

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. xxii: 12.

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The Signs of the Times

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Nearing Home.

"NEARING home!" how sweet the message
Falls upon the Christian's ear;
How the weary heart rejoices,
As "redemption draweth near."

"Nearing home!" yes, we are nearing
Eden's ever blooming shore,
Where the weary, storm-tossed pilgrim
Soon shall rest, forevermore.

Nearing fast the golden city
And the beauteous crystal sea;
Nearing, too, the gushing fountain,
And the fruit of life's fair tree.

Yes! the land is surely nearing,
Home is almost reached at last;
Let us then be nothing fearing,
Soon our sorrows will be past.

Earthly friends may try to charm us,
Gold may glitter in our sight;
But a fairer world's before us,
In God's everlasting light.

Oh! I love the coming kingdom,
And the King that soon will reign;
And I wish to be a subject,
In a country free from pain.

Day by day my path grows brighter,
Glory beams almost in sight;
My poor heart grows each day lighter,
As I near the portal bright.

Thanks to thee, O loving Saviour,
For the peace that reigns within;
Keep, oh, keep me by thy favor,
Pure, and spotless, free from sin.

—Sel.

The Sermon.

THE LAW OF GOD.—No. 8.

BY J. H. WAGGONER.

In considering the relation of the two dispensations, and the effect of the change from one to the other, we notice as a very important point the

HARMONY BETWEEN THE OLD AND NEW TESTAMENTS.

1. They have the same author. There cannot be that contrast, not to say conflict, between the two Testaments which some affect to see. It is a great mistake to ascribe the authorship of the Old Testament to the Father, and that of the New Testament to the Son. In all the dispensations, purposes, and revelations of Heaven to and toward man, the Father and Son have been, and are, perfectly united; and in all these the Father has revealed himself only through the Son. The highest evidence of divine authority that God ever offers in his word is that he made all things; and yet he made them by the Son. Heb. 1:1-3. Creation reveals to us the Son as certainly as it does the Father.

Not only in creation, but in the revelation of the Old Testament we behold the Son as clearly as we do the Father. He talked with the patriarchs. He was the Angel of God's presence in whom he put his name, who led Israel out of Egypt, who communed with Moses, and ordered and arranged the first covenant with Israel. He went with Joshua, as "captain of the Lord's host," to bring the Lord's people into the land of Canaan. He inspired the prophets of old to speak concerning himself, as Peter says the Spirit of Christ testified in the prophets.

And in like manner in the work of salvation, in all the New Testament, do we behold the Father and the Son. They who shut the Son out of the Old Testament and the Father out of the New, represent God as a stern, in-

exorable, and almost cruel governor, and, in contrast, they represent Christ as loving, kind, and merciful. They find a relief to their feelings in the thought that, as a no-law minister in Indiana said, "their allegiance is transferred from God to Christ." This is nothing less than a monstrous perversion of the gospel. In the New Testament we are told that "God so loved the world, that he gave his only begotten Son;" "the gift of God is eternal life, through Jesus Christ;" "God was in Christ, reconciling the world to himself;" "Behold, what manner of love the Father hath bestowed upon us;" in short, that "God is love;" and the richest blessing mankind can enjoy is to have "the love of God shed abroad in our heart."

2. They have the same object. Ever since the fall of man, since the first promise that the seed of the woman should bruise the head of the serpent, we can see the same ideas and purposes running through all the revelations of God to man. By sin, God's government was reproached, the earth was cursed, and man lost his dominion and his life. The offering of Abel, and all the offerings of the patriarchal and Levitical ages, looked forward to the same gospel truth, that the Son of God would put away sin by the sacrifice of himself.

3. The Levitical system was preparatory to the gospel age. It was introductory, looking in the same direction. We should suppose from the teachings of some that they were in antagonism; but that is not the case. And so, also, the prophets spake by inspiration of the Spirit of Christ. They not only foretold the glories of the work of grace through Christ, but they looked for it, and longed for it.

4. The gospel is built upon the law of the Old Testament. The gospel is remedial—a system of pardon. It was a necessity because sin was in the world. And as sin is the transgression of the law, the gospel is a recognition of law, not merely a recognition of its existence, but a recognition of its claims, and of the justice of its claims. For, as Andrew Fuller forcibly and correctly remarked, "If the law which has been transgressed were unjust, instead of an atonement being required for the breach of it, it ought to have been repealed, and the law-giver have taken upon himself the disgrace of having enacted it."

5. The perpetuity of the law is essential to the existence of the gospel. This may be shown in many respects, but we will content ourselves with a further quotation from Andrew Fuller, the celebrated Baptist author, on the atonement. He says:—

"Every instance of punishment among men is a sort of atonement, to the justice of the country, the design of which is to restore the authority of good government, which transgression has impaired. But if the law itself is bad, or the penalty too severe, every sacrifice made to it must be an instance of cruelty. And should a prince of the blood royal, in compassion to the offenders, offer to suffer in their stead, for the purpose of atonement, whatever love it might discover on his part, it were still greater cruelty to accept the offer, even though he might survive his sufferings. The public voice would be, There is no need of any atonement: it will do no honor, but dishonor, to the legislature; and to call the liberation of the convicts an act of grace, is to add insult to injury. The law ought not to have been enacted, and now it is enacted, ought immediately to be repealed. It is easy to see from hence, that in proportion as the law is depreciated, the gospel is undermined, and both grace and atonement rendered void."

On the other hand, all can see that if the law were holy, and just, and good, and the rebellion against it wrong; if the authority, the claims, and the penalties, of the law were worthy of the highest regard, then an atonement to the law does honor to the government which enacted the law, and to the principles of justice and right. Truly, as the prophet wrote, the Son of God, in his obedience and death, has magnified the law and made it honorable; and, as the apostle said, we do not make void the law through faith, but we establish the law.

6. The New Testament indorses the Old as a means of instruction in righteousness. Says Paul, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2. Tim. 3:16, 17. This is a most important testimony, and demands careful attention.

