

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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[For terms, etc., see last page.]

THE SYRIAN CAPTAIN.

"Go wash in Jordan's limpid stream,"
Of old the holy prophet said;
"Its waves with healing virtue teem,
And health and purity they spread.

The Syrian captain vainly thought
The streams his native land supplied
Might yield the benefit he sought,
And rival Israel's fairest tide.

Too little for his courtly gait
The simple rule Elisha gave;
Nothing to suit his sumptuous state
He saw in Jordan's flowing wave.

Incensed he turned his steps aside,
"And is this all?" disdainful said—
"Some greater thing he might have tried,
And on the place his hand have laid.

Abana's, Pharpar's waters flow
With health and healing influence filled;
In them I'll bathe my limbs, and show
The powerful virtue which they yield."

His humble menials wiselier deem,
Urge him to prove the small command;
And now emerging from the stream,
In fairest health they see him stand.

The Syrian captain's case is ours—
We scorn to wash in Jordan's wave.
And fancy our own boasted powers
From woe and from disease will save.

Let us inquire, in humble faith,
What waters may effectual be
To save us from the power of death,
From sickness and from sorrow free.

Let all who hail the gospel light
Our greater Prophet hear, and live;
No substituted splendid rite
Can holy absolution give.

Rivers of oil, or wine, poured forth
Shall fail to wash the soul from sin;
Rich sacrifice is nothing worth
To heal the wounded heart within.

The Captain of our hope and faith
Obeyed the Father's will, and died;
He died an ignominious death,
Was persecuted, crucified!

His followers now his cross must bear,
Must tread the suffering path he trod;
If rough the road, and full of care,
The end is safe—it leads to God.

General Articles.

THE LAW OF MOSES.

BY MRS. E. G. WHITE.

THE Lord did not leave his people with the precepts of the decalogue alone. Moses was commanded to write, as God should bid him, judgments and laws giving minute directions in regard to their duty, thereby guarding the commandments engraved on the tables of stone. Thus did the Lord seek to lead erring man to a strict obedience to that holy law which he is so prone to transgress.

If man had kept the law of God, as given to Adam after his fall, preserved in the ark by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a token or pledge, they would never have gone into idolatry, nor been suffered to go down into Egypt; and there would have been no necessity for God to proclaim his law from Sinai, engraving it upon tables of stone, or guard it by definite directions in the judgments and statutes given to Moses.

Moses wrote these judgments and statutes from the mouth of God while he was with him in the mount. The definite directions in regard to the duty of his people to one another, and to the stranger, are the principles of the ten commandments simplified and given in a definite manner, that they need not err.

The Lord said of the children of Israel, "Because they had not executed my judgments, but had despised my statutes, and had polluted my Sabbaths, and their eyes were after their fathers' idols, wherefore I gave them also statutes that were not good, and judgments whereby they should not live." Because of continual disobedience, the Lord annexed penalties to the transgression of his law, which were not good for the transgressor, or whereby he should not live in his rebellion.

By transgressing the law which God had given in such majesty, and amid glory which was unapproachable, the people showed open contempt of the great Lawgiver, and death was the penalty.

"Moreover also, I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted. Then I said, I would pour out my fury upon them in the wilderness, to consume them."

The statutes and judgments given of God were good for the obedient. "They shall live in them." But they were not good for the transgressor; for in the civil law given to Moses, punishment was to be inflicted on the transgressor, that others should be restrained by fear.

Moses charged the children of Israel to obey God. He said unto them, "Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you."

The Lord gave Moses definite instructions in regard to the ceremonial offerings which were to cease at the death of Christ. This system, first established with Adam after his fall, and taught by him to his descendants, was corrupted before the flood, and also by those who separated themselves from the faithful followers of God, and engaged in the building of the tower of Babel. They had no faith in the Redeemer to come, and they sacrificed to gods of their own choosing, instead of the God of Heaven. Their superstition led them to great extravagances. They taught the people that the more valuable their offerings, the greater would be the pleasure of their gods, and consequently the greater the prosperity and riches of their nation. Hence, human beings were often sacrificed to these senseless idols. Many of the laws which governed these nations were cruel in the extreme. They were made by men whose hearts were not softened by divine grace, and while the most debasing crimes were passed over lightly, a small offense would be visited by the most cruel punishment.

Moses had this in view when he said to Israel, "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. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

God was a wise and compassionate lawgiver, judging all cases righteously, and without partial-

ity. While the Israelites were in Egyptian bondage, they were surrounded with idolatry. The Egyptians were regarded as the most learned nation then in existence, and their worship was conducted with great pomp and ceremony. Other nations held the most cruel and absurd traditions as a part of their religion, and revolting customs found a place in their idolatrous service. Prominent among these was the practice of causing their children to pass through the fire,—to leap over the altar upon which a fire was burning before their idol. If a person could do this without injury, the people received it as evidence that the god accepted their offerings, and favored especially the one who had passed through the fiery ordeal. He was loaded with benefits, and was ever afterward greatly esteemed by all the people. He was never punished however aggravated might be his crimes. Should another person be burned in passing through the fire, his fate was sealed; the people believed that their gods were angry and could be appeased only by the life of the unhappy victim, and he was accordingly offered as a sacrifice. Even some of the children of Israel had so far degraded themselves as to practice these abominations. The Lord manifested his displeasure by causing the fire to consume their children in the act of passing through it.

Because the people of God had confused ideas of the sacrificial offerings, and mingled heathen customs with their ceremonial worship, the Lord condescended to give them definite directions, that they might understand the true import of those sacrifices which were to last only till the Lamb of God should be slain, who was the great Antitype of all their sacrificial offerings.

Moses understood the plan of salvation through Christ, by these sacrificial offerings, and by the manifestation of his glory which he had been permitted to behold. The perfection of God's goodness, his image, his excellency and glory had been revealed to him. He saw the suffering, self-denial and self-sacrifice of Him who was one with the Father, to save fallen man. It had been revealed to Moses that the glory enshrouded in the pillar of cloud was the Son of the infinite God, whom the sacrificial offerings typified. In answer to his most earnest pleadings, "Show me thy way," the future had been opened before him when the type would meet antitype in the death of Christ. He saw mercy and justice blended in harmony and love expressed without a parallel. Israel was just as fully and amply saved through Christ as we are to-day. Moses had the assurance that the Mediator of Israel had the guardianship of his people, and that he was just the protection which their necessities required. If disaster came upon them, if their enemies prevailed against them in battle, it was the rebuke of God upon them because they had sinned and in sinning had broken the law of God.

I TAKE it to be true of the intellectual creation that it profits not a man if he gain the whole world and lose his own soul. Let not, therefore, philosophy, take up our life, so as not to leave us leisure to prepare for death. We may visit Athens, but we must dwell at Jerusalem; we may take some turns on Parnassus, but should more frequent Mount Calvary; and we must never so busy ourselves about the many things as to forget the "one thing needful," that good part which shall not be taken away from us.

IN order to grow in grace, we must be much alone. It is not in society—even Christian society—that the soul grows most vigorously. In one single quiet hour of prayer it will often make more progress than in days of company with others. It is in the desert that the dew falls freshest and the air purest.—H. Bonar.

THE UNITED STATES IN PROPHECY.

BY ELDER U. SMITH.

(Concluded.)

The N. Y. *Independent*, Feb., 1870, spoke of the movement as having the same chance of success that a union of Church and State would have.

The Champlain *Journal*, speaking of incorporating the religious principle into the Constitution, and its effect upon the Jews, said:—

"However slight, it is the entering wedge between Church and State. If we may cut off ever so few persons from the right of citizenship on account of difference of religious belief, then with equal justice and propriety may a majority at any time dictate the adoption of still further articles of belief, until our Constitution is but the text book of a sect beneath whose tyrannical sway all liberty of religious opinion will be crushed."

For a union of Church and State, strictly so-called, we do not look. In place of this, we apprehend that what is called "the image," a creation as strange as it is unique, comes in—not a State controlled by the church, and the church in turn supported by the State, but an ecclesiastical establishment empowered to enforce its own decrees by civil penalties; which, in all its practical bearings, amounts to exactly the same thing. The direct aim of the movement is undoubtedly a union of Church and State; a result which it will so nearly accomplish as to secure, by way of compromise, the erection of the image. Some one may now say, As you expect this movement to carry, you must look for a period of religious persecution in this country; nay, more, you must take the position that all the saints of God are to be put to death; for the image is to cause that all who will not worship it shall be killed.

There would, perhaps, be some ground for such a conclusion, were we not elsewhere informed that in this dire conflict God does not abandon his people to defeat, but grants them a complete victory over the beast, his image, his mark, and the number of his name. Rev. 15:2. We further read respecting this earthly power, that he causeth all to receive a mark in their right hand or in their foreheads; yet chapter 20:4, speaks of the people of God as those who do not receive the mark or worship the image. If, then, he could "cause" all to receive the mark, and yet all not actually receive it, in like manner his causing all to be put to death who will not worship the image does not necessarily signify that their lives are actually to be taken.

But how can this be? Answer: It evidently comes under that rule of interpretation in accordance with which verbs of action sometimes signify merely the will and endeavor to do the action in question, and not the actual performance of the thing specified. George Bush, Professor of Hebrew and Oriental Literature in New York City University, makes this matter plain. In his notes on Ex. 7:11, he says:—

"It is a canon of interpretation of frequent use in the exposition of the sacred writings that verbs of action sometimes signify merely the *will* and *endeavor* to do the action in question. Thus in Eze. 24:13: 'I have purified thee, and thou wast not purged; i. e., I have endeavored, used means, been at pains, to purify thee. John 5:44: 'How can ye believe which receive honor one of another; i. e., endeavor to receive. Rom. 2:4: 'The goodness of God leadeth thee to repentance; i. e., endeavors, or tends, to lead thee. Amos 9:3: 'Though they be hid from my sight in the bottom of the sea; i. e., though they aim to be hid. 1 Cor. 10:33: 'I please all men; i. e., endeavor to please. Gal. 5:4: 'Whosoever of you are justified by the law; i. e., seek and endeavor to be justified. Ps. 69:4: 'They that destroy me are mighty; i. e., that endeavor to destroy me. Eng., 'That would destroy me.' Acts 7:26: 'And set them at one again; i. e., wished and endeavored. Eng., 'Would have set them.'"

So in the passage before us: He causes all to receive a mark, and all who will not worship the image to be killed; that is, he wills, purposes, and endeavors, to do this; he makes such an enactment, passes such a law, but is not able to execute it; for God interposes in behalf of his people; and then those who have kept the word of Christ's patience are kept from falling in this hour of temptation, according to Rev. 3:10; then those who have made God their refuge are kept from all evil, and no plague comes nigh their dwelling, according to Ps. 91:9, 10, then all who are found

written in the book are delivered; according to Dan. 12:1; and, being victors over the beast and his image, they are redeemed from among men, and raise a song of triumph before the throne of God, according to Rev. 14:4; 15:2.

The objector may further say, You are altogether too credulous in supposing that all the skeptics of our land, the spiritualists, the German infidels, and the irreligious masses generally, can be so far brought to favor the religious observance of Sunday that a general law can be promulgated in its behalf.

We answer: The prophecy must be fulfilled; and if the prophecy requires such a revolution, it will be accomplished. But we do not know that it is necessary. Permit us to suggest an idea, which, though it is only conjecture, may show how enough can be accomplished to fulfill the prophecy without involving the classes mentioned. This movement, as has been shown, must originate with the churches of our land, and be carried forward by them. They wish to enforce certain practices among all the people; and it would be very natural that, in reference to those points respecting which they wish to influence the outside masses, they should see the necessity of first having absolute conformity among all the evangelical denominations. They could not expect to influence non-religionists to any great degree on questions respecting which they were divided among themselves. So, then, let union be had on those views and practices which the great majority already entertain. To this end coercion may first be attempted. But there are a few who cannot possibly attach to the observance of the first day, which the majority wish to secure, any religious obligation; and would it be anything strange for the sentence to be given, Let these few factionists be made to conform, by persuasion, if possible, by force, if necessary. Thus the blow may fall on conscientious commandment-keepers, before the outside masses are involved in the issue at all. And should events take this not improbable turn, it would be sufficient to meet the prophecy, and leave no ground for the objection proposed.

To receive the mark of the beast in the forehead, is, we understand, to give the assent of the mind and judgment to his authority in the adoption of that institution which constitutes the mark. By parity of reasoning, to receive it in the hand would be to signify allegiance by some outward act.

The number, over which the saints are also to get the victory, is the number of the papal beast, called also the number of his name, and the number of a man, and said to be six hundred threescore and six. The pope wears upon his pontifical crown in jeweled letters, this title: "*Vicarius Filii Dei*," "Vicegerent of the Son of God;" the numerical value of which title is just six hundred and sixty-six. The most plausible supposition we have ever seen on this point is that here we find the number in question. It is the number of the beast, the papacy; it is the number of his name; for he adopts it as his distinctive title; it is the number of a man; for he who bears it is the "man of sin." We get the victory over it by refusing those institutions and practices which he sets forth as evidence of his power to sit supreme in the temple of God, and by adopting which we should acknowledge the validity of his title, by conceding his right to act for the church in behalf of the Son of God.

