the ministers as now. Never before was there so little of the spirit of criticism as during this meeting. This same may be said of the rank and file. This certainly augurs well for the future prosperity of the cause. During the entire camp-meeting we heard not an impatient word or an unkind allusion. {SITI October 28, 1886, p. 646.4}

The business meetings were especially interesting. They were the most profitable meetings held. Those who stay away from business meetings, thinking of them uninteresting, deprive themselves of a great blessing. We are thankful that there were not many such at this camp-meeting. The business pertaining to the Conference and Tract Society was performed without the slightest discord. It was especially noticeable that in these meetings the entire congregation was often moved to tears. There was never before so deep an interest taken in the spread of the work, and the salvation of souls. {SITI October 28, 1886, p. 646.5}

The addresses from Mrs. E. G. White, that were read at different times, added greatly to the success of the meeting. Her appeals for greater consecration and union had good effect; and as the nearness of the end was vividly set before the people, an increasing spirit of solemnity rested on the congregation. The fact that probation for sinners will soon end, and that the Lord is soon coming, seemed more real to very many than ever before. Heartfelt confessions were made, and as God’s tender mercy was manifest in Christ, was set forth, many were enabled to grasp by faith the living promises, and to go free in the Lord. The most encouraging feature was that almost from the first, individuals at the meetings in various parts of the camp would with tears of joy praise God for the blessing of sins forgiven. There was marked evidence throughout the meeting that the Spirit of the Lord was working. {SITI October 28, 1886, p. 646.6}

The children’s meetings were very profitable, and the interest in them increased till the close. The average attendance at these meetings was about sixty. It was the aim of the leaders to give simple instruction in the great principles of the gospel. The little ones showed great interest in studying the Bible to learn both faith and duty, and the Spirit of the Lord made a deep impression on their hearts. During the meetings twenty-eight children gave their hearts to God, and there was every evidence that they were intelligently and hopefully converted. Several of these were baptized before they left camp, and others who had to leave will be baptized a home. {SITI October 28, 1886, p. 646.7}

At three different times during the camp-meeting, efforts in behalf of the unconverted and backsliders were made in the large congregation. At each of these times from one hundred and fifty to two hundred came forward for prayers, and the most of these were labored with personally. At such a meeting on the last Sabbath, thirty-two arose in response to an inquiry as to how many had resolved at this meeting to keep the Sabbath. And the last Monday of the meeting thirty-four were baptized, and probably nearly as many more left the ground designing to be baptized at home at the first opportunity. Among those baptized was a young Chinese convert, who has been keeping the Sabbath for several months, having made considerable sacrifice to do so. We believe that he is the only Chinese Sabbath-keeper in the United States. {SITI October 28, 1886, p. 646.8}

The Sabbath-schools on the two Sabbaths were interesting and profitable occasions. Lessons were well learned by both old and young. The class contributions for the two Sabbaths were $102.21. {SITI October 28, 1886, p. 646.9}

The persons who were appointed to canvass for periodicals during the meetings, did their work well, and met with a good degree of success. The number of subscriptions taken was 314, classified as follows: For the SIGNS OF THE TIMES, 76; *American Sentinel*, 53; The Review and Herald, 19; *Bible Echo*, 22; Sabbath-School Worker, 72; Pacific Health Journal, 72. The sales at the bookstand amounted to something over $700. {SITI October 28, 1886, p. 646.10}

On Sunday morning, October 17, Elder Haskell gave a little talk on the work in Australia, New Zealand, and Central Europe, and a letter was read from Brother W. C. White, giving an account of the progress of the work in Russia, and of the imprisonment and release of Elder Conradi. The wants of the cause in California were also briefly stated, and then those who felt that it would be a pleasure to assist the cause with their means, were asked to pledge. Only a general call was made, and there was absolutely no urging, yet in a short time over one hundred thousand dollars was pledged for home and foreign missions. There was one feature of this movement that is worthy of note. Heretofore the bulk of the money raised has been by the poor class, but these pledges were mostly by the more wealthy. To be sure much of this amount was pledged on condition of disposing of property, but there was a strong determination expressed by the wealthy brethren to sell, even at a sacrifice, and to give not only of their means, but themselves to the cause of God. These pledges were not made in a burst of enthusiasm, but were the deliberate action of cool-headed businessmen who knew what they were about, and no one who knows the people of California will doubt that every dollar pledged is good. These men and women have been successful in gathering together earthly treasure, and are now determined to have treasures in heaven. {SITI October 28, 1886, p. 646.11}

Besides these pledges, quite an amount of each was contributed in small amounts by those who could not pledge; an organ valued at $125 was donated to the New Zealand Mission, $75 was contributed towards buying an organ for the Australian Mission, and a good cow was given to the San Francisco City Mission. These liberal contributions were only the natural result of the good meetings which had preceded, and of the conviction that the end of all things is at hand, and that God is now saying to the servants, as to Moses of old, “Speak unto the children of Israel that they go forward.” At the close of this meeting the Doxology was sung with a heartiness that showed that the people felt blessed in the sacrifices which they had made. {SITI October 28, 1886, p. 646.12}

Monday, October, baptism was attended to, and ministers were appointed to their various fields of labor. In the evening Elder A. T. Jones gave a stirring half hour talk on National Reform as it concerns Seventh-day Adventists. This was followed by a praise meeting of an hour, after which Brother R. S. Owen was set apart to the work of the gospel ministry, Elder Loughborough offering the prayer, and Elder Haskell giving the charge. Then the congregation united in singing, “All Hail the Power of Jesus’ Name.” Thus closed the meeting which will never be forgotten by at least a large part of those who attended it, and whose influence will be felt in the work until the saints meet in the kingdom of God. W. {SITI October 28, 1886, p. 646.13}