(1.) The word "Scripture" is here used as it is generally used in the New Testament; namely, as referring to the Old Testament exclusively. To this the Saviour referred when he said, "Search the Scriptures." Paul used this as his authority when he "reasoned out of the Scriptures." And this is rendered certain by Paul's words to Timothy in the verse preceding the ones quoted: "From a child thou hast known the Holy Scriptures." Timothy might have known the Old Testament from a child: but not the New, for the very good reason that the New Testament was not yet written when Timothy was a child. Hence all that Paul here says must apply to the Old Testament exclusively. If the Old Testament was for the Jews only, and of no profit in this dispensation, as some teach, then Paul surely knew it, and he would speak accordingly. And how does he speak of it?

(2.) He says of the Scriptures which Timothy knew from a child "that they were able to make him wise unto salvation." No one can say more than this of the New Testament. Were this our own language, and not that of Paul, we are sure that they who teach that "rightly dividing the word of truth" is to separate the Old Testament to the Jews and reject it as a rule of right and means of instruction for Christians, would accuse us of being fanatical and of teaching error. But the words of this apostle to the Gentiles are a standing rebuke to that system of error which discards the Old Testament from the Christian church.

(3.) Paul says of the Old Testament it is "profitable for doctrine." Hence on doctrine we are not shut up to the New Testament, and out of the Old, in this dispensation. We have as our book of doctrine all that God has spoken to the human race in all ages. They who accuse us of having a special hobby, or of being narrow and exclusive in our faith, are blind in regard to the instructions of the apostles on this subject, and they lose much of the blessedness and fulness of God's revelations to his people.

(4.) Paul says the Old Testament, which Timothy knew from a child, is profitable "for reproof and for correction." Here again we discover the error of those who make the New Testament their sole book of "discipline." And why not accept the reproofs given by the writers of the Old Testament? They spake by inspiration of God, even as they were moved by the Holy Ghost. And this is not the only place where Paul indorses them as authority. He says to the Ephesians, who "were Gentiles by nature," they were "built upon the foundation of the prophets and apostles." Therefore they who teach that the churches from the Gentiles are to depend on the instructions of the apostles alone are plainly in error. They who accept both the Old and New Testaments as the rule of their faith have a broad foundation on which to build. And this is what Paul calls it: "The foundation of the prophets and apostles." They who reject the Old Testament, who receive only the teachings of the apostles, have a defective and one-sided foundation. Their whole system needs to be corrected in the light of Paul's teaching.

(5.) The Old Testament is profitable "for instruction in righteousness." Says another apostle, "He that doeth righteousness is righteous." Hence, righteousness consists in right-doing. And thus is proved that the Old Testament is not merely profitable to us theoretically, or as to mere doctrinal points and prophetic declarations, but profitable as laying down rules of right action; as giving us divine instruction for regulating our lives, and forming our characters. This being true, how much is lost to many professors of religion by their neglecting the study of the Old Testament. The Holy Spirit dictated the

words written by "holy men of old," and inspired the apostles to confirm them as a rule of life; and they who reject those words grieve the Holy Spirit of God, and are left to walk in darkness. This is the reason why they who reject the Old Testament are found so generally denying the power of the Spirit of God. Their religion becomes nominal and formal.

(6.) Some would be willing to admit that Paul's indorsement of the Old Testament Scriptures is correct in some degree; they would accept his words, yet under large limitations. But Paul's words allow of no limitations; he has been careful to put them out of the way of restrictions. After saying they "are able to make thee wise unto salvation," that they are profitable for doctrine, for discipline, for instruction in right-doing, he adds, "that the man of God may be perfect, thoroughly furnished unto ALL GOOD WORKS." However strongly people may doubt that all good works are embraced within the teachings of the Old-Testament Scriptures, there is no room to doubt that Paul says so. And his statement must be approved by all who examine the subject with any care and candor. A sufficient vindication of his words (if they need any) is found in the fact that the law of the Most High God is written in the Old Testament. Concerning this law Jehovah himself said if they would keep it they would be holy. Moses said it was their righteousness and their life to keep those commandments. Deut. 6:25; 30:15-20. David said that law was perfect. Solomon said it contained the whole duty of man. The particular declarations of the New Testament in favor of the law, equally broad and emphatic, will be considered hereafter. It is a very evident truth that a law which can make men holy in obeying it, which is righteous, which is perfect, which contains the whole duty of man, must indeed embrace "all good works." But this is the nature of the law of God, and this law is written in the Old Testament. And so Paul's words stand vindicated, that we are "thoroughly furnished unto all good works" in the Old Testament Scriptures. Had we no other evidence in the New Testament in favor of the perpetuity and perfection of the law of God, we should consider this text amply sufficient; but, having much more equally decisive, we have no hesitation in planting ourselves on this truth, and claiming in its behalf a "full assurance of faith."

(7.) The perfect harmony of the Old and New Testaments is further found in Paul's answer to the objection which may be raised against his strong indorsement of the Old Testament Scriptures. Thus, the objector questions, If the Old Testament is able to make us wise unto salvation, and gives complete instruction in doctrine, discipline, and right-doing, even furnishing us the rules of all good works, what need have we of the New Testament? Is not the Old Testament therein affirmed to be complete and sufficient without the New?

To open this subject more fully to the mind of the objector, we ask in return: If the law of the Lord was perfect, why make any further revelation through prophets and apostles? Is there a complement of moral perfection? or, if the commandments of God contained the whole duty of man, why add the New Testament to them? Does God require man to do more than his whole duty?