And now, reader, we leave with you this subject. We confidently submit the argument as one which is invulnerable in all its points. We ask you to review it carefully. Take in, if thought can comprehend it, the wonderful phenomenon of our own nation. Consider its location, the time of its rise, the manner of its rise, its character, Satan's masterpiece of lying wonders which he has here sprung upon the world, and the elements which are everywhere working to fulfill in just as accurate a manner every other specification of the prophecy. Can you doubt the application? We know not how. Then the last agents to appear in this world's history are on the stage of action, the close of this dispensation is at hand, and the Lord cometh speedily to judge the world. Then an issue of appalling magnitude is before us. It is no less than this: To yield to unrighteous human enactments, soon to be made, and thus expose ourselves to the unmingled wrath of an insulted Creator, or to remain loyal to our God and brave the utmost wrath of the dragon and his infuriated hosts.

In reference to this issue, the third angel now utters his solemn and vehement warning. To aid in sounding over the land this timely note of alarm, to impress upon hearts the importance of a right position in the coming issue, and the necessity of pursuing such a course as will secure the favor of God in the season of earth's direst extremity, and a share at last in his glorious salvation, is the object of this effort. And if with any it shall have this effect, the prayer of the writer will not be utterly unanswered, nor his labor be wholly lost.

LET US AWAKE.

THE world is dark. Its scenes of woe and terror are sickening to the heart. As if its unavoidable evils were not sufficient for our sinful race, ambition, oppression and malevolence unite to curse our earth with desolation, and steep its fields in human blood, while corruption, fraud, and crimes of the darkest dye are common in the most favored places. We might be relieved, in some measure, from our calamities, but, alas! there is not salt enough left to save us. The people are everywhere too corrupt. And yet men flatter themselves, that there are better days for our earth ahead. That, on the whole, men are growing better, and the fabled conversion of the world will yet prove a reality. Men are so blinded by sin and the corrupting currents of this world, that they fancy themselves in a good case, that they are the favored of the Lord, and are valiant for the truth, when they are in the broad road to perdition. The religious teachings of the day flatter the people with the idea of peace and progress. They lack the "present truth" for the present times. They lack those great prophetic truths which describe the present time with its vast and solemn issues, and they fall short of enforcing the moral obligations which are due to God and his holy law. Here people flatter themselves that they may choose their own course, live in disobedience, and still secure the immortal prize.

Can a stream rise higher than its fountain? And yet this generation cannot be saved, unless they rise higher than the tone of the popular teaching of the present day. Oh, that the veil of deception might be rent assunder! Oh, that men could be aroused to their own eternal interests! Oh, that the honest in heart might see the vanity of the flimsy covering with which popular religion covers itself at the present day.

If the tremendous scenes, which, as its immediate harbingers, are ushering in the day of the Lord, cannot arouse men to seek for a shelter, what, oh, what can be done for them! Oh, for the Spirit and power of Elijah's God in the hearts of the people who know the solemn truth of the third and last message! Let us arouse, dear brethren, to the thrilling interests of the salvation of men, which hang upon the improvement of so brief a period. When we are fully awake, the Lord will pour out his Spirit—the times of refreshing will come—and the closing work of probation will speedily be accomplished.

Let us awake. There is power with God; and we may receive power and guidance from on high, if we earnestly pray, and zealously and diligently work for it. May God reach down his arm of power and help us. "Send us help from the Sanctuary and strengthen us out of Zion."

R. F. COTTRELL.

A LETTER from Cincinnati to the *Congregationalist*, shows how the people of that city spent Sunday at the time of the General Methodist Episcopal Conference there: "Bishop Simpson preached to 7,500, Mr. Ingersoll spoke to 2,500; the Highland House beer garden administered to 10,000 persons; the Protestant Orphan Asylum 8,000, receiving at the gate and the beer-stands nearly \$3,000; about 4,000 were at the base-ball grounds, and many at the theaters. The letter says, 'We are a persevering, self-denying and self-indulgent people.'"

ROMAN Catholic papers are making it a matter of sorrow that in Rome "in all the principal thoroughfares men are hired to walk up and down and present those passing with a Bible for a few soldi." What a distressing state of affairs this terrible outrage of distributing Bibles free indicates!

THE grating file is not more necessary to the polish of metals, than our trials for the brightening of grace in the Christian's soul.

THE TANGLED SKEIN.

Two men were talking by the sea
Of what had been and what might be,
And as the first his hopes made known
The tide upon the bar made moan.

"The boon I ask of fate, is fame—
A world-known and an honored name.
I ask not love. Let that pass by,
If fame be mine that cannot die.
Those in the valley seek for love;
My feet must climb the heights above."

"I ask not fame," the other said.
"What matters praise when I am dead?
Be mine the boon of love and home,
From which my feet may never roam.
The lowliest path will pleasant be
If love is there to walk with me."

Ah, strange indeed the way of fate,
The tangled threads will not come straight!

Love came to him who asked for fame,
The world has never heard his name.
With wife and children by his side,
His neighbors think him satisfied.
But by his hearth he often hears
The great world's praises in his ears,
And wonders vaguely which were best,
The hills wide view, or valley's rest?

To him who asked for love and home,
Came fame, and ever he must roam.
Through all the world his name is known,
But he goes on unloved, alone.
Men envy him. They cannot know
The human heart that hungers so
For love and home. Below he sees,
With longing eyes, the valley's peace.
But up the hill he climbs alone;
He asked for bread and found a stone.

Oh, sorely-tangled skein of fate!
Some time, God grant, the threads come straight.
—Eben E. Rexford.

THE ROMAN CATHOLIC QUESTION.

To UNDERSTAND the papal policy on education, one must appreciate the difference between our common schools and those of Rome. It is well to compare them intellectually and morally, in their aims and tendencies, their principles and results; in their influence upon the character and future of the pupils, and their effect upon the respectability, safety, and prosperity of the State. This necessity is forced upon the intelligent Roman Catholic fathers and mothers who know that a papal decree on mixed education has no infallibility, who value American institutions and the rights of their children as American citizens, and who look with parental care to their fitting instruction.

Let the Jesuits once become to the State, as regards education, an *imperium in imperio*,—let them, independently of the civil power, determine the character of the studies, and the selection and approval of the teachers, taking care, as the Syllabus directs, that the schools shall not be in conformity to the will of the rulers or the prevailing opinion of the age, but shall be joined to the Roman Catholic faith and the power of the Roman Catholic Church,—and on the principle that he who controls the education of a country controls its future, they may with reason regard their hoped-for control of the schools as the capture of the outworks and bulwarks of the republic, whose guns may be turned against all that shall remain of its political and religious freedom.

But the antagonism between the Christian teaching given in our public schools in regard to chastity, truth, and justice, etc., and that authorized by the Pope on these points, is, as will presently appear, very striking; and the views of the Roman court as to the intellectual education which they approve for their subjects are equally opposed to those of the American people for what they demand for their children as the future sovereigns of the republic.

Cardinal Cullen, in his evidence before the Educational Committee, given in their report of 1870, frankly stated his opinion that education should be limited to "the three R's, the reading of the Scriptures, and the history of the church. Too much education would make the poor discontented with their lot, and unsuit them for following the plow, using the spade, hammering iron, and building walls."

A view similar to that of Cardinal Cullen was expressed to Mr. Dexter A. Hawkins, of the New York bar, by his excellency, Cardinal Antonelli, who said "that he thought it better that the children should grow up in ignorance than be educated in such a system of schools as the State

of Massachusetts supports. That the essential part of education was the catechism; and while arithmetic, and geography, and other similar studies might be useful, they were not essential."

Without referring to similar statistics abroad of reformatories and industrial schools, we find at home census and police returns all telling the same story,—that Roman Catholic schools, as compared with our own, are propaganda of ignorance, superstition, vagrancy, pauperism, and crime; that they endanger society by recruiting the dangerous classes; that they burden society with a load of taxation, and that they endanger the stability of our institutions by debasing our civilization. We shall presently ask how far these influences are accounted for by the character of their teachings.

Mr. Hawkins has shown from the United States census of 1870 the comparative number of illiterates, paupers, and criminals, to every 10,000 inhabitants, produced respectively by the Roman Catholic parochial schools, the public schools in twenty-one States, and by the public schools in Massachusetts. When they are arranged for more easy comparison, it is easy to appreciate the objections of Alderman Reardon and his friends, of Cambridgeport, to transfer their children from the State schools of Massachusetts to that of Father Scully.

TO EVERY TEN THOUSAND INHABITANTS.

	Illiterates.	Paupers.	Criminals.
Roman Catholic Schools.....	1,400	410	160
Public Schools, twenty-one States.....	350	170	75
Public Schools of Massachusetts.....	71	49	11

He also showed that in the State of New York the Roman Catholic parochial-school system turned out $3\frac{1}{2}$ times as many paupers as the public school system.

To an American who has not marked the progress of the Roman Catholics in America, and their plans as recently developed, the idea of the Jesuits confronting the republic as it enters its second century with an intimation that they are about to control it will seem strange as he recalls the eventful history of that order which has won in turn the detestation of all nations, and the condemnation of the Church of Rome.

To-day the revived order appears to be at the head of the church of Rome. The dogma of infallibility is pronounced the logical result of its existence. Dr. Manning represents the Jesuits as leading the mission to England to subdue the will of that imperial race.

In America we are told that they have captured our great cities; that by their agents they manipulate the press and secure its silence; that they have revised for the American Encyclopædia the history of their intrigues and persecutions; that they have driven the Bible from the public schools, arranged terms with party leaders, secured grants of lands and moneys, and annual subsidies in the shape of charities; that they have begun to assert the supremacy of the church over the State, and are preparing for greater triumphs.

That there is to be a struggle, and a hard one, for the control in our republic between the people constituting the State and the ecclesiastics who represent the Roman church, no rational man who understands the situation can for a moment doubt. In the light of history and reason it seems equally clear, either that the struggle is now to be decided by maintaining against the opposition, the supremacy of the State in its right of education, intellectual and moral, in its administration of justice, in the safety of elections from priestly control, and in every other legitimate exercise of sovereignty,—or that, if these be yielded through treachery or indifference, the struggle will sooner or later be transferred to the battle-field, and decided in the most terrible of conflicts, a religious war.—John Jay, *International Review for March, 1880.*

ONE of the daughters of Brigham Young has been expelled from the church, because she sued for her share of her father's property. When entreated to return, she said: "My father, prophet though you call him, broke many a woman's heart. If it was required of me to break as many hearts and ruin as many women as my father did, I should go to perdition before I would go back into the church. A religion which breaks women's hearts and ruins them, is of the devil. That's what Mormonism does. Don't talk to me of my father!"

THE company, the pleasures, and the profits of the world, are opiates to the soul.

OUR SAVIOUR'S PRAYERS.

THE inspired record shows that our Saviour's life abounded in prayer to his Heavenly Father.

He is first presented to us at prayer, at the very beginning of his ministerial work: "Being baptized, and praying, the Heaven was opened." Luke 3:21.

He next appears at prayer in the course of his sermon on the mount, when he first delivered the "Lord's prayer." Matt. 6:9.

Later in his history, on a different occasion, we find him repeating essentially the same form of prayer. Luke 11:1.

About the beginning of his miracles, after great success, he goes out into a mountain near Capernaum, a great while before day, to pray. Mark 1:35.

When his enemies were powerfully stirred up against him, he spent a whole night in prayer, and the following day called his twelve apostles. Luke 6:12.

At another time his history presents him in the wilderness, praying. Luke 5:16.

Again the scene is Jesus alone, praying. Luke 9:18.

Again he is surrounded by a great multitude; mothers present their little ones, asking him to put his hands upon them and pray. Matt. 19:13-25.

After feeding the five thousand with the five loaves, we find him withdrawing in the evening to a mountain near the Sea of Galilee, and spending a greater part of the night; (about 3 o'clock A. M.) he came to his disciples, walking on the sea. Matt. 14:23-25.

At the grave of Lazarus, deeply sympathizing with the bereaved, we hear him groaning (probably mentally praying), and then making a prayer of thanksgiving. John 11:33, 38, 41, 42.

The next scene of prayer is upon a mountain near the Sea of Galilee, at the time of his transfiguration. "He took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening." Luke 9:28, 29.

Next, a few days before his death, he prays and is answered by an audible voice from Heaven. John 12:17, 28.

The fullest of all his prayers on record, is that one just after he had instituted the supper, and at the close of his sermon. John 17.

Next, the scene is in the dark retired walks of Gethsemane. Alone, at a little distance from Peter and James and John, at the critical period of redemption, with the most urgent entreaty, and yet with submission to the divine will, he prays three times. Matt. 26:39-44.

Last of all on the cross, he prays for his enemies, "Father, forgive them," etc., and then prayerfully commends his spirit into the hands of his Father. Luke 23:34, 46.

After the resurrection, on four occasions, we find him pronouncing a blessing upon his disciples. Such was the last act of his life on earth. "He led them out as far as Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into Heaven." Luke 24:50, 51.

We may observe that his prayers were often made alone, sometimes where two or three were met together, sometimes in a larger social circle, and sometimes in the great congregation. He prayed when temptations were before him, after great successes, in times of deep trial, and when he was about to accomplish some important work.

As our High Priest, he has now entered into the most holy place, within the true tabernacle, and there "he ever liveth to make intercession" for us.

When he taught that "men ought always to pray," he was himself practicing what he preached to us, and as he taught so much both by precept and example, and the Bible introduces the subject so many hundreds of times, and under so great a variety of forms, prayer must be a momentous agency in the economy of grace. "Lord, teach us to pray."—S. F. T., *Am. Mess.*

To admit the righteousness of man, be it ever so little, into the title-deed of heaven, is to admit a flaw into the security.

Our fallen nature is like a troubled sea which cannot rest, but is continually casting up mire and dirt.

THOUGHTS ON BAPTISM—NO. 10.

SUBJECTS OF BAPTISM.—CONTINUED.

REV. R. PENGILLY, of Ireland, author of an excellent tract on Baptism, says:—

"From my earliest childhood, I was taught to say that, 'in my baptism, I was made a member of Christ, a child of God, and an inheritor of the kingdom of Heaven.' See the Church of England Catechism, and Baptism of Infants. My instructors would readily admit, and in effect taught, the following sentiments, lately given to the world by different writers.

"One affirms: 'With the water of our baptism, the grace of regeneration, the seed of the Holy Ghost, the principle of a higher existence, is committed to the soul; it grows with us as an innate impression of our being. . . . As long as the believer trusts to his baptism as the source of life, all is well.' Mr. W. Harness, minister of St. Pancras' chapel, London, in a sermon on Baptismal Regeneration.

"Another adds: 'On a topic so interesting I might have well enlarged. I might have told you that only by baptism we are admitted into Christ's flock on earth; by baptism we are adopted into his covenant, incorporated into his church; . . . that in baptism all our sins are pardoned, and the Holy Ghost bestowed.' W. B. Knight, Perpetual Curate of Margam, and Examining Chaplain to the Lord Bishop of Llandaff, Letter on Baptism."

These teachings are not confined to the Church of England. Dr. Clarke says substantially the same thing, as follows:—

"Baptism brings its privileges along with it, is a seal of the covenant, does not lose its end through the indisposition of the receiver."—*Com., at the end of Mark.*

In the baptismal service of the Methodist Episcopal Church are the following words of prayer for an infant, at its baptism:—

"We beseech thee, for thine infinite mercies, that thou wilt look upon this child; wash him and sanctify him with the Holy Ghost, that he, being delivered from thy wrath, may be received into the ark of Christ's church."

And hymn 259, of the Methodist Hymns, says:—

"Now to this favored child be given
Pardon, and holiness, and Heaven."

Wesley says: "If infants are guilty of original sin, then they are proper subjects of baptism; seeing, in the ordinary way, they cannot be saved, unless this be washed away by baptism. It has been already proved, that this original sin cleaves to every child of man; and that hereby they are children of wrath and liable to eternal damnation." And again, quoting the "rubric" of the church, he says: "It is certain, by God's word, that children who are baptized, dying before they commit actual sin, are saved."

These are sufficient to show, and conclusively show, that salvation is based entirely upon baptism—"baptismal regeneration." The remark of Dr. Clarke is singular,—the indisposition of the receiver is no bar to receiving the benefit of the ordinance. It must then remain a question, What is necessary, on the part of the receiver, to invalidate baptism or to forfeit its benefits? Who shall determine this?

And it is evident, also, that, if these teachings are true, unbaptized children are certainly lost! If, by baptism, sins are pardoned, the Holy Ghost received, the principle of a higher existence is committed to the soul, a child is made a member of Christ and an inheritor of the kingdom of Heaven, it follows that without baptism none of these benefits can be received. For how shall an infant receive *pardon* who is not thus "favored"? How else is an unconscious babe delivered from the wrath of God and brought into the church? The Arminians are accustomed to speak sharply against the Calvinists on account of their belief in infant reprobation, but the parties are not so very far apart so far as "infant damnation" is concerned. In effect, both parties teach it.

But the whole system is wrong, in every particular. Wrong in principle, and wrong in its methods of proof. The salvation of little children stands on a different basis. The infant of days has committed no sin, cannot repent or believe, and needs no remission. Or else, of what is it pardoned? As it has no sin of its own, it must be pardoned of the sin of another. Of course, then, without such pardon it would stand condemned, and finally be lost, for the sin of its forefather!

But the Lord says, "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father." Eze. 18:20. Each individual of the race must bear his own sin, and the sin of no other. How will the advocates of this theory meet this Scripture truth?

We will now present an argument, which, we think, is justified by reason and the Scriptures.

As no person is answerable for the sins of another, so no person can repent of the sins of another. We may, indeed, be *sorry* that others have sinned. I am sorry that Adam sinned; sorry that my parents sinned; yes, sorry that *you*, reader, have sinned; but I am not required to repent of their sins or of yours. I cannot do it. I can repent of my own sins only. And as baptism is so intimately connected with repentance, I was baptized for my own sins, and for no others. However much Adam may have sinned, I should not have been required to be baptized if I had not sinned. It is as unscriptural and unreasonable to be baptized for the sins of another, as it is impossible to repent of the sins of another.

The Scripture says, "In Adam all die." Adam, because of his sin, was shut away from the tree of life, lest he should eat, and live forever; Gen. 3:22, 23; and thus mortality was settled upon him because of sin; for "the wages of sin is death." Of course his children, and so all his posterity, received from him a nature no higher than his own; with him all were shut out from the tree of life, all became subject to death, all returned to the dust. This death, which we variously call natural death or temporal death, and the *first death* in distinction from eternal death, or "the second death," was a *penalty* inflicted upon Adam for his sin; and it was the penalty of that sin only. As he only was the transgressor, he only could bear the penalty; for "the son shall not bear the iniquity of the father." To his posterity it is a *consequence* of their relation to him, and not a *penalty*. The "second death" is the penalty for the personal sins of Adam's posterity. When sentence was pronounced upon Adam, a *new probation* was given to man through "the seed of the woman." Through a promise of the Son of God, who should become a son of man, the gospel scheme was opened to the race; and as the race was already involved by the fall of Adam, shut out from the tree of life, and doomed to return to the dust, or to die, *another death* was placed before Adam's race as the penalty for personal sin; for it is true, under all conditions and dispensations, that "the wages of sin is death."

That the death which the race has fallen under ever since the fall of Adam is not the penalty of our personal sins, is proved by the following considerations: They who accept the gospel of Christ are justified through faith in him, and receive pardon of their sins; yet they die "in Adam," as the unjustified do. But no one can believe that sin is *pardoned* and *punished* also. The remission of sin is the remission of its penalty. The individual who is pardoned by the gospel escapes the penalty of personal sin; "on such the second death hath no power." Rev. 20:6. But they who are not pardoned—are not justified by faith in Christ—shall fall under the second death. This is proof sufficient that the second death is the penalty of personal sin.

Repentance, faith, remission, all combined, will not remove the *consequence* of Adam's transgression. We still die "in Adam," saints as well as sinners; and therefore this death is *not the penalty of personal sin*. The gospel may *bring from it*, as a benefaction; but it does not *save from it* by means of remission. It is remitted to nobody.

As in the case of the saints—the justified—so in the case of infants. They have no sins for which to answer. They cannot fall under a penalty, because they are innocent. Yet they die; of course not as sinners condemned, but as mortal creatures cut off from the tree of life by the action of Adam. His sin brought condemnation to himself, and it was deserved; but it brings no condemnation to these innocent ones; they do not deserve it, and "the son shall not bear the iniquity of the father."

What, then, it may be asked, does the gospel actually offer in the case of infants? We answer, *life*; it offers them a resurrection from the dead. "As in Adam all die, even so in Christ shall all be made alive." Infants die because of their connection with Adam, not on account of any sin of their own; and they are made alive in Christ, not because of their obedience, but as members of the race for whom he died. What they lost in the

first Adam is restored to them by the second Adam. See a promise of a resurrection to children, in Jer. 31:15–17. This is positive, tangible; it stands on no uncertain inference.

There will be three classes in the resurrection. One, of sinners condemned, who have never accepted the gospel nor received pardon through Christ. The second death claim them as its own. Another, the saints; those who have had their sins washed away by the blood of the Redeemer. Being justified, the law has no claim against their lives. "On such the second death hath no power." The third, infants, who have never sinned. Of course they are not condemned; they have done no wrong; on no principle of justice can they be condemned. Through Christ they are brought up from death, of course to die no more. They stand related to the law as the saints do; not as the saints, pardoned, but as innocents, against whom no charge can be brought. Having no sin upon them, they will die no more. That life they get through Christ as truly as do the saints. Hence they can join the everlasting song of redemption, with all the saints in glory. Had it not been for Christ they would have remained dead. For eternal life, its joys and its glory, they are as truly indebted to divine love and favor in the gospel as David, or Peter, or Paul. Thus it is easy to see that infants are saved by the gospel, but not by means of faith, repentance, and baptism. These are for sinners, not for innocents.

When strong men endeavor to maintain their theories by weak assumptions or flimsy arguments, it often becomes strong evidence of the erroneousness of their theories. They will do the best they can under their circumstances. We are led to these reflections by reading remarks on baptism, by Dr. Lightfoot, copied and approved by Dr. Clarke. He says:—

"To the objection, It is not commanded to baptize infants, therefore they are not to be baptized, I answer, It is not forbidden to baptize infants, therefore they are to be baptized."

This is one of the strangest arguments ever put forth by anybody. It is as much as to say, Anything which is not expressly forbidden may be properly maintained as a part of the gospel! That the Doctors should think the *absence of a prohibition* is equal in weight to the *presence of a commandment*, does not argue well for their acumen in matters of duty. Under such a rule, the wildest vagaries and most gross innovations may be maintained as of authority in the church of Christ.

Nor does the *reason* assigned help the case. They assume that the rite was well known to, and practiced by, the Jews in and before the days of John, and was passed over into the gospel without the necessity of a precept. Why, then, was adult baptism so specifically required and so often mentioned? This might have stood on exactly the same ground. But there are two difficulties in the way: 1. If proselyte baptism existed among the Jews at that time, there is no evidence, not an intimation, that the Christian or gospel ordinance was the continuance of it. Certainly not, according to Dr. Clarke, for he argues that baptism takes the place of circumcision, which was ever distinct from proselyte baptism. 2. There is no proof that proselyte baptism existed among the Jews at that time. Many authors think it did, but the proof is far from clear. Prof. Stuart went into a thorough examination of the case, both of Scripture and history, and he sums up as follows:—

"It is a matter of no little interest, so far as our question is concerned, to inquire whether Christian baptism had its origin from the proselyte baptism of the Jews. This we have now done, and have come to this result, viz., that there is no certainty that such was the case, but that the probability, on the ground of evidence is strong against it."

Let Samson have his rude weapon of bone; let Goliath have his ponderous spear; let Saul have his heavy armor; let David have his sling and stone—every man according to his capacity—the outfit for the man, not the man for the outfit; and let us, reader, not covet the weapons of another, unless we have his capacity to use them. The arm is more than the sword.

WHAT unthankfulness it is to forget our consolations, and look only upon matter of grievances to think so much upon two or three crosses to forget a hundred blessings.

The Sabbath School.

LEARN YOUR LESSON.

1. EVERY scholar should have a good understanding of the lesson before he comes into the class. The school or the class is no place to learn a lesson. It is for recitation, for illustration, etc. But the teacher can do a class but little good in the way of improvement, or of enforcing a lesson which the members do not understand.

2. The teacher should have a thorough knowledge of the lesson. A school session may be made profitable if part of the class have not learned the lesson, or even if all the class have but a limited knowledge of the lesson. But no school can be profitable to a class where the teacher does not know the lesson. In such case the pupils lose confidence in the teacher and become listless and careless. In a short time they lose their interest, and the school becomes to them an injury instead of a benefit, because they learn to slight sacred things. It begets irreverence. There will be no encouragement for the scholars to learn the lesson if they find that the teacher has neglected it.

3. But, most important of all, the superintendent should learn the lesson. The failure of one scholar in this respect may possibly affect only himself. The failure of a teacher affects the whole class. But the failure of a superintendent affects the whole school. The pupils and the teachers may do their part well, but they cannot hinder a school running down if the superintendent neglects to inform himself of the lesson and duty of the day.

An army is demoralized just as soon as it loses confidence in the commanding officer. He must understand military tactics, and keep up a complete knowledge of the doings of his inferior officers, and be ever ready to correct them if they err, or instruct them how to improve their methods. Just so with a superintendent. All should be able to look to him with confidence to help them out if difficulties arise. He should study most, and pray most over his lesson and his duties, feeling that a greater responsibility rests upon him than upon any other.

Sometimes a school elects one as a superintendent who has never taken an active part in the school, hoping thereby to enlist him in the service. This should never be done. It is ruinous to the prosperity of the school. A superintendent should be selected from among those who have shown the greatest interest in the school, and have proved their efficiency by painstaking in becoming thoroughly acquainted with their duties.

ED. SIGNS.

SOWING TARES.

THE boys of Class No. 4 were gathered close around their teacher, listening eagerly to her explanation of the lesson. She told them that among the people who sat listening to Jesus when he spake about the wheat and tares might very likely have been some in whose field their enemies had sown tares; may be there were some who had done the same thing themselves to others.

"I Shouldn't think any body would be ugly enough to do such a mean trick," said Will scornfully.

"Nobody in the country would, I know," said Chester. "Those Jews must have been a pretty hard set."

"I suppose," said their teacher, "that people are pretty much the same all over the world. We are all a 'hard set' until the grace of God softens us."

"I never knew anybody that would do such a thing as to spoil another person's work when it was not going to do him any good," said Will confidently.

"But this was the devil," suggested Sam. "May be you're not acquainted with him."