The whole difficulty is in the mind of the objector, in that he sees no difference between moral obligation and a remedy for sin. It is a Bible truth that the whole duty of man was revealed in the Old Testament; and it is equally true that man did not do his duty. Having failed in his duty; having subjected himself to condemnation and to punishment he finds himself utterly helpless, unable to extricate himself from the difficulty and the danger. As a rebellious creature he is subject to the righteous wrath of God, without any means of averting it. God looks down upon him in pity. But the government of God is a right government; his claims on man are just, and cannot in justice be yielded. He cannot in any respect release man from his whole duty without doing violence to his own justice and dishonoring his own govern-

ment. But in his infinite wisdom he devised a plan, wrought out through his own dear Son, whereby "he may be just, and the justifier of him that believeth in Jesus." Rom. 3:23-26. Had man done his whole duty he would, of course, have been accepted on his obedience; but now, in addition to future obedience, he must receive "remission of sins" that are past by the forbearance of God. And more than this, his rebellion has so alienated him from God that he is incapable of restoring himself to those privileges and to that allegiance from which he has fallen. Both remission for the past, and obedience in the future, are secured through his surety. Thus "being justified by faith we have peace with God through our Lord Jesus Christ." Rom. 5:1. Hence, now, when Paul vindicates the sufficiency of the Old Testament as a divine instructor on morals, he adds the means of restoration, as follows: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Here we have a perfect union of the two Testaments—the Old, containing the law of Jehovah, defining the whole duty of man, and also pointing out his fall, his repeated failures to discharge his duty—the New, revealing the remedy for sin through God's only Son. Thus we have "repentance toward God" because of transgression, and "faith toward our Lord Jesus Christ," for remission of sin; past failures forgiven in "being justified by faith," and future obedience insured by our having "peace with God," the enmity or carnal mind, which is not subject to the law of God, being taken away.

Long time has error, like a pall of darkness, hung over the Christian world in regard to this important point. Grievous wolves have foisted their heresies upon the church, since the "falling away" foretold by the spirit of prophecy. And no greater heresy has ever obtained than that which places the Son in antagonism to the Father; which makes void the law of the great God through faith in Jesus Christ; which makes God's will, as revealed in this dispensation, conflict with his will as revealed in past dispensations. "All his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8.

Hope of the Gospel.

THE STATE OF THE DEAD.

It is said by some that death is the separation of soul and body, and that the resurrection is the re-uniting of soul and body; but we see no such language here. Lazarus was *asleep*. Christ went to awake him out of sleep, and said, "Lazarus, come forth." Certainly it would look cruel to call his immortal spirit from its reward, to come down and raise the body, and be subjected again to all the evils of this world.

John Milton, author of "Paradise Lost," in his "Treaties of Christian Doctrine," says of this text: "If the soul of Lazarus, that is, if Lazarus himself, was not within the grave, why did Christ call on the lifeless body, which could not hear? If it were the soul which he addressed, why did he call it from a place where it was not? Had he intended to intimate that the soul was separate from the body, he would have directed his eyes to the quarter from whence the soul of Lazarus might be expected to return, namely, from Heaven; for to call from the grave what is not there, is like seeking the living among the dead, which the angel reprehended as ignorance in the disciples. Luke 24:5. The same is apparent in raising the widow's son. Luke 7:14."

Again, in showing that the resurrection is a resurrection from a bodily death, he says: "The death of the body is the loss or extinction of life. The common definition, which supposes it to consist in the separation of soul and body, is inadmissible. For what part of a man is it that dies when this separation takes place? Is it the soul? This will not be admitted by the supporters of the above definition. Is it then the body? But how can that be said to die, which never had any life of itself? Therefore the separation of soul and body cannot be called the death of man."

He himself quotes from his "Paradise Lost" the same sentiment:

* * * * * "It was but breath
Of life that sinned; what dies but what had life
And sin? the body properly had neither.
All of me then shall die: let this appease
The doubt, since human reach no further knows."
—Paradise Lost, book x., p. 788.

Ezekiel's account of the resurrection shows that after the bones had come together, bone to its bone, and the sinews, flesh, and skin, covered them above, they still lacked life. He does not prophesy to immortal souls to come

and animate those bodies, but the breath comes "from the four winds," and the Spirit of God enters them, and they live. Eze. 37.

Paul's reasoning in Corinthians shows most conclusively that the dead are not rewarded, as, also, that there must be a literal resurrection of the dead or there will be no future life, and we will be left without a hope beyond this life. He says, "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Verses 17, 18. On this text, Dr. Bloomfield, who has been termed England's brightest scholar, says: "They perish. As if he had said, There is an end of them and all their hopes." Olshausen, in his comments upon it, takes occasion to say: "The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible."

Paul continues: "If in this life only we have hope in Christ, we are of all men most miserable." Verse 19. This language shows most conclusively that, if there is no resurrection, the Christian's hope is all confined to this life. So he says in verse 32, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." He could see no advantage in obeying God unless there was to be a resurrection. The Epicureans of that time, who believed in no future state, who sought their pleasure here, had this motto, "Eat and drink; for to-morrow we die." Leaving the doctrine of the resurrection, Paul would join the Epicureans in their saying, "Eat and drink; for to-morrow we die." Who could ask a plainer testimony to show that Paul viewed the consummation of his hope as beyond the resurrection of the dead?

THE JUDGMENT.

We have already quoted many texts showing that the hope is not consummated till Christ appears; but there is another consideration which has quite a bearing upon this subject. It is

THE TIME OF THE JUDGMENT.

Many, in their theories at the present time, claim that "at death the souls of all men go immediately to Heaven, and are judged; those found worthy of Heaven are permitted to remain, while the souls of the wicked are thrust down to hell, to receive their punishment. At the time of Christ's second advent, the souls of the righteous, which have been happy in Heaven, receiving their reward, perhaps thousands of years, are called together; then the souls of the wicked, which have been wailing in torments, perhaps the same length of time, are summoned to appear before God. The several bodies which were tenanted by these souls while living here, are then raised from the dead; the souls are united with them, and again they stand before God." For what? We are informed that the day has come that God appointed, in which to judge the world, and these souls must there stand and receive their doom, or the welcome, "Enter thou into the joy of thy Lord."

What necessity is there of judging these persons at the resurrection, if judgment was passed upon them at death, and they had been receiving their reward or punishment for thousands of years? Can it be that an all-wise Being has made an oversight, and that they are judged again, to detect errors that may have been made in the first sentence? Who would dare take such a position?

But we inquire, Do the Scriptures state that men are judged at death? We know of but one text that is brought forward to substantiate that point, and that text does not affirm that the dead are judged at death. It is Heb. 9:27, 28: "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

This text does not state that they are judged as soon as they die. If they are judged at death, we should expect that they would immediately enter upon their reward; but the text tells us that Christ will appear the second time unto—or for their—salvation. If the position were correct that all men are judged at death, how can it be said, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of Judgment to be punished"? 2 Pet. 2:9. If men are judged at death, then we have been in the judgment since the first man died, and there would be no propriety in the apostle's pointing to a Judgment day in the future, as men are being judged all the time. Paul "reasoned of righteousness, temperance, and judgment to come." Acts 24:25.