The boys laughed, but Miss Lawrence said very gravely:

"I am sorry to say I am acquainted with him, and what is much worse, I find he has a very large company of servants who are doing his work, and helping him sow tares among the wheat."

"Now, Miss Lawrence," said Sam with his roguish smile, "don't say you mean Will or me." "You shall say for yourself, when I tell you a little about this sowing of evil seeds. I have

seen a boy who had a quick fiery temper, which he was trying very hard to control, thrown into a perfect rage by the teasing tricks of a companion, who was simply amusing himself by tormenting his friend, and who excused himself by saying it was "such fun to see him blaze up so."

Miss Lawrence did not look at any one of the boys, but down in almost every heart was a voice that said, "I have done that myself."

"And sometimes in Sunday-school, or in church, when the pastor or superintendent was trying to put into the hearts of those before him some good seed, I have seen a boy reach the whole length of a seat to slyly pinch a companion who seemed to be listening earnestly, or take out a knife or a toy and attract the attention of those around him. That was keeping the good seed from taking root, and sowing tares in the shape of wandering thoughts."

"That hits Will," said Sam solemnly; "he is distracting my attention."

"And I have known a boy," said Miss Lawrence, with her eyes on Sam, "who was always ready with a joke, or a laugh, or a funny remark, to scatter any good impression that might be made on himself or his friends. I suppose the devil does not care how pleasantly the work is done, if only the evil seeds can be slipped in with the good."

Sam turned very red and was silent.

"We are all sowing something, either wheat or tares, in our own hearts and in the hearts of others. What if we should ask ourselves every night whether we have planted any seed which we should like to have grow?"

Chester was sitting with his chin on his hand, looking steadily at Miss Lawrence. "I was thinking of what mother said this morning about Bert and Elsie. She said I could do more for them by example than anybody else could by preaching. That they would copy what they saw me do; and so I s'pose if I get mad at things, and talk cross, and don't mind mother, it's scattering bad seed to grow up in their hearts. It's awful hard on a fellow, though, to have all his bad things growing up in other people's gardens."

"The only way, my dear boy, is to keep the bad things out of our own gardens, and then they will not scatter seed into our neighbor's field."

"Can't do it," said Will, shaking his head; "the seeds must be in the ground, I guess, and grow without planting."

"That is very true, Will; Satan put the bad seed in the ground a great while ago, but there is one way to keep it from growing, and that is to keep the field full of good seed. A field that is not planted with wheat will be full of weeds; and unless God's word takes root and grows in our hearts, evil things will certainly fill them."

"I've noticed that, in our garden," said Fred, "the weeds always grow in the corners where we don't plant anything."

"I suppose," said Chester, "the men that keep saloons must be sowing bad seed."

"Yes, but the seed has already grown up in the hearts of the drunkards, and every one can see what bad fruit it bears. But when Satan or one of his servants persuades a boy to drink what he calls a harmless glass of beer or cider, he has slipped in a little seed, and hidden it so cunningly that no one will suspect it until by and by it begins to bear its evil fruit. It is just the same with Sabbath-breaking, and swearing, and falsehood. First Satan puts in a very little seed among so much good that nobody notices it until it grows up."

Will and Chester walked home from Sunday-school together, as they always did. At a muddy crossing a man ran carelessly against them, and crowded Will into a puddle.

"Confound it!" he exclaimed impatiently, "why can't folks use their eyes?"

"See here, Will," said Chester, "wouldn't Miss Lawrence say somebody had slipped seeds of something into your field?"

"Well, I suppose so," admitted Will; but I've got such a habit of saying that, that it slips out before I think."

"Seed is growing, you see."

"Maybe, but don't you preach, old fellow; I could find plenty of weeds in your field."

"Pull 'em up then," said Chester, "and I'll lend a hand at yours."

"And not get mad?"

"Well, I can't promise; very likely I may, because getting mad is one of my tares."

"I'll tell you what; let's have a secret society

in our class, and get all the boys to join. We can just have a sign that we shall understand."

"Like this," said Chester, making a motion, with his hand, of scattering seed.

"Yes, that would be good; and whenever we see one of the boys going wrong, we'll make the motion, just to remind him to watch out."

"All right," said Chester, "we'll settle it at school to-morrow."

"And call it 'The Wheat and Tares Society.'"

"Call it 'The Protective Union,'" suggested Chester, and that was its name.—Mrs. E. H. M., in S. S. Times.

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OAKLAND, CAL., FIFTH-DAY, JUNE 17, 1880.

DOCTOR BENSON'S SUNDAY BOOK.

IN chapter 3 the Doctor notices but two points. First, the Sabbath as a sign. This is a point which deserves large notice, but he passed it over with a very brief one. But brief as it is, it proved large enough to embody a very great and serious error. The Doctor quotes parts of verses 13 and 17, of Ex. 31, and remarks:—

"It was accepted and observed with such understanding of its purport and obligation. It was a memorial of the goodness and faithfulness of their covenant-keeping God. He remembered them and extended to them his deliverance from peril and suffering."

Here is another abuse of the Scriptures—an inexcusable perversion. Not a sentence in the sacred record will justify the position which he here assumes. We say it is inexcusable because the Lord, in the very text from which the Doctor quotes, revealed its purport in direct and unmistakable terms. The Scripture says:—

"It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

Why did the Doctor suppress this reason, which is given by Jehovah himself, and give a reason of his own, which the Lord never gave? Evidently to make the Sabbath appear to be a Jewish institution, and a sign of something which was peculiar to the Jews, the more easily to get rid of it in order to establish the "day of the sun." He says it purported to be a sign of the deliverance of the Jews from Egypt. The Lord said it is a sign of the creation of heaven and earth. In the very week of creation Jehovah rested upon the seventh day, and blessed and hallowed it. And this was the identical seventh day which he specified in the fourth commandment, which he commanded his people Israel to observe, upon which the manna was withheld. Thus the plain word of God sweeps away all the Doctor's vain talk about that day which was enjoined in the wilderness not being the Patriarchal or original Sabbath. The Lord himself bases the institution on his work of creation, and his resting on the seventh day from "the beginning." Dr. Benson says, Not so; it was instituted as a sign that God delivered the Jews out of Egypt! If one such palpable contradiction of Jehovah's own language could be found in the advocacy of the seventh-day Sabbath, we know not where we should hide our shame. But the advocates of Sunday show that they consider their case a desperate one, and they are ready to resort to the most desperate means in its support.

Here we will notice the difference between Ex. 20 and Deut. 5. In Deut. 5 the Lord said he commanded them to keep the Sabbath because he brought them out of Egypt. In Deut. 24:17, 18, *et al.*, he commands other duties in the same manner: "Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take a widow's raiment to pledge; but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence; therefore I command thee to do this thing." Lev. 19:35-37; "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have; I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments; I am the Lord."

These, and indeed all duties, cf. Deut. 7:20-25, were commanded them for the same reason, that he brought them out of Egypt. But does the Doctor, or do his indorsers, believe that these duties originated in their coming out of Egypt? Do they believe that such duties were binding *only* on those whom the Lord brought out of Egypt? We know they do not. Why, then, will they pretend that the seventh-day Sabbath had its origin in their coming out of Egypt, in the face

of the plain declaration of the Lord to the contrary? The Lord commanded them to keep the Sabbath, and to perform all other duties, because he brought them from bondage. But he never based the obligation on any such fact. When the reason of the institution, in its origin, is given, reference is always made to creation. Did Jehovah rest upon the seventh day from bringing Israel out of Egypt? Did the Lord bless and sanctify the seventh day (or any day) because he brought Israel out of Egypt? Let him who argues such a position bring the proof. We stand upon the word of God. Let those who claim a Jewish origin for the seventh-day Sabbath show their foundation.

In regard to the Sabbath as the Creator's sign, we will only add that the Scriptures always give the work of creation as the proof of the power and godhead of Jehovah. See Ps. 19:1-6; Jer. 10:1-16; Acts 17:22-26; Rom. 1:19, 20; Rev. 14:6, 7. Of this the seventh-day Sabbath is a memorial, because that in it he rested from all his work which God created and made. For this reason he blessed and sanctified the seventh day. For our proof we rest on no inference—no uncertain probability or conjecture. Will Dr. Benson or any of his indorsers undertake to furnish such proof in favor of the first day, or day of the sun?

His second point in chapter 3 is, that the Sabbath is a type of the gospel; yes, and even of the land of Canaan. These are his words:—

"It was also typical in its character. It was a type of Canaan, the land of promise, symbolizing the rest and rich fruition awaiting them when their pilgrimage should terminate, and their enemies should be subdued. It was also typical of the gospel dispensation, when the rites, ceremonies, and costly sacrifices of ritualistic worship should be superseded by the simple and spiritual worship of God. The Sabbath was also typical, too, of the heavenly Canaan, the eternal rest of Heaven."

We must express our surprise on reading the above words. The Sabbath a type of three separate things as widely different as time is from eternity, and as far apart as earth is from Heaven!

Who could tell when such a type would cease by meeting its antitype? One-third fulfilled when Israel entered Canaan; two-thirds done away when the gospel dispensation was ushered in; and fully abolished when the saints reach the heavenly Canaan! How can this be reconciled with the word of the Lord, that in the new earth the people of God shall come up to worship from one Sabbath to another? And how shall we reconcile this statement with the Doctor's further assertion concerning Col. 2, that the seventh-day Sabbath, the one which he affirms was the type of the heavenly Canaan, was nailed to the cross, and is already abolished? Why abolished so far short of its antitype? And if it was a type of the earthly Canaan also, to what extent was its sacredness and its obligation impaired by the children of Israel coming into possession of that Canaan? We think a more thorough study and consideration of the subject would have enabled the Doctor to take a position more in harmony, not only with the Scriptures, but also with himself.

The truth is, the seventh-day Sabbath is not, and never was, a type of anything. It was a memorial only. But one sole reason for the institution is ever given in the Scriptures, namely, that God made the world in six days and rested the seventh day. "The Sabbath was made for man" when the heavens and earth were made; it was blessed and sanctified when man was yet an unfallen being; when man was not a subject of redemption; when the earth and all the works of the Creator's hand were still "very good;" when sin and the curse had not yet marred the glory; when the song of joy which the sons of God sang had not been hushed by man's rebellion. Then and there the Sabbath had its origin. Blessed memorial of a most glorious work! Had man continued in innocence its sacred hours would never have been desecrated throughout the ages. How fitting that it shall be honored in the new heavens and earth, where it shall be kept as holy as it was in Eden before the fall.

It needs no argument to prove to the mind of any considerate reader that types did not originate in Eden. After the fall a system of redemption was devised, a Saviour was promised, and types were instituted to aid in the development of the gospel plan. But the Sabbath antedated the gospel. Had sin never entered into the world—had no gospel ever been needed—the Sabbath would have stood as the memorial of the great

Creator's work. It would then have been "a sign" of precisely the same significance that it is now. But no one could have considered it a type. It bears no possible resemblance to the types of the Levitical dispensation.

Reference to Heb. 4 does not at all aid the theory that the Sabbath was a type. All authorities agree that verse 8 refers to Joshua, and the name (Jesus) is so rendered in most versions. The argument of the apostle is that a rest was promised to Israel which some did not obtain because of unbelief; that rest they received under Joshua; but inasmuch as the rest is still promised in the days of David, that which they received under Joshua cannot be the real or final rest; therefore a rest still remains to be received by the people of God. Now we will project our argument on these facts:—

1. There was a rest promised which they who fell in the wilderness did not reach. This was not the weekly Sabbath, for this they had in the wilderness.

2. They could not possess that rest because of unbelief. But the Sabbath was a part of the law of God, and its validity and obligation do not at all depend on the belief of man.

3. That rest was given to Israel by Joshua. But Joshua did not give them the seventh-day Sabbath.

4. God was angry with their unbelief, and declared they should not enter into that rest. But God never "swore in his wrath" that they should not keep the Sabbath. He commanded that rebellious ones should be put to death who did not keep it.

5. As unbelief deprived them of that rest, so unbelief will deprive us of that rest which remains, which is the antitype of the rest given to them by Joshua. Surely no one can dissent from this argument, and the conclusion is inevitable.

Now we will quote a few texts to show exactly what was that rest which they received by Joshua:—

Deut. 3:18-20. Moses said unto the tribes of Reuben, Gad, and the half-tribe of Manasseh: "And I commanded you at that time, saying, The Lord your God hath given you this land to possess it; ye shall pass over armed before your brethren, . . . until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan."

Deut. 12:9, 10. "For ye are not as yet come unto the rest and to the inheritance, which the Lord your God hath given you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety," etc.

Josh. 1:12-15. "And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valor, and help them; until the Lord have given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them."

Josh. 21:43, 44. "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them." See also chap. 22:4.

Thus we see that "the rest" given to them by Joshua is called also "the inheritance." It was the peaceful possession of the promised land. This was the rest which they who fell in the desert of Arabia never saw. It was a type of the heavenly Canaan—the rest and the inheritance which remains for the people of God. This peaceful possession which remains, this sacred quietude, free from sin and care, was prepared for man "from the foundation of the world," of which preparation the Sabbath is a memorial, but not a type. After sin entered, after the curse fell, a redemption system was introduced, and then types were instituted, but not before.

We submit it to the reader, that the Doctor has made affirmations—strong affirmations, it is true,—to maintain which the proof does not exist. The Sabbath of Jehovah, blessed and sanctified from the very foundation of the world, stands secure from all assaults, and, resting securely on the word of the Lord, like that word, it abideth forever.

FALSE VIEWS OF PAUL'S WORDS.

OF all the unscriptural views now prevailing, none resorts to weaker refuges and to more untenable positions than that which opposes the perpetuity of the law of God. Every position taken by the no-law teachers on Paul's letter to the Romans, may be fairly turned against them. Every text which they claim as teaching the abolition or non-obligation of the law, is found, when fairly considered, to prove the very reverse.

Perhaps no objection is put forth with less thought and reason than that which is based on Paul's words to the elders of the church of Ephesus, Acts 20:20-27. They claim this: that Paul said he kept back nothing that was profitable to them, and shunned not to declare the whole counsel of God; but that he said nothing to them about keeping the law, and therefore it is not profitable. A conclusion more at variance with the facts cannot easily be drawn from any premise.

1. Paul preached some three years or more in Ephesus, and we have no record of anything which he preached during that time except what is said in verse 21, namely, that he taught repentance toward God and faith toward our Lord Jesus Christ. But this is plainly an enforcement of the law, for we must repent toward him whose law we have transgressed; and Paul did not teach repentance towards Jesus Christ, because he is the Mediator. By the law is the knowledge of sin. Rom. 3:20, and we must have faith toward Christ, by whom we receive remission of sin. Therefore, from all that we are able to learn of Paul's teaching at Ephesus, we find that he did enforce the commandments of God in distinction from the faith of Jesus. Rev. 14:12. And this "publicly and from house to house," showing that these two principles, the law of God and the gospel of Christ, were the burden of all his work. Besides this, no one of the objectors can possibly tell what Paul did, or did not, preach during his three years' labor at Ephesus.

2. Or, if they apply his words to what he wrote to the Ephesians as well as to what he preached to them, the objection is equally faulty, for he wrote many profitable things in his other letters which he did not write to the Ephesians.

3. Or, if they, without any warrant, refer his words to all of his letters, the objection is contrary to the facts; for he did most emphatically teach the perpetuity of, and our obligation to, the law. He said the law proves us sinners; the object of the gospel is to have the righteousness of the law fulfilled in us; the law is spiritual; the carnal mind is not subject to it (as carnality and spirituality cannot agree); God is dishonored by those who break the law; and the law is not made void.

4. And, if his words be applied to what he wrote to the Ephesians and to what he wrote in all his other letters, the objection is faulty in this respect, that James, Peter, Jude, and John, wrote many profitable things which are not contained in the writings of Paul. To maintain this objection the objector is obliged to take the position that the writings of James, Peter, John, and Jude are not profitable! and he must reject the book of Revelation, which will shut him out of the holy city and from the tree of life. Rev. 22:19. Surely no intelligent Bible reader can honestly and conscientiously take a position involving such awful consequences.

And so, looking whichever way we will, the objection is weak and inconclusive, and can be used only by those who are not particular as to the means employed to further their own object.

We think, as Dr. Doddridge said, that he did not *shun or decline* to tell anything which was to profit them. But that we have in his writings all things which are profitable to us we know is not true, as others wrote many things of equal profit which he did not write. What he preached at Ephesus, as to particulars, we do not know; but we do know that there and elsewhere, he maintained the integrity of the law in the most direct and unequivocal manner.

THOSE who do nothing are generally the first to find fault with those who work. They can tell just what needs to be done, just when it ought to be attended to, and if any failures are made, they would have known better, they would not have acted so unwisely. What a pity those persons who understand so well how to work should remain idle; if only they would be persuaded to teach by example the blunderers who are willing to work, how much might be accomplished.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER TWENTY-TWO.

* THE CLEANSING OF THE SANCTUARY.

HAVING become satisfied of the existence of a Sanctuary in heaven, a true tabernacle which the Lord pitched and not man, the subject of its ministration and cleansing can furnish little ground for dispute. On this point, as on every other concerning the glorious heavenly things, and the more excellent ministry of the Malchisedec priesthood, in the person of our Lord, we must reason from type to antitype, from earth to heaven.

The priests on earth, says Paul, serve unto the example and shadow of heavenly things. This being so, it follows that the work connected with the earthly tabernacle, was the example and shadow of a like work in heaven. Listen, then, to a brief and simple statement of

The Ministration and Cleansing of the earthly Sanctuary. This ministration was accomplished by the Levitical order of priesthood, and consisted of two great divisions: the daily ministration in the holy place, and the work in the most holy place at the end of the year. The daily ministration embraced the regular morning and evening burnt offering (Ex. 29:38-43), the burning of sweet incense on the golden altar, every morning when the high priest dressed the lamps, and every evening when he lighted them (Ex. 30), also, the additional work appointed for the Sabbaths of the Lord, and the annual sabbaths, new moons and feasts (Num. 28:29), besides the particular work to be accomplished for individuals as they should present their offerings throughout the year.

This latter was an important part of the service and was performed as follows: Whoever had sinned brought his victim, that was to be offered up for him, to the door of the tabernacle. He then laid his hand upon the head of the victim and confessed his sin, when the victim was accepted in his stead. The offering was then slain on account of that person's transgression, and the blood was used by the priest in his ministry for the penitent at the Sanctuary. Lev. 1:3; 4. Thus the sin of the individual was transferred first to the victim, and then to the Sanctuary itself.

In this manner went the typical service forward throughout the year. Day after day, week after week, month after month, we behold the victim of expiation brought up before the door of the tabernacle. We see the transgressor confessing over him his sin, and thus transferring to him his guilt. He hereby acknowledged that he had sinned and was worthy of death. The law demands the life of the transgressor. But a substitute was provided. The guilt was imputed to the victim and his life paid the forfeit. The priest took of his blood (and the blood of it is the life thereof, Lev. 17:11, 14), and with the sinners confession of sin, and the blood as an evidence that life had been taken for that sin, acted as a mediator in behalf of the sinner before the Lord. These three things were necessary in this work: the confession of sin, the blood of the sacrifice, and the work of the priest. The confession without the sacrifice would have accomplished nothing. The blood without the confession would not have availed anything, and the confession and blood both, without the ministry of the priest would have been ineffectual. But with all three combined, the service was accepted, and the sin was transferred from the sinner to the Sanctuary. The Sanctuary thenceforth became the receptacle of the offender's sin. A continual transfer of sins from the people to the Sanctuary, thus went on through the year.

But what at length became of these sins? Were they suffered to remain perpetually in the Sanctuary? They were not. There was another ministration at the close of the year, by which they were forever removed from the Sanctuary, and a final disposition made of them. This was the yearly ministration or the *cleansing of the Sanctuary*. Lev. 16. It took place on the tenth day of the seventh month. Verse 29. To accomplish this, the work of the high priest was changed from the holy place, to the most holy, within the vail. Here he entered with the blood of a bullock as a sin-offering for himself. Verse 3. He was then to take of the congregation of the children of Israel, (verse 5,) two kids of the goats for a sin-offering. Upon these he was to cast lots, (verse 8,) one lot for the Lord and the other for the scape-goat. He then offered up the goat upon which the lot fell for the Lord, for a sin-offering for the people,

(verse 15,) and bore his blood within the vail, and sprinkled it with his finger upon the mercy-seat eastward, and before the mercy-seat seven times.

This blood was offered for two purposes: 1. To make an atonement for the transgression of the children of Israel in all their sins. 2. To cleanse, or make atonement for the holy Sanctuary. This fact is plainly stated in Lev. 16:15-22.

In the foregoing testimony, we have presented before our minds a general outline of the ministration and cleansing of the earthly Sanctuary. This was performed unto the example and shadow of heavenly things. From this, therefore, we are to reason concerning.

U. S.

THE DAY OF THE LORD. NO. 1.

IT IS A TERRIBLE DAY.

THAT period of time called the day of the Lord will surely break upon our world in its appointed time. Those who live to witness it will know that the Scriptures, in giving such prominence to it, have not overdrawn, or too highly colored the picture, in the description of that tremendous day; but that a faithful delineation has been given, to warn men of its terrors, and cause them to stop and think, to consider and turn; that they might escape from being cut off with the transgressors. Although various figures are used to represent it, yet, in other instances, it is described in language the most plain and literal; so that whoever reads with care cannot well be ignorant of the dreadful realities which are so faithfully revealed.

It is to be a terrible day, a day of wrath, even wrath without mixture, wrath such as earth has never known. Now mercy pleads. The Son of God has been offered a sacrifice for sins, as a lamb without spot or blemish, and our risen and ascended Lord pleads the merits of his own blood before the throne of mercy, in behalf of those who come to God through him. But in that day, mercy will no longer plead for the guilty, but he who now so affectionately pleads will put on the "garments of vengeance," and the "wrath of the Lamb" will be keenly felt by those who have spurned his offered mercy and trampled on his blood.

Some flatter themselves, because "God is love," and "Christ died for all," that all will be saved—that the *wrath* of God and the Lamb against the incorrigible cannot be a reality. Such should read the word of God more carefully. Wrath means wrath, as certainly as love means love. And though Christ *died* for all, thus opening the way of approach to God, yet he *pleads* only for the pardon of those who "come unto God by him," and is the "author of eternal salvation unto all them that obey him," and no more. The intercessions of Christ are just as necessary to salvation as the shedding of his blood; and when it is proved that he intercedes for all *alike*—that he prays for the eternal salvation of all, whether they come to God through him or not—I shall be a Universalist, and not before. He prays the Father to spare the sinner and give him time to repent according to the parable of the unfruitful fig-tree; but never for his pardon, unless he shall repent. Repentance is absolutely necessary: "Except ye repent, ye shall all likewise perish." To ask then for the pardon of the sinner without repentance, would be to deny himself. This we are told he cannot do. Therefore the time will come when the unfruitful tree will be cut down and cast into the fire.

But, returning from this digression, I cite a few Scriptures which speak of the terribleness of the day of the Lord.

"Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. 13:9.

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." "For the day of the Lord is great and very terrible; and who can abide it?" Joel 1:15; 2:11.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:14-18.

R. F. COTTELL.

The Missionary.

A WORK FOR OUR V. M. SOCIETIES.

THERE are thousands of our publications remailed weekly by our missionary workers; nearly one hundred tents varying in size from 40 feet in diameter to 80x125 feet, in which the truth is preached each summer; twenty-five camp-meetings held annually in this country where the outside attendance varies from one thousand to ten thousand persons, many of whom listen for the first time to the truths of the message of Rev. 14: 9-12. In many of our principal cities there are tract distributors kept supplied with tracts and periodicals which furnish those running to and fro with a knowledge of present truth. Hundreds of vessels have furnished reading matter to different ports and islands of the sea, as well as to those who do business on the mighty deep. Thus the truth is constantly coming before hundreds of thousands of our judgment-bound fellow-men. As a result of this there are thousands becoming favorably impressed, and many convinced of the truth and some are embracing it and seeking to live it out. These are scattered like sheep upon the mountains everywhere throughout our land, and more or less throughout Europe.

Some of those who have fully or partially embraced the truth of God are wives with unbelieving husbands, some husbands with unbelieving wives, children with opposing parents and *vice versa*. Many have embraced the truth in the cities and seek the country where they can obtain an honest livelihood. These are usually of the poorer classes in this world's goods. They therefore seek the border States where they can procure land at a cheaper rate or obtain government land. Such States as Nebraska, Minnesota and Oregon contain many people of this class. To look up these stray sheep and bring them to the fold of Christ is a work which can be successfully done by V. M. Societies. A great responsibility rests upon us as a people to look after such individuals. An encouraging letter with sample copies of our periodicals, would induce many to subscribe, and some to become settled and grounded in the truth. A large number have simply heard of the truth, are convinced of the perpetuity of God's commandments, and are hungering for a more thorough knowledge of God's work. Could a judicious correspondence be had with such individuals, and publications sent them, scores of them would be saved in the kingdom of God, who if left to themselves will fall a prey to the influences surrounding them, and finally lose their interest altogether.

But who feels a burden to look after these precious souls for whom Christ died. Our ministers cannot fill one-twentieth of the calls which come from new fields. Were our colporters multiplied by hundreds, the field would not then be supplied. In this branch of the work our sisters can labor directly for the salvation of souls without leaving their homes for some distant field.

But it may be said, send us the addresses and we will correspond with them. I have been, and am gathering such addresses almost constantly, but would not feel free to place them in the hands of those who have no burden of this work, or who have had no experience in it. But I send them to those V. M. Societies and individuals who feel in this matter, and I know would take their cases to God in prayer; those who would consult together and carefully consider what kind of publications to send and what to write. It is not every one who is qualified to correspond with such individuals. But there are those in every company of Sabbath keepers, who, if they would take the burden of the work, and obtain an experience in remailing our periodicals and in corresponding, could take such by the hand and not only be a source of great encouragement to these lonely ones, but through them might reach many others. Companies have been raised up in some instances by this means alone; Tract Societies and Sabbath-schools organized, and thus they have become channels of light to others. There should be those in every church disciplining themselves in this kind of labor. This is the work of the V. M. Society.

Perhaps some will say, why not place addresses in the hands of any one and set all to work, indiscriminately. Without some system where there can be counsel and much prayer, there would not be one-twentieth as much accomplished,

and much that was done would result in more harm than good. There would be just as much propriety in encouraging every man out to preach without any system by which their qualifications might be known or the evidences of their calling to the ministry be given.