John says: "The seventh angel sounded,"

and voices were heard declaring, "and Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great." Rev. 11:15-18. Here we see that the time of judgment is at the time when the reward shall be given. The reward is not given at death, but at the coming of Christ.

There is no promise in the Bible of a reward at death, and but one text we know of that could be claimed as such a promise, that is Rev. 2:10: "Be thou faithful unto death, and I will give thee a crown of life." This text is not speaking of the time of the reward, but is a sure promise that they shall have a reward. The death here you will notice, is a death by violence from the hand of their persecutors. It is not, "Be faithful until you die," but, "Be thou faithful unto death." Be thou faithful, though by so doing it costs you your lives. Be willing to lose your lives for Christ's sake, and ye shall keep them "unto life eternal." So this text is only an assurance of the certainty of the reward, without direct reference to the time when it shall be given. If we wish to know when the reward shall be given, we may learn it abundantly from other scriptures. Paul tells us to whom crowns will be given, and when. "Henceforth [from the time of his death] there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:8. This explains the promise to the Smyrna church. A crown of life is promised them, and they will receive it at the appearing of Jesus. Christ's own language accords with this when speaking of the time of recompense: "Thou shalt be recompensed at the resurrection of the just." Luke 14:14.

The judgment of the righteous is prior to their reward, and according to Peter's testimony it is just prior to the coming of Christ, and the end of all things. Speaking of the wicked, he says: "Who shall give account to Him that is ready to judge the quick and the dead. For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand." 1 Pet. 4:5-7.

We do not understand from this that the end of all things was at hand when Peter wrote, but that the righteous dead will be judged when the end of all things is at hand, just before the coming of Christ.

The testimony of James is in point here, as having a bearing upon the subject of the Judgment: "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold the judge standeth before the door." James 5:7-9. This locates the judgment of God's people just before Christ comes.

Paul, in his last solemn charge to Timothy, says: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge [all men at death? no, but] the quick and the dead at his appearing and his kingdom." 2 Tim. 4:1. Why not charge him in view of his death? Because that is not the time of judgment and recompense.

After giving this most solemn charge, Paul says: "For I am now ready to be offered, and the time of my departure [death] is at hand. I have fought a good fight, I have finished my course, I have kept the faith." The sentiment of many at the present time would be, Paul, you will go right to Heaven. But let us hear what Paul says on the subject: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me [at death? no, but] at that day; and not to me only, but unto all them also that love his appearing." Verses 6-8.

My fellow-Christian, you and I, each of us, want a crown; but if I supposed that the day of Paul's death was the time that crowns were given to all, I should despair of ever getting one. The day spoken of above is the day of the Lord's appearing. Then the righteous of all ages will be made perfect at once.

We read an interesting testimony bearing upon the subject of the Judgment and time of reward, in Rev. 20: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon

their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years." Here we see that the judgment of God's people is just prior to the coming of Christ to raise the dead, at the commencement of the thousand years. He continues: "But the rest of the dead lived not again until the thousand years were finished. This [which he had already described] is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Verses 5, 6.

From the above testimony it seems that the persons who are participants in the first resurrection are thereby exempt from the second death, and permitted to go to be with Christ, and ever to reign with him. By this act of their being raised in the first resurrection, it is manifest to all who are the "blessed and holy." We fail to see the force of this scripture, if they had been, some of them, with Christ, receiving their reward for thousands of years.

THE DEAD ARE NOT BEING REWARDED.

We see clearly that the state of the dead is not one in which they are rewarded. Should it still be objected that men are conscious between the death and resurrection of the body, still they are without reward, and "if the dead rise not, then they also which are fallen asleep in Christ are perished." There are some texts from which it has been inferred that there is consciousness and reward in death. These are all noticed, answered, and successfully harmonized with the view we are here advocating. See works on immortality, published at the Review Office, Battle Creek, Mich. In our limited space here we shall simply pass to notice matters and texts of a positive character, instead of a mere inference.

We have already shown that Paul told his brethren to comfort themselves, when bereft of their friends, with the coming of Christ and the resurrection. 1 Thess. 4:18. Dear reader, are these words of comfort to you? Not if you cherish the sentiment that death sets the Christian free, and sends his soul to bliss and happiness. I presume if you cherish such a sentiment, you have been ready to exclaim long before reading this page, what a gloomy doctrine! True, death is a gloomy picture when viewed without the light of the resurrection. As Job says, it is "the land of darkness, as darkness itself." But Christ has brought life to light. He is coming again, to "proclaim liberty to the captives, and the opening of the prison to them that are bound." So if there is no appearing of Christ, there will be no resurrection. If no resurrection, no eternal life; yea, no reward. Faith, then, in the coming of Jesus and the resurrection, attributes to Christ the work he claims as his. If we believe the Scripture doctrine that then life is to be obtained, it throws a radiant glory like morning sunlight around that event. But if we incorporate into the items of our faith the sentiment that the saint goes to his reward at death, we at once destroy the force of the doctrine of the coming of Christ and the resurrection.

If we believe that the reward is given to the saints at death, what would be the force of the doctrine of Christ's coming to reward the saints? To illustrate: "Suppose a man in London was owing you half a million dollars that had fallen to you. He promises to meet you in New York City on a certain day and pay you that sum; of course your mind will be fixed on the point of time when he is coming to New York. But if it so happens that you go to London and get the money before the day arrives, it entirely supercedes the necessity of the man's coming to New York, as the sole object for which he is coming has been accomplished in some other way.

The Scriptures represent, as we have previously quoted, that Christ is coming to reward his saints. But if they go to him and get their reward, I fail to see the necessity of his coming to "reward every man according to his works."