My soul is pained while I write, as I think of individuals who have gone to ruin, who might have been helped had any felt the burden of their cases. Thousands of people to-day are going to ruin who might be helped by this kind of labor, did our brethren and sisters feel its importance. Our ministers do not feel the burden of educating our people in this branch of the work. Many of these souls thus reached would be of value to the cause of God.

Each V. M. Society is a school to educate members how to labor in this feature of the work. It should be a nucleus around which the youth, and all who have a heart to feel for the cause of God should be gathered. The sacredness and importance of this work is not realized as it should be. We are fast approaching the judgment. In a short time more the work will be over. Those who have thus connected with Jesus Christ, suffered with him in laboring for the salvation of souls, will reign with him in glory.

S. N. HASKELL.

THE SHIP WORK.

It was long a matter of regret that so little missionary work was being done among the ships in San Francisco Bay. For a long time there was no organized effort made, and after missionaries were appointed to the work it did not appear possible for them to give much time to it. Bro. Partridge has always taken an interest in this branch of our missions, and lately he has given considerable attention to it. And quite recently Bro. Palmer, of Oakland, has assisted him. Bro. Partridge has received some cheering letters, showing that the labor has not been in vain. From a letter just received we copy the following:—

"Without doubt I believe that you have the Sabbath of the Lord; and I must admit, after careful reading and thinking, and prayer, that the great reward of the believer is immortality at the resurrection and unquestionably not before.

"Oh, what raptures I have been in when reading 'Thoughts on Revelation.' I thank you for the address of J. N. L. in Southampton. I do not suppose I shall come to Oakland again, although I should like to. I trade now up the Mediterranean in steamboats. I hope you will not give up visiting the vessels, for, although you may get a cold reception at times, there may some little seed spring up to bear an hundred fold. Cling to the sailors, for under the weather-beaten countenance of Jack oft beats a true and noble heart."

Bro. Ings writes an encouraging letter from Southampton, addressed to the V. M. Society of Oakland. This is entirely concerning the ship work. The following is part of his letter:—

"I have an item of encouragement for your society. I am well aware by experience that we often become almost discouraged by not seeing immediate fruits of our labor; but it is for us to sow the seed and leave the rest with the Lord. The following facts will strengthen and encourage you in your work. Some five months ago your ship-visitor, Bro. Partridge, placed a package of reading matter on the ship *Gold Hunter*, and for some reason it was transferred to the ship *Archibald Fuller*, which was taking in a cargo of wheat for this port. Some three weeks ago I visited this ship. The captain being ashore, I directed my conversation to the mate. I handed him the Signs which he recognized immediately by Sister White's articles. He informed me of the great interest these papers had raised in all on board. He desired me to call again as the captain would be pleased to see me, which I did, and I will assure you it did my soul good to hear him relate the wonderful things he had found in the papers and tracts you had caused to be placed in his hands. The papers he had arranged in order and stitched together, when he examined the articles in their respective order, commencing with sister White's, which he read with wonder and amazement. The next point of interest was the Sabbath question. He saw readily that the pope was the one who had set aside the Sabbath and had set up the first-day as a rival institution. Other questions were then taken up until he had digested the contents of the reading matter left with him.

"He is so full of the doctrines held by us that he cannot contain it. Wherever he goes he will leave a trail of truth on his track, and thus make impressions not easily erased. To-day I sold him Spirit of Prophecy, volumes 1, 2 and 3, History of the Sabbath, Sanctuary, Age to Come, and plain Facts, and placed a volume of *Review and Herald* on his ship. The Signs you gave him have been missing since coming to this port. The crew was discharged here and he thinks some of them took them to their homes,—perhaps to stir up the community where they live.

"The Captain and vessel will make another trip to San Francisco. If nothing befalls them you may expect him there in the course of three or four months. He is intending to visit the office at Oakland, and is very anxious to hear Sister White preach. He is perfectly familiar with the names of Brn. White, Bates, and others of our people. He is independent, speaks freely to all, of the things he has learned, says we are the people whom God has intrusted with his truth. I could mention other items of interest from work done by you on ships, but will forbear and say, be of good courage."

EASTERN OREGON CAMP-MEETING.

OUR trip up the Columbia river was every way pleasant, the scenery was delightful. The Steamship Navigation and R. R. Company showed us every courtesy we could ask. Our publications for the missionary work were transported by the different companies from San Francisco to Milton, Oregon, free of expense. This was highly appreciated, not only by ourselves, but by the friends of the missionary cause east of the mountains. Notwithstanding there is no competing line from Portland to Walla Walla, W. T., as much willingness was manifested to favor any religious enterprise as though there were.

Meetings were held in the city of Walla Walla, commencing Friday, May 14. On Sabbath and Sunday Sister White spoke to a crowded house, also Saturday, Sunday and Wednesday evenings. A good impression was made upon the people.

Our camp-meeting at Milton was held in Bro. Nichols' grove, commencing May 20. No pains were spared to make the grounds pleasant and attractive. The different companies of our brethren in this part of the State were well represented. One brother came on horse-back, walking a part of the way, one hundred and fifty miles. Forty tents were on the ground, besides covered wagons; and there were over two hundred persons encamped.

The brethren being young in the cause and having scarcely any labor during the past year, they were not prepared to appreciate a meeting of this kind as they would have been had they had labor which would have given them a clearer understanding of the nature of our work as well as a theory of the truth. Home cares and duties had kept Eld. Van Horn west of the mountains during the past year. However he accompanied us to the meeting. Eld. Jones and Raymond were also present. Eld. Colcord and wife from the East arrived in season for the meeting. His assistance in preaching was appreciated by the brethren and sisters. Most of the preaching was of a close practical character. At times great freedom was enjoyed and the Lord came especially near. This was so in a marked degree upon Sabbath, May 22. As Sister White appealed to our brethren to connect with God, and live holy and righteous before him, a general move was made. About one hundred came forward for prayers; among these were the grey headed, the middle aged, the youth, and the children; humble confessions were made, some expressed themselves blessed of God. This was repeated a number of times during the meeting with good result.

Upon each Sunday there were from one thousand to one thousand five hundred present, who paid close attention to the preached word. On Sunday May 20, at the close of a temperance discourse by Sister White, the temperance pledge was passed through the congregation. Many signed it although most of our brethren had signed it before.

A temperance organization was effected. Bro. Wm. Russel was chosen president, Bro. Wm. Smith secretary, both of Milton. Ninety-six persons upon the ground signed the pledge, some had previously signed. All except nine became full members by paying 25 cents. Nearly all signed the teetotal pledge.

A Bible class was held at regular seasons, in which much interest was taken. Also instructions were given in the missionary work. Nearly all who had not previously joined the tract society did so at this meeting. Between five and six hundred dollars was pledged toward a reserve fund for the tract society of this conference.

It was thought advisable under the circumstances to divide the Conference, and steps were taken accordingly. The territory east of the Cascade range including Idaho, to be known as the Columbia Conference. Eld. Colcord was chosen president; he was also chosen president of the Tract Society and Sabbath-school Association.

The last day of the meeting a paper was passed around by Bro. Wood for subscriptions to meet the traveling expenses of Eld. Colcord to this place. Although no request of this kind had been made by any one, in a short time the paper was returned with a sufficient amount pledged to meet Bro. and Sr. Colcord's entire expenses from the East, and quite a portion of it was paid. Any laborer coming from the East with the sanction of the General Conference would be appreciated anywhere from Southern California to Eastern Oregon, as much as they are in this field.

The brethren manifested a good degree of interest in the Sabbath-school work. Sabbath, May 29, while Sister White was addressing the Sabbath-school the Spirit of God rested down upon those present. Thirteen youths and children arose expressing a desire to become Christians. On Sunday Elder Colcord baptized six, while a number who made a start at the meeting could not be baptized then but will as soon as another opportunity presents itself. The brethren felt that the work would rise from this meeting.

But a great drawback to the cause in this part of the country is in not having a paper in which they can have weekly reports while they are fresh. They are isolated to a great extent from both offices. It requires eleven days for the mail to reach either Oakland, Cal., or Battle Creek, Mich., from any part of this section of country. Thus a report would be at least one month behind the time it would be written.

Although arrangements had been made to bring this about, it was evident the brethren were not prepared to act upon any such proposition at present in this part of the Conference. About seventy-five subscribers were obtained for our periodicals, principally the SIGNS, REVIEW, and INSTRUCTOR.

Important resolutions were passed relating to the Sabbath-school interest which will appear in the S. S. Report. S. N. HASKELL.

ENGLAND.—MISSIONARY WORK.

OUR missionary meeting at Southampton, on Sunday evening, May 2d, was one of special interest. After the opening exercises considerable time was spent in reading interesting letters received by members (one having received thirty-two,) during the two previous weeks in response to papers sent. In several cases entire strangers have volunteered to sell, by the week, papers we may be pleased to send them.

To show the nature of most of the letters received, we give below a few of the many:—

J. G. from Maidenhead writes: "I cannot thank you enough for the kindness you have shown towards me. I have had a considerable number of tracts sent to me, but they have all failed to be so interesting as those you sent. I am most happy to say they have led me to strive to live more Christ-like than ever I have done before. I have loaned three of those tracts to a fellow-believer. I should feel glad if you would send me a few more tracts."

J. H. O. writes from London: Dear friends; "I thank you very much for the SIGNS OF THE TIMES which you so regularly send me, and from which a deal of Scriptural information can be gathered. I distribute your paper as soon as I have read it, with the hope of doing good."

E. W. writes from Corfe: "Very many thanks for the tracts and SIGNS OF THE TIMES received this morning which I hope to read with profit. I see on the last page of your tracts a book entitled 'Thoughts on Baptism.' If you will kindly forward it to me I will return the price in stamps. I do so delight in reading and studying the tracts you have so kindly sent me. I do feel so thankful to God that you have been led to send them to me; it is He I know that leads all his children. What a blessed thought to know if we are faithful

to the end we shall be his sons and daughters in glory. I often find that by a careful reading of the tract the second time, with prayer, I learn much that otherwise I should not."

R. M. of Normanton says, "I have thoroughly perused the tracts you so kindly sent me comparing them with the Scriptures, and I must say they have greatly improved my mind. I never had such a clear view of the Scriptures before. I like your tracts very much indeed. I never had any like them before; I shall be glad of some more. After I have read them I give them away. The SIGNS OF THE TIMES also came safe to hand which I like very much. I can never repay you for the instruction it has given me."

J. A. from Derby writes: "I am much obliged to you for the two copies of the SIGNS OF THE TIMES. I am much interested in the account of the immortality of the soul and would like a book treating upon the subject. There is much in the papers that I like to read."

F. P. writes from London: I thank you very kindly for the tracts and the book that you sent me. I read the book and liked it very much indeed. I go out with tracts and an invitation bill before meetings, but if we had single leaflets they would not cost so much; and sometimes when we give the tracts having three or four pages they do not get read, whereas they might read a single leaf."

Dr. J. L. W. London, writes: "Dear Sir; I have been much pleased with the SIGNS OF THE TIMES, and I find them highly appreciated by my dispensary patients. If you will kindly send them to me regularly I shall be glad to pay for them."

E. S. Near Derby, writes: "The book you forwarded me, 'Man's Nature and Destiny' I find to be very good, and to contain a deal of very useful information for which I am much obliged. Of the five shillings and five pence to my credit take four shillings for the book and send me one tract, Second Advent, 18, Is Man Immortal? 12, Sinner's Fate, and 6, Thoughts for the Candid. I send you four names of those who will be interested to read the SIGNS."

J. C. writes from Yorkshire: "I have received the papers you sent me and have sold thirteen. I have found three persons who will take in the papers by the week; please send them with mine. If I find more to take it I will let you know. I will send you all the money soon."

H. T., Wolverhampton, writes: "I am obliged to you for the loan of the book 'Christian Experience.' I am delighted with it, and suffice it to say that it carries out ideas which I have had for a very long time. My faith is getting stronger with regards to the Sabbath question and I have had strong thoughts of taking determined steps to keep it. I trust faith in God will determine what course I am to take."

"The Advent doctrine must be true since God has caused it to grow up amid such trouble as Bro. and sister White have passed through, nothing but the cause of God could have battled successfully with such adverse circumstances."

E. N., near Bishops Waltham, writes; "With thanks I now beg to acknowledge the receipt of the SIGNS OF THE TIMES, and the tracts. Allow me to state that the subject with Scriptural arguments in support of the observance of the seventh-day as Sabbath is quite a new matter of deep study and consideration to me. Many of the tracts I should like to peruse. May we all be ready, waiting, looking till the Lord comes."

The above are samples of the letters. We are very thankful to our friends in America for the copies of the SIGNS sent for this branch of the work. We are posting them to all parts of the kingdom. What is received here as subscription or sales of SIGNS is used in postage to forward the papers to other names, and so the truth is slowly, but surely gaining ground.

J. N. LOUGHBOROUGH.

NEVADA.

LAST winter the brethren in this State sent us an earnest invitation to come and labor for them, if my health would permit, and at least to visit them, in the hope that the change of climate would prove beneficial to me.

In consultation with the California brethren it was decided best for me to come here and do what I could; returning to California in time for the camp-meeting. A return of the ague so prostrated me that I was not able to leave home until the 26th of May. Have now been here two

weeks and preached twice in Reno, where there are some eight adults keeping the Sabbath. Have also met with the church at St. Clair station one Sabbath and first day, and am now holding meetings with them as circumstances permit.

These two companies were organized two years ago and have labored under difficulties and unhallowed influences from which causes some have fallen away and others grown cold. But there is a power in this message and it has held some honest conscientious souls here who seem willing to know and do their duty, in which we hope to be able to correctly instruct them. Some of these brethren are old acquaintances from California with whom we feel much at home and they are very attentive to our wants. May the Lord guide in his work here.

My health is again improving. Pray for us.
June 8, 1880. W. M. HEALEY.

CLYDE, MICHIGAN.

HAVE just closed a ten-days' discussion at this place with Eld. Scott, on the Sabbath and law, and the state of the dead. The weakness of the positions taken by Eld. S. have greatly strengthened those who have recently embraced the truth here. The blessing of the Lord was with us Sabbath, May 22d. A church was organized with sixteen members; others will unite with them soon. On Sunday, twelve persons, all heads of families, were baptized in a beautiful lake six miles from the place of meeting. The baptismal scene was an impressive one. The concourse of people was large, and the best of order prevailed. At the close of the baptism we knelt at the water's edge, and an elder and a deacon were ordained. A Sabbath-school was fully organized, with a membership of forty. H. M. KENYON.

MAPLE WORKS, WISCONSIN.

WAS with the church at this place Sabbath and first-day, May 22 and 23. The Sabbath-school is prosperous, and there is a good degree of interest in the church. Sunday morning we had business meeting and public preaching; the afternoon till four o'clock was spent in giving instruction in the T. and M. work. We then repaired to the water, where ten were baptized, eight of whom were youth in the Sabbath-school, five of them being members of one class. Surely such fruits should encourage us in our Sabbath-school work.

S. S. SMITH.

DISCOURAGED.

ONE of the most fatal things in the Christian life is discouragement. A very wise man said that in overcoming temptation, cheerfulness was the first thing, cheerfulness the second, and cheerfulness the third. We must expect to conquer. When our hearts are faint then temptation has power. Satan knows this well, and he always begins his assaults by discouraging us. I once heard an allegory that illustrated this to me wonderfully. Satan called together a council of his servants to consult how they might make a good man sin. One evil spirit sprang up and said,

"I will make him sin."

"How will you do it?" asked Satan.

"I will set before him all the pleasures of sin," was the reply. "I will tell him of its delights and the rich rewards it brings."

"Ah," said Satan, "that will not do; he has tried it, and knows better than that."

Then another spirit started up and said,

"I will make him sin."

"What will you do?" asked Satan.

"I will tell him of the pains and sorrows of virtue. I will show him that virtue has no delights, and brings no rewards."

"Ah, no!" exclaimed Satan, "that will not do at all; for he has tried it, and knows that wisdom's ways are ways of pleasantness, and all her paths are peace."

"Well," said another imp, starting up, "I will undertake to make him sin."

"And what will you do?" asked Satan.

"I will discourage his soul!" was the short reply.

"Ah, that will do!" cried Satan. "That will do! We shall conquer him now!" and they did.

An old writer says, "All discouragement is from the devil." I wish every Christian would take this to heart, and never forget it. We must fly from discouragement as we would from sin.—H. W. S., in Words of Faith.

The Home Circle.

YOU MIGHT HAVE SAID NO!

'Tis true that temptations assail you.
In every conceivable shape;
But Providence never will fail you,—
There's always a way of escape;
You scarcely once thought of refusing,
When friends urge you deeper to go,
Say now, was it not your own choosing?
Ah, yes, for you might have said no.

The wine-cup so smilingly brought you,
Your eager lips hastened to press,
In vain has experience taught you
The danger of e'en one caress.
How soon are your promises broken,
How soon are you plunged into woe;
Just one word—the wrong one was spoken,
'Twas yes, when you should have said no.

Ah me, but the ruin is fearful,
By thousands and thousands they fall,
And hearts once so happy and cheerful,
Are tasting the wormwood and gall.
Be sure that your chain will grow stronger,
The father in evil you go,
Don't yield your consent any longer,
There's time enough yet to say no.

—A. L. E.

A GOOD EXAMPLE.

It was a pleasant change from the monotony of car-life, and I was mentally computing the length of the rails by the area of land over which we had to come—safely so far; and I admit that I breathed easier—when a thump and a sudden cry brought me to my feet. Hacks disgorged their living freight, drivers vociferated, omnibuses tilted against the pavement with porters on the alert for every thing they could lay hands to, and through it all stood the hotel, full and running over with light and warmth and generous cheer. I was the last to leave the coach, and before I had time to mount the steps I caught a glimpse of two well-to-do looking gentleman shaking hands with each other in the most cordial manner.

"Glad to see you, Burt."

"How are you, Hal?" with a warmth that showed no chill to the friendship formed in early boyhood.

It was this friendly greeting that led me to follow them with more interest, perhaps, than ordinarily given to strangers; and later, when taking my ease in a delightful, cosy chair that overlooked the veranda, I heard the remark, "Come, Hal, let's take a drink for old times," I felt the sense of pain, a quick wonderment cut short by the reply of the younger and graver looking man.

"In this you must excuse me, Burt; I never drink."

"Not drink!" with an almost incredulous smile. "I did not know that coming West changed one's habit in that respect."

The face of his friend betrayed emotion, but emotion controlled by a strong will. He did not speak for an instant, and when he did his voice was full of touching tenderness.

"You knew me for a drinking man Burt; it is but your due that I should tell you why I gave it up."

There was no reply, but the bent head and eager gaze was full of interest. The ruddy glow of the western sky fell across the face of the speaker and revealed lines of thought deeply graven on the broad forehead. The voice held the quality that strikes the ear of the listener as not only agreeable but thoroughly honest—such voices are too rare, and it struck me, as this man spoke, that he was exceptionally gifted in this respect—firm, manly, and still cordial, as though he would have the world know; and this was why I listened.

"You know," he remarked, turning his eyes to the face of his friend, while the light played in the meshes of brown hair, "when I came West it was to settle my brother's business, and, if the way opened, as I felt perhaps it would, to take up his work just where he laid it down. As a manufacturer he was singularly successful. From a small establishment and a mere handful of men he had spread himself until his factories could be counted by blocks and his men by hundreds. His widow, a delicate woman, had from the first pined for her eastern home. The activities of the new life did not harmonize with her tastes, and, when her husband died, health failed and it was manifest she must go back. The children were girls; and after placing them in school where their mother could visit them frequently and have the oversight, it was an open path and I resolved to do my best.

"As to the work I must say that I had little or no experience, but a certain aptitude in that direction, and with this, and the determination as closely as possible to follow the plan my brother had marked for himself, I was confident of success.

"Absorbed with business, I knew little of the men, save through the manager. That they were paid regularly was the extent of my care; for the rest Morton knew. Of but one thing did I take a second thought, this was the proposition for a saloon on 'our own premises.' Morton said, 'It does not pay to have the men go to town for their grog. It has a bad tendency and unhinges them for the next day; they won't work, and they are turbulent and hard to manage.'

"They must have it?" I asked, without any real idea that I had anything to do in the matter.

"Of course they will have it," with that kind of seeming superiority not unusual in one of inferior mental calibre. "Who ever heard of a gang of men who didn't have their whisky?"

"Sometimes when I went home I met my wife coming from the cottages, looking very pale and pitiful.

"That's the way," I said; as she told me the story. "Every week I see that they are paid, and paid well; but they must complain. It is chronic with them."

"But, Harry, it is something more than this, so many of the men drink; and it is growing upon them. The very thing of being paid gives them money to spend in the saloon; the wives and children get very little of it."

"Well, what can I do?" I rejoined, inwardly chafing that my wife must exhibit such interest in a matter that did so little belong to her. "They work all right during hours; outside of this I have no right to go."

"But, Harry, when I see them so distressed, and when I listen to what the mothers say of the children being afraid and 'running away when the father comes home,' I keep thinking of what is said about being our brother's keeper."

"That is like you for a good woman as you are and always wanting to help somebody. I will speak to Morton about it," was the reply.

"My wife did not make answer. Morton, I knew, was a man distasteful to her; but he was a close manager and I could not do without him.

"After this I gave little or no thought to the subject, sometimes meeting my wife followed by a haggard woman or half-starved child, wondering a little that there should be such a look of destitution and wretchedness. Of course they were improvident—nothing more or less.

"One night I returned to find my wife gone. On the step a woman confronted me. I remembered her as a rarely pretty girl when I first came there. She married a workman, I knew; but this was years ago. On the night in question the sorrow in her face and in her eyes was dashed with a sense of wrong. The expression of her wan, white lips awed me, and suddenly there came a consciousness that I was in part chargeable with her sufferings. The skeleton of a babe was in her arms.

"Your wife is not at home," she said; 'perhaps I can speak to you,' looking up without any tears.

"What can I do for you, my good woman?" I asked, not ashamed to show the interest I felt.

"Do!" emphasizing the word so that each letter stung like an adder. "Do! Do as you have been doing: pay my husband every week and let him spend it in the saloon. Your saloon! Ha! ha! pretty well!—paying out money with one hand and taking it back with the other." The laugh was hysterical, but the look was defiant.

"It had never before struck me in this way: the saloon was mine—of course the money came back to me.

"What would you have me do?" I stammered, lifting the babe from her arms, while its blue skeleton fingers clutched at the watch-seal that glittered in the sunshine.

"Do! Can it be that you ask me?" in the same incisive manner.

"Why not?" thinking only to appease her.

"Shut the door of your saloon. Put whisky aside. Say to them that they cannot have it," while her cheeks flamed up and her eyes had the look of a wild beast at bay.

"They will go into town in that case," I answered.

"Forbid it."

"But, my good woman—"

"There is no other way," she cut me short.

"Many a time I have seen my husband on his knees praying for this very thing."

"That I would forbid him whisky?" I hastened to ask.

"Yes."

"I hire him to work, I pay him for it. I cannot say to him what he shall do with his money," was my reply.

"Then the Bible is a lie and God no better than man," came fiercely.

"I was shocked at the woman's infidelity. Of course the Bible was true and God was to be adored. Somehow I had never considered it in this light; but I knew it now.

"Listen to what it says," drawing a small Bible from her pocket. "Your wife gave it to me one day to comfort me. Cain would never have asked the question, 'Am I my brother's keeper?' If he had not felt to combat a truth the assentation of which had been made to him; neither would the answer have sounded down to him: 'The voice of thy brother's blood crieth unto me from the ground.'"

"When she again spoke it was with a pause between the words.

"I have read it all. I couldn't be satisfied without seeing for myself. John used to be a good man, and there are times now, when the whisky is out of him. Many a time he's asked for the law to be made strong enough to keep him from ever touching the dreadful stuff. You see he would stop, if he could, but he can't—appetite is too much for him. But God's promises don't seem made for us, or he has forgotten or don't care; there's no use asking."

"The situation was beginning to be dreadful. If only my wife would come in and I could slip away! For diversion I set the babe on its mother's knee. Instantly her arms closed around it. 'No use asking,' came wearily.

"What did the woman mean? A moment before she was speaking of the Bible. She had read it all, she said. Was it this? No use in asking God to help her? Instantly all that I had in my boyhood learned in the Bible came back to me. It was like a great illumined gallery through which I had walked in my youth. God's denunciations against strong drink, and my own part in the soul-destroying traffic, came home to me with a force I could not master. The question asked in the primeval ages of the world was written in letters of living fire: 'Am I my brother's keeper?' And will God call me to account?"

"The woman stood up in a half-dazed fashion.

"I thought she'd be here. It comforts me always to see her," letting her eyes wander over the porch and along the hall. "You won't mind, sir, that I've spoken so freely? John says you have done the right by him all along."

"What is it, Harry? What news have you received?"

"You shall decide whether it is good or bad," I answered, and briefly I related what my reader already knows. "And now Morton must be told to close the saloon. Not a drop of liquor will I ever taste. Not a drop of liquor will be used on my premises, and I will employ only those who with me are willing to keep and maintain this pledge."

"God be praised, Harry! I knew the time would come. My husband is not a man to do wrong wilfully."

"Your husband has done wrong thoughtlessly, and now he will rectify it, and his wife will help him," I answered, trying to smile.

"Always, Harry, always!" came quickly."

The sunshine on the dome opposite was gone. Once more there was a shaking of the hands, guests came and went, and through it all another voice keyed to the same measure:

"If railroad corporations and managers and government officials would employ only temperance men, what a reduction there would be in crime, poverty, and wretchedness, what an increase of peace, prosperity, and Godliness!"—*National Temperance Advocate*.

On the edge of a slate quarry a thrush had made her nest. It was so close to danger that when the rock was blasted a peice of the falling slate came almost into the nest. At the ringing of a bell the bird saw the men run. She left her nest too, and after the explosion she returned. This the thrush continued to do whenever a blast was fired. The men rang the bell to hoax the bird, but she only peeped over the nest, and, as the men did not run, settled down again.

ITEMS OF NEWS.

—It is proposed to tunnel the St. Lawrence river at Montreal.

—Gen. Burnside has been re-elected U. S. Senator in Rhode Island.

—It is reported that entire herds of sheep have died of starvation in Modoc Co., Cal.

—A freshet on the Upper Mississippi has caused great loss of property, especially in logs and lumber.