Paul, to the Hebrews, says: "And as it is appointed unto men once to die, but after this the Judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:27, 28. This is conclusive evidence that the time of Christ's coming is the time of reward. In the eleventh chapter, after speaking of Abraham, Isaac, Jacob, and Sarah, he says: "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pil-

grims on the earth." Heb. 11 : 12, 13. These surely did not receive their reward, either in their life-time or at their death. He continues to say: "The time would fail me to tell of Gedeon, and of Barak, and of Samsor, and of Jephthae; and of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins, and goatskins; being destitute, afflicted, tormented [of whom the world was not worthy]; they wandered in deserts, and in mountains, and in dens, and caves of the earth." Verses 32-38.

Of such godly characters as just described, if there is such a thing as entering upon reward at death, we should conclude it would certainly be their lot. The promise here spoken of, as we saw in the examination of Heb. 6 : 17, 18, relates to the future reward—to the hope. Paul closes the brief statement concerning the ancient worthies, who surround us as a cloud of witnesses for faith, not by telling of their flight to glory and reward, but, "And these all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Verses 39, 40. So we see God's plan is, the better thing, that all his people shall be rewarded at once.

Do you marvel that so many professing Christians of the present time see no force in the doctrine of the second coming of Christ, and manifest no more care in regard to that event, while they cherish a sentiment which robs the doctrine of Christ's coming of all its force and beauty? They claim that they have immortal souls, and shall enter upon a reward at death, and possess eternal life, whether Christ comes or not. We would ask such, who may read these pages, to candidly reflect upon the words of Paul: "The gift of God is eternal life through Jesus Christ our Lord." The Lord help us to realize it; to be thoroughly in earnest in the work of seeking for immortality, and patiently wait the return of our Lord, that we may receive a crown of life.

J. N. LOUGHBOROUGH.

(To be Continued.)

Christian Union.

I READ more than usual in our late papers about "sectarianism," "sectarian parties," "sectarian names," etc., with occasional allusions to "union in Christ," union of the various churches, etc., as a prospective relief from sectarianism. I should not think the matter worthy of notice, if some of the allusions to "sectarianism," etc., did not seem directed against our zeal for the truth. It has ever been Satan's policy to brand the truth with the name of "heresy," and the love of it with the charge of "sectarianism." It is bad enough to see opposition to the truth from those who never knew its worth; but when brethren take up Satan's weapons and use them in his service against the truth, it is time that the lovers of the truth speak out in its defence against such ungenerous thrusts.

There is probably nothing connected with our duty as Christians more generally and plausibly counterfeited than Christian union. Many are the devices of Satan on this point; and I wish that some of our brethren, who seem to be ensnared, were able to say with Paul, "We are not ignorant of his devices." 2 Cor. 2 : 11. The arch deceiver would fain have us believe that a union of all *professed* Christians would be Christian union, and a great blessing to the cause of God; and that we had better compromise every principle and doctrine endeared to us as "present truth" for the sake of such a union, than to sacrifice their good will and have division perpetuated for the truth's sake.

We have had one such amalgamation in the rise of the Catholic church, and Heaven knows that one such monster is enough. I have no fears that the short time intervening before the end of all things will admit of such a development by a union of the various Protestant churches; but there is a principle at work in the interest of this project which deserves attention, as it has been an influence against the truth more or less active at all times. I refer to a disposition to compromise our zeal for the truth of God for the sake of fellowship with those who have no relish for the truth.

There is a wide difference between *Christian union* and a union of *professors* of religion under the name of Christian union. In the former, the Christian sacrifices no principle for union's sake, for the principles of all true Christians are essentially the same; but in the latter he compromises everything that is sacred by amalgamating it with error and worldliness, as though all the elements were common stock and of a common value. He cannot make prominent what is offensive to the majority, and must therefore become a party to smothering the truth, if he does not actually join with them in denouncing it as "heresy." If a man can be found among the lovers of the truth base enough to barter away his honest convictions for the sake of union with worldly, backslidden professors, he is just the man who can be spared without loss to the body of true believers. It is not a wonder nor a misfortune to the cause of God that those in her service who can put their principles and honest convictions into the market to be sold to the highest bidder, should feel ill at ease with the lovers of the truth, and should seek their level somewhere else.

But no true Christian will violate his conscience, nor ask such a base thing of another as the price of fellowship. True Christian union cannot exist without full confidence in each other's integrity and sincerity, as its foundation. So if one is willing to barter his principles and honest convictions for the sake of fellowship, he is virtually trampling upon Christian principle to obtain Christian union. But a fellowship obtained at such a fearful price is not *Christian union*, but a counterfeit. Any union or temporary association that requires a man to sacrifice his love of truth as a price of association is not Christian union, however cordial it may be.

Christian union is a union of *Christians*—true, real Christians, and none but Christians. Others may be associated with them, but they do not enjoy the union. They do not drink into the one spirit, nor are they baptized by one spirit into one body, though their co-operation may be cordial and well meant. The union of true Christians is not by deliberate, mutual compact, either verbal or written; but a spontaneous flowing together of hearts, like two drops of water. It finds its cause and commencement in the individual union of each member with Christ. Christians do not seek to be united with each other, nor feel that they ought to be united with each other; but they are united in heart and spirit with all who are united to Christ. Nothing is more spontaneous and free. It commences with their union with Christ, extends to all in fellowship with him, exists as long as this fellowship continues, and ends when they backslide from him.

Since, then, Christian union spontaneously flows from our union with Christ, it cannot be found with those who never were united with him. Since, also, it depends upon our union with him, and ceases when we backslide from him, no backslider is in possession of it, and no company of backsliders, however mutual or cordial their union, can be said to live in Christian union.

It cannot exist with the love of the world. John says: "If any man love the world, the love of the Father is not in him." 1 John 2 : 15. James says: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore is a friend of the world is the enemy of God." James 4 : 4. Both of these passages agree in sentiment, and they are too explicit to leave room for a doubt as to their import. But as truly as "by their fruits ye shall know them," we may settle it that seven-eighths of the professors of religion in our land are without the love of God, and are "adulterers" in his sight.

It cannot exist with covetousness. There is no question but seven-eighths of the professed Christians are covetous, both preachers and people. It has ceased to be a sin in their eyes, and especially if they do a fair thing in the way of supporting the church. But Paul has repeatedly declared that covetousness is idolatry. We must therefore come to the conclusion, that either Paul is mistaken, or that the mass of the professors of religion are idolaters in God's sight. Another proof of idolatry in them is found in the remark of Paul: "Neither be idolaters as were some of them; as it is written, The people sat down to eat and drink, and rose up to play." 1 Cor. 10 : 7. If it was idolatry for the Israelites to eat and drink, and rise up to play, what shall we think of the proceedings of the churches all over the land in their oyster suppers, festivals, and other sprees, so frequent in these days? Is it any less idolatry when done under the light of the gospel, than it was in the wilderness? Paul says "these things . . . are written for our admonition, upon whom the ends of the world are come."

It cannot be found with those who scoff at the Lord's coming, or treat it with indiffer-

ence. Christ says, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord, when he cometh, shall find watching." Luke 12 : 35-37. Paul says, "Unto them that look for him shall he appear the second time, without sin, unto salvation." Heb. 9 : 28. In another place, Paul tells us the crown is to be given "unto all them also that love his appearing." 2 Tim. 4 : 8. Here we have looking for him, waiting, watching, and loving his appearing, as the proper attitude of the church in relation to the coming of Christ. But any one who has preached the coming of the Lord in these days has learned that professors of religion are more prejudiced against it than those who make no pretensions to religion. The mass of professors of religion have departed as fearfully on this point as on the others considered.

Another feature which bears prominently on Christian character in our day is a *discernment of the signs of the times*. Christ says of our day, that it shall be as it was in the days of Noah. Matt. 24 : 37-39. We read of Noah's day, "the wickedness of man was great in the earth." Gen. 6 : 5. Daniel says of our days, "The wicked shall do wickedly." Dan. 12 : 10. The prophet Joel says of the same time, "Their wickedness is great." Joel 3 : 13. Paul says that "evil men and seducers shall wax worse and worse." 2 Tim. 3 : 12. These are a sample of the Scripture testimonies concerning the last days; and if we read the records of our day, in all parts of the world, we find these predictions verified fully. Men of the world see these things, and are wondering with alarm as to what is coming. But professors of religion blindly pretend that the world is growing better all the time. Those who are taught of God ought to view the increase of crime with more abhorrence than the world. But in our day the world view these things with serious alarm, while the popular professors blindly pass on with indifference, without eyes to see, ears to hear, or hearts to confess these things so plainly pointed out in the word of God.

With the popular professors, an interest in the signs of Christ's coming is heresy; and a claim that we can tell something by the signs which Christ has given of his coming is insanity, if not blasphemy. Though the signs are hung out in the heavens above, in the earth beneath, in the state of the nations, in the state of society and of religion, still they have no eyes to see, no ears to hear, no heart to receive these things. Well, as Paul said of them, "They will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4 : 3, 4. They would spurn with contempt a proposal to have the Lord's coming and the signs of the times preached in their houses of worship; but are constantly using them by their own appointment for oyster suppers, festivals, levees, sociables, and other church sprees; where all sorts of worldly pleasure, and even gambling, is carried on by their arrangements and for their benefit.

Such is the religious character and usual course of the mass of professors of religion in our day; and these things are well known to those brethren whose sympathies incline toward them. Do they expect Christian union with such people? Do they love those who despise the truths especially designed in Divine wisdom for this judgment-bound generation, more than those who carry them to their unwelcome ears? Will they smother these truths, and discourage their prominence, that they may win the smiles of those who despise these solemn warnings? Did God ever call such to warn the world of approaching judgment? If so, who has countermanded the order? Under whose authority do they now act in smothering and trifling with these things? May the Lord pity those who are sighing for the leeks and the onions of Egypt; whose hearts incline to the broad way as more inviting than the narrow way that leads to life. Oh! that such might be terribly shaken, if need be, before they take the fatal leap.

Where are the faithful Jeremiahs to warn the world of her approaching doom? Men that can neither be bought nor sold; whose consciences cannot be swerved like India rubber to suit their situation? Where are the men of backbone, of moral courage, who dare believe the truth, and the whole truth, and nothing but the truth; and are willing to share the reproaches which are cast upon the truth and count it all joy? Oh! for more men in God's cause, who cannot be bribed by smiles, wheedled by flatteries, nor intimidated by frowns to put God's truth into the background. Where are those who dare

cry aloud, and spare not, but will show the people their sins and their dangers—men who will sound the alarm to this judgment-bound generation, and will lift up their voice like a trumpet, whether men will hear or forbear? It is time that we all awake to our dangers and harness ourselves for the fierce struggle with error which is just upon us. I pray God that we may all see our duty, and do it bravely, like men of God.—I. K. LOMBARD, in *Crisis*.

Walk with God.

WE are often puzzled and startled by the conduct of those in whose piety we thought we might place undoubting confidence, and whom we should have pointed out as Christian examples to others. Upon some occasions they exhibit such appearance of conformity to the world as would lead us to suppose they belonged to it.

How desirable, therefore, that we should deal faithfully with ourselves, and see that Christian principles pervade our hearts, and form and fashion our whole lives! Let us cherish a tender conscience. Let us remember whatever unfits us for religious duties; whatever cools the fervor of our devotions; whatever indisposes us to read our Bible, or to engage in prayer; whatever we could not engage in with perfectly clear conscience; wherever the thought of a suffering Saviour, or holy God—of the hour of death, or of the day of Judgment, falls like a cold shadow on our enjoyment: the pleasures which we cannot thank God for, and on which we cannot ask his blessings, these are not for us.

Let us never go where we cannot ask God to go with us. Let us never be found where we cannot act as Christ would have us. Let us pass each day as pilgrims consciously on the way to their heavenly inheritance. Let us press after closer communion with Jesus. Let the love of God reign in our hearts, and thus shall we be kept from a thousand snares, and become possessed of a peace and joy to which the worldling is a stranger.—*The Witness*.

The Seed and the Tree.

It is a favorite theory with many that the egg was before the animal, and the seed before the plant; but this is not a truly scientific view of the matter. We plant an acorn, and it is true there grows up from this seed the branching oak with its mighty limbs and rich foliage. But whence came those limbs and that foliage? From the seed? Certainly not. The oak was never in the acorn. There was a vital principle in the acorn, by whose action under certain requisite conditions the materials from surrounding nature were drawn to it, united and assimilated so as to make the oak. The oak, we know, was never in the acorn. Could that great bulk have been in the little seed? When that acorn was planted, the future oak was lying all around in the other vegetable matter of the earth. Now then, if the analogy of growth, as we see it, requires not only the seed, but a surrounding field of material for that seed to use, how could an original seed have effected anything when there was no surrounding vegetation? The oak must have been before the seed, the animal before the egg. If we are going back to originals, it is in this way we must solve the problem. And now what does the first chapter of Genesis say? "And the earth brought forth the herb yielding seed [not the seed yielding herb], and the tree whose seed is in itself [not the seed whose tree is in itself]." What mere human mind would ever have thought of putting it in this way? And yet this is the only way in which a true science can settle the question between the seed and the tree.—*Rev. Howard Crosby, D. D.*

SOME people pluck a section of God's eternity out of his hands, and then groan with the burden. If they pray at all, they practically pray for this: "Give us this day our daily bread, and to-morrow, and next day, and day after, and next year, and fifty years to come; and, lest thou shouldst forget it, or neglect to answer us, we have undertaken to look after the matter ourselves."—*Dr. Holland*.

THE true life begins only when self is lost sight of—when we devote ourselves to others. This is the most difficult of reforms; yet is it also the greatest, as it removes the most formidable obstacles to the spread of Christianity.

GREAT minds are charitable to their bitterest enemies, and can sympathize with the feelings of their fellow-creatures. It is only the narrow-minded who make no allowance for the faults of others.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, JULY 22, 1875.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH. } . . . EDITORS.

The Sparta, Wis., Camp-Meeting.

THIS was the second Wisconsin Camp-meeting of this season, yet it was decided by those who have labored in the State to be the largest camp-meeting ever held in Wisconsin. Twenty-one tents were up, and four hundred or more different Sabbath-keepers were present during the course of the meeting. These were largely new converts from the churches in the northern part of the State, recently raised up by a few men, mostly young in both years and experience, who have gone forth with our publications and found many noble hearts who have cordially received, and fervently love the glorious present truth. Probably not more than half a dozen who attended the southern Wisconsin meeting at Monroe were present at this meeting. By means of the two meetings, therefore, between seven and eight hundred Sabbath-keepers in this State have had the privilege of enjoying the blessings to be derived from a camp-meeting.

We have never seen together a company of the friends of the cause who seemed to prize the truth more highly, or who were more joyful in the light they had received. Their testimonies were fervent, intelligent, free from discouragement, and cheerful in the Lord. Some of the best social meetings were enjoyed on this occasion that we have attended at any of the camp-meetings.

Fifty-two came forward for prayers. After the service Sunday afternoon, thirty-one were baptized in the pleasant stream that skirted the camp-ground. This was a scene long to be remembered by those who witnessed it. The river here forms a half circle, and from the edge of the camp-ground down to the water, the bank was twenty or twenty-five feet in height. Probably not less than twenty-five hundred persons were present, lining the circular bank and having a fine view of the baptismal ceremony. They maintained the best of order and decorum, while Bro. Sanborn administered the ordinance to the happy candidates. Considering the occasion it was a scene most pleasant to behold. The blessing of the Lord rested upon the place.

At this meeting was seen the advantage of being able to devote all the time to religious exercises, no business sessions coming in to occupy the time or divert the attention. And we heard from many what we too seldom hear, the announcement made with joy and gladness that the Lord had blessed them, that they had exchanged darkness for light, and bondage for victory and freedom. They rejoiced in the privilege of attending so good a meeting.

At the parting meeting Monday morning, Bro. John Atkinson was set apart to the work of the ministry, the occasion being, like others of this kind, very precious on account of the blessing of the Lord.

Thus closed the last of this series of camp-meetings, being in all respects as good as any, and in some the best of them all. As we look back over the series of the five meetings just closed, at which some fifteen hundred or more Sabbath-keepers in all have been present, we feel especially grateful to God for his blessing that he has bestowed on each occasion. Those who have spoken the word have enjoyed great freedom in speaking; and while they have endeavored to help and encourage others, they have themselves been greatly encouraged by what they have seen on the part of the people. In some cases we have been led to marvel at what the truth has wrought, and to feel that scarcely any limit could be placed to the possibilities of the work in the future. God's providence is opening ways, and his Spirit is preparing minds and hearts for a rapid spread of the truth at a point not far distant.

And now we shall be pardoned for adding to these lines a note of a personal nature. It has been a pleasure as well as a privilege to us to attend these meetings in company with Bro. and sister White. In all our long association with them, it has never chanced to be our lot to thus be with them in such a series of consecutive meetings from State to State. Hence, well as we have heretofore been acquainted with their labors, in a general way, we have never been in a position to realize so fully as now, nor so fully prepared as now to testify to, the value of their labors, and the benefit of their counsel to the different Conferences and the cause at large.

God has given them a testimony for the people, both without and within the church; and his providence has so ordered that they have had an experience in this work from the very beginning, nearly the whole of their public labors being identified with it, and all their interest now centering in it. Hence they are prepared, as from the nature of the case no others can be, to give counsel in regard to the different enterprises, and to at least assist in devising ways and means for the further advancement of this cause. We have been happy to see their testimony received and prized as it was entitled to be. In this the brethren have done well. They have thereby, in many instances, been relieved from embarrassing perplexities and discouragements. And so long as the evidence presents the same showing that it presents to-day, we can but believe that he is recreant to the best interests of this cause who refuses to cooperate with them, and stay up their hands in a work to which their whole life has been and is so unselfishly devoted, and to which their whole past record, and their present labors, show them both to have been, and to be, so undeviatingly true. U. S.

How We Shall Be with Christ.

"AND so shall we ever be with the Lord." 1 Thess. 4:17. The manner is indicated with most vivid distinctness. The Lord comes after his saints himself. He takes them to be with him with such a display of his divine majesty as no heart can conceive. This is the revealed method of taking the saints to the Father's house. See John 14:1-3.

But there is another and much more popular manner of going to Heaven now taught almost everywhere. The religious world now virtually say to the Saviour that he need not trouble himself ever to come back to this earth with his triumphal chariot. The typhoid fever, the small-pox, or the consumption will answer equally well as the means of their entrance to the city of God.

But what a contrast between that method of entering Heaven which God has revealed, and that one which men have devised to take its place! Sickness, death, the burial train, the grave, are these the agents of our salvation? How unlike is the funeral procession to that descent of Jesus in his Father's infinite glory, with the sound of the last trumpet, and with the presence of all the heavenly host! Who knows of the dead whether they are accepted of God or not? They are sown in dishonor, in weakness, and in corruption. This is not the way that the saints shall leave the earth. When they go, it shall be with exceeding glory; our Lord himself shall come after them.

When Paul and Silas had been imprisoned at Philippi, the magistrates in the morning sent the sergeants to release them. But Paul said, "Let them come themselves and fetch us out." Acts 16:37. Paul wanted no deliverance of a doubtful character. The coming of the magistrate, and their public deliverance would attest their innocence. The sergeants were fit to conduct them to prison, but quite incompetent to give them the proper deliverance therefrom.

Others may accept of death as their deliverer. He is only a sergeant to shut men up in prison. We look for Him to come who has the keys of death and hades. His coming shall attest our innocency. His mighty power shall bring us deliverance. His own hand shall unlock our prison. His own voice shall address us in words of heavenly tenderness. His own body-guard shall bear us in their arms to his presence. He shall bid us sit in the chariots which he has taken for the purpose of conveying us to the holy city. We shall go up with a shout and with the sound of a trumpet. At length the city of God shall heave in view. Its gates shall be open to this vast company, the whole family of Heaven and earth. Heaven that had been emptied of all its angels, now receive again the angelic host, and with them the entire company of the redeemed. They behold the face of the Father. They enter his presence where there are pleasures forevermore. Every one finds a mansion prepared expressly for himself by the dear Saviour, before he set out on his descent to earth to gather his people to himself.

Death can only consign us to hades. Our Lord has been in hades, indeed, but he is not there now. It is the land of the enemy. Our Lord has most precious jewels there. He is coming after them. He shall awaken them with his own voice. They shall be satisfied when they awake in his likeness. They shall be caught up to meet him in the air, and so shall they ever be with the Lord.

J. N. A.

Constantine.

THE story of the vision of the cross not only rests on the authority of Constantine alone, and was varied to suit different parties, but he said the vision was seen by his army, which is beyond all question a fabrication. No writer ever mentions such a thing; it was not a matter of current report, as says Mosheim:—

"For though Constantine says that his soldiers saw what he saw, yet Eusebius derived his information solely from the emperor, and he names no other witness. * * * In his Ecclesiastical History which afforded the fairest opportunity for introducing so important a matter, there is no mention of it whatever. This shows that when he wrote his history, that is, prior to the year 324, he was ignorant on the subject; and that it was not then generally a subject of conversation. Again, in his Life of Constantine, he frankly acknowledges that this prodigy seems almost incredible; but that it would be wrong to question the emperor's veracity; which is as much as saying, 'I believe the facts were as I have stated, because my most gracious lord bids me believe them; but if another person had told them to me, I would not believe them.'" *Hist. Com.*, p. 475.

Eusebius professed to receive it from the emperor accompanied by an oath which Stanley does not consider of sufficient weight to prove it true:—

"That the emperor attested it on oath, as the historian tells us, is indeed no additional guarantee for the emperor's veracity; because, like princes professing piety in modern times, he appears to have been in the constant habit of adding an oath to almost every asseveration."

And Mosheim further informs us that the artifice of inspiring the soldiers with confidence by means of pretended prodigies, was not peculiar to Constantine. Thus he says:—

"At the time the cross is said to have appeared to him, Constantine's great solicitude most certainly was not to establish and extend the Christian religion, but to vanquish Maxentius. Besides, Constantine was not then himself a Christian; and he used this vision, not to aid the Christians, but to animate the soldiers."

That it was "a military wile or stratagem" he says, "Receives some countenance from the example of a similar artifice employed by Lucinius for soon afterwards, when Lucinius was about to engage in battle with Maximin, he pretended that an angel appeared to him by night and taught him a form of prayer, which, if his soldiers would repeat it, they would certainly gain the victory."—*Hist. Com.*, p. 473.

There is great question among authors whether there was any foundation at all for the story; some, willing to spare the reputation of Constantine and Eusebius, think that a dream or freak of a disordered imagination might have given rise to the report of the vision. Thus Mosheim:—

"Constantine was a vain man, and greedy of praise and glory, as his conduct shows; nor do his friends wholly deny it. I therefore think it will not be temerity to suppose he added somewhat to the truth; and perhaps he changed a mental and nocturnal vision into a day vision with the bodily eyes, for the sake of appearing great and favored of God in the estimation of the citizens, and particularly the bishops."—*Hist. Com.*, p. 476.

Socrates, who gives some credit to Eusebius, for it was easy to palm off such things in that age of "pious frauds," states that Constantine was in great perplexity of mind when the vision was received:—

"While his mind was occupied on this subject, and he was hesitating what divinity's aid he would invoke for the successful conduct of the war, it occurred to him that Diocletian had profited but little by the pagan deities, whom he had so sedulously sought to propitiate; but that his own father, Constantius, who had renounced the idolatrous worship of the Greeks, had passed through life far more prosperously. In this state of uncertainty, a preternatural vision, which transcends all description appeared to him."—*Socrates' Eccl. Hist.*, p. 3.

This statement of Socrates certainly gives an air of probability to the suggestion of Mosheim, in which others have concurred, that in his trouble and uncertainty the emperor had a dream, or that he was so highly wrought upon that the cross which the Christians so highly regarded was presented to his imagination as the means of triumph. And we can only reconcile the statements of historians with the supposition that a dream, which was supposed to be supernaturally given, was afterward converted into a

miraculous vision. Thus Sozomon speaks as follows:—

"He regarded the cross with peculiar reverence, on account both of the power which it conveyed to him in war, and also of the divine manner in which the symbol had appeared to him."—*Sozomon History*, p. 16.

These words are quite consistent with the idea that the cross was presented in a dream which was supposed to be specially given of the Lord to lead him to reverence that