—B. F. Crary, D. D., was elected by the M. E. General Conference editor of the *California Christian Advocate*.

—A Philadelphia schooner was fired into by the Spanish man-of-war *Mincio*, fifteen miles from shore off Guanatanata.

—The Quakers of England have 85 mission schools in Madagascar, with 2,860 pupils. They have also missions in Syria and India.

—Arkell, Tufts, & Co., shipping and commission merchants of New York and London, failed June 9; liabilities supposed to be \$500,000.

—The melting snows have produced as great floods in California as the heavy rains of April. Considerable damage has been done in some places.

—Buddhism is stronger in Siam than in any other country. It is the established religion, and is maintained at an annual expense of \$25,000,000.

—The colored people of Raleigh, N. C., own over \$200,000 worth of real estate, besides a great deal of other kinds of property, and throughout the State they are doing well.

—The difficulty over the question of the public schools, for some time growing between the Pope and Belgium, has resulted in the suppression of the Belgian legation at Rome.

—In the second day's meeting of the National Greenback Convention "the confusion was so great that several Sergeants-at-Arms were appointed with Denis Kearney at their head."

—There is remarkable unanimity of feeling among Republicans over the nomination of Gen. Garfield. The Democrats concede that Garfield is an honorable man, and the ticket a strong one.

—During the last eleven months the national debt has been reduced about \$75,000,000. An excellent showing. The financial management of the present administration has been complete.

—One thousand feet of snow sheds, 250 feet of wood-sheds and 250 cords of wood at Coldstream, three miles west of Truckee, were burned on the 7th. The fire is thought to have caught from engine sparks.

—Charles A. Hill, a lawyer, formerly a resident of California, and a prominent Greenback speaker, was arrested in St. Louis with a complete counterfeiter's outfit and appliances for "raising" his greenbacks.

—One man in Santa Clara, Cal., reports that he will lose \$500 in strawberries, because he cannot get enough Chinese to pick them. Others also lose in the same way. The "unemployed" still cry "The Chinese must go."

—A very heavy storm visited South-eastern Minnesota on the morning of June 10. The wind blew hard, and the water fell in a flood, inundating the village of Stockton. Business was suspended in a large section about Winona.

—Speaking of short sermons, the *Baptist Weekly* says: "The consciences of many professors of religion would not be altogether at ease in any entire neglect of public worship; but the briefer the period they spend in the sanctuary the better they are pleased."

—Gladstone proposes to replace the malt tax by a tax on beer, to increase the income tax two-pence for the half year, and to re-adjust and increase the rates for licenses for the sale of liquors. He estimates that the changes will produce a surplus of \$381,000.

—Now it is said that Tucson, Arizona, is the oldest settled city in the United States. For the benefit of those who have struggled hopelessly with the Roman alphabet, we will add, that c is silent in this name, and the accent is on the second syllable, pronounced 'Too-son'.

—The Captain of a bark is just arrived in New York who encountered a great number of icebergs. He says he believes an arm of icebergs is stretching across the path of the ocean steamships directly off the Newfoundland Banks. Fifty icebergs were passed in latitude 45 degrees, longitude 50 degrees.

—Another fire has occurred in the Pennsylvania oil regions. Lightning struck a 20,000-barrel iron tank of oil on a hill above Titusville. The fire reached other tanks, and finally the city. The buildings burned were the poorer class, on the outskirts of the city. The loss on the stills, refineries, &c., of the Acme Oil Works is estimated at half a million. No estimate of the total loss is yet made.

—The steamers *Stonington* and *Narragansett* collided in Long Island Sound, near the Connecticut river, on the night of June 11. The night was dark and foggy; the *Stonington* cut into the *Narragansett*, which took fire and soon sank. The scene was appalling; the accounts of the sufferings and loss of women and children is heart rending. The number lost is not known; the officers express a hope that it is not over twenty-five or thirty.

—A terrible tornado passed through Pottowattamie Co., Iowa, the evening of June 9. The track of the storm was about half a mile in width, and swept everything before it, demolishing farm houses, barns and other buildings, and carrying some of them bodily for hundreds of feet, and then dashing them to the ground in pieces. There were from fifteen to twenty persons killed outright, and many wounded, while others cannot be found.

—A meeting of the San Francisco Produce Exchange was held June 11 to consider the subject of the deterioration of California wheat. When first introduced in England it commanded a premium of two shillings per quarter; now it is at a discount of two shillings per quarter. It is estimated that the loss, on this difference, on the entire quantity exported amounts to \$3,000,000. The reason assigned is the slovenly way of securing the crop, especially of storing the "headings" on the ground, and mixing the soil with the grain in threshing.

—The *Northern Christian Advocate* feels humiliated, and gives as a reason that "the whole great Methodist Episcopal Church in America, numbering almost 2,000,000 of members, after nearly a round hundred years of toil and giving, boasts of assets to the amount of only \$63,000,000, in personal and real estate, devoted to church work." It regards this as a very poor showing, when a single man in New York has amassed a fortune of \$75,000,000 in his lifetime. His son to-day could buy up the whole Methodist Episcopal Church and have an independent fortune left.

—The *Examiner* and *Chronicle*, Baptist paper of New York, is caustic in its strictures on certain Baptists in California. It says: "The character and conduct of the murdered man have nothing to do with the guilt of young Kalloch's crime, and are not to be taken into the account in determining what his punishment is to be under civil or ecclesiastical law. But Dr. Kalloch seems to have no such ideas as these, and it may be that his knowledge of San Francisco and the churches with which he is affiliated justifies the expectations attributed to him. But it may be well for him and them to know that the Baptist denomination cannot be too soon relieved of the deep humiliation of having a predetermined and cold-blooded murderer among its accredited ministers."

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 17, 1880.

THE HIGHT OF IRREVERENCE.

IN the report of the "National Convention of the National Greenback-Labor Party," at Chicago, convened May 9, we find the following concerning the opening "prayer":—

"Rev. Dr. Ingalls, of Des Moines, offered prayer, in the course of which he said the aristocratic preachers of the country had agreed to offer prayers for the Republican and Democratic Conventions on May 31st last, and that now the Greenbackers, whom they had ignored, came on their own hook. This was greeted with loud cheers, and subsequent portions of his petition called for applause and loud cries of 'Amen!'"

The man who would utter such language professedly in prayer to the Almighty is past feeling the shame which any one ought to feel who is guilty of such irreverence. But so the tide runs. When prayer becomes a mockery religion is a sham.

QUESTION.

WHERE in all the gospel of Christ do you find the idea conveyed or revealed that men and women are immersed into the burial of Christ? Did Christ bow backward in his death on the cross, or in his baptism of sufferings in the garden? Please let us have unbiased gospel light on these points in the SIGNS.

P. H. BEAVER.

No one ever refers to Christ's sufferings in the garden as a baptism (immersion) except as a figure. So every candid person must regard it. We cannot see how any one can, with any show of justice to the sacred record, take exceptions to our view of Rom. 6 and Col. 2. When Paul says we are "buried with him by baptism," he cannot refer to anything which took place on the cross. Christ was buried, but not on the cross. He died before he was buried; therefore it is proper to speak of being baptized into his death. We could not be baptized without confessing his death. See 1 Cor. 15:29. The immediate reference to his resurrection in both Romans and Colossians shows unmistakably to what our burial and rising refers. And Paul offers our baptism or burial, in Rom. 6, as proof that we are dead, because death precedes burial. There is no representation of dying in baptism; but it is proof that we have died with Christ. Then we are buried with him and rise with him. Of one thing all may be certain: Christ neither died nor was buried three times; therefore they who are immersed three times are not baptized into his death in any sense. Seeing this, many who practice three baptisms have condemned the idea of our being baptized into the death of Christ! This we will show before the close of our articles on baptism.

POLITICAL NEWS.

POLITICS have crowded out nearly all other news from the papers for some time past. We are hoping for a rest. The Republican nomination has been made. Never in the history of the Republic was there so much bickering by the friends of rival candidates in any party, as there has been up to this nomination. All interests seem to harmonize in Gen. Garfield. He has the faculty of being decided and outspoken in his convictions without making enemies of his opponents, which clearly Mr. Blaine has not. Had it not been for the third-term scare Gen. Grant would doubtless have been the nominee as the first 35 ballots showed. We regret that the people go so wild over politics, but we fear there will never be any improvement.

PRAYER AND WORKS.

PRAYER and works must go together. The one is the complement of the other. Not that God needs our help to accomplish his purposes, but, where results are to be reached by human instrumentality, he expects the means to be used.

The *Christian Review* tells the following by way of illustration: Dr. Macleod and Dr. Watson were crossing a lake together, in the West Highlands, in company with a number of persons, when a storm came on with terrible force. One of the passengers was heard to say, "The two ministers should begin to pray, or we will all be drowned." "Na, na," said the boatman, "the little ane can pray if he likes, but the big ane maun tak' an oar."

REALITIES.

WE are. Life is a dream only in its fleeting nature. We wonder at its brevity and long for something enduring. But death is no poetical fancy either dark or light. It is. The law of God is a complete reality. Firm and strong it stands before us—the will of Him who has all wisdom and power. Obedience to its requirements causes peace "like a river and righteousness as the waves of the sea." Transgression brings evils so real that earth groans with their burden. Not one point can be changed or evaded. The fourth command is as the finger of the Eternal Law-giver wrote it. And so the Sabbath is a fact and it still commemorates the handiwork of the Almighty. "All the gods of the nations are idols, but the Lord made the heavens." The stars in their brightness show forth his praise.

"Forever singing as they shine,
The hand that made us is divine."

The earth with all its beautiful things bids us stop our toil each seventh day and worship the Maker. We look at the lily of the valley and long with adequate words to praise the Fashioner of such sweet, pure loveliness. And when we remember that He sowed the seeds "in the beginning," we are glad that the fulfilling of the fourth command has so long honored and glorified Him.

Our tears and anguish and heart-aches testify that God's law has been broken. Oh, is the remedy as much a reality as is the woe? Did Christ because of the sin of the world, really die? Did he live again? Does he love us? Will he say to every one who has loved him "Come, ye blessed of my father, inherit the Kingdom prepared for you"? Will God's love fill that Home of rest? Then let our preparation be real.

J. E. LLOYD.

MILLENNIUM has dawned in the Adirondacks—for at North Creek, Warren Co., N. Y., on the 31st of March, the Methodists, Roman Catholics and Free Will Baptists had a union festival to raise money to build an Episcopal church at Roquette Lake. Yes "the lion and the lamb," and a "little fair shall lead them." Seems as if that festival did it—ice cream is the connecting bond of Christian Union. Try a prayer-meeting and see if the priest, the parson, the preacher and elder would exchange pulpits.

Why we can go ahead of that in Baltimore—all denominations join in a dance for charity—sweet charity's sake.—*Baltimore Methodist*.

COLONEL INGERSOLL wrote to the manager of Pike's Opera House, asking for its use Sunday evening, May 9th. The Committee of the Methodist General Conference had control of it during the mornings and on Sundays, but had arranged no service for the evening. The manager had to get their consent. Had they refused, the Quixotic Colonel would have made capital. They interposed no objection. He came; drew a crowd, that hooted, and yelled as he joked, argued, and blasphemed; and went away, leaving the secular papers to draw a contrast between the spirit and influence of the Conference and the effect of the Colonel's career. Ingersoll, on the whole, does little or no harm. If there were one such agitator in every city, it would promote religion. Few whose where infidelity leads will follow it to its last results. But to denounce and oppose them is to advertise and strengthen them. Nothing would have pleased the Colonel better than to have been refused; unless, indeed, the Conference had passed resolutions denouncing him.—*Independent*.

A CERTAIN Methodist Episcopal church in Massachusetts determined awhile ago to pay its expenses as it went along, and to make everything straight financially at the close of every quarter—a most excellent determination. A few Sundays ago the pastor reported a deficiency of \$230, and called for a subscription. There was no response, and the services were brought to a close. Just before pronouncing the benediction the pastor said: "It was decided by this church that we should pay as we go, if there is no pay, there will be no go, and there will be no services in this church tonight." The congregation knew their pastor was in earnest, and they remained in the church until the required sum was raised. The usual evening services were held.

MAKE a daily journey to three mountains. Go to Sinai, and see your sins; go to Calvary, and behold the Lamb of God; go to Zion, and view the heavenly city.

GOD'S WISER LOVE.

THE mother's anxious care would save her child
From every danger, every pain or ill;
Would build a barrier of her love to shield,
And with the fairest things life's measure fill;
But who can tell what endless grief and loss
Might come to these, saved from the dreaded cross?

God's wiser love would ever lead the blind,
By rough ascent, but safer from the snare;
Would ever teach the wayward heart to find
A truer joy, a richer gain, in care.
No painless life could prove his wondrous love,
No easy path can lead to rest above.
—Mrs. M. G. Tompkins.

THE Rev. Mr. Clopton, of the Baptist Church, in this city, says: "In our last revival five or six backsliders were reclaimed, and every one, in telling his experience, spoke of dancing as lying at the very beginning of his wanderings."—*Richmond Christian Advocate*.

Appointments.

OAKLAND—Services at the Seventh-day Adventist church, corner of thirteenth and Clay streets, every Sabbath (Saturday), at 11 A. M., and second and fourth Sunday evening in each month, at 7:45. Prayer-meeting every Tuesday evening at 7:30. Sabbath-school at 9:30 o'clock Sabbath morning.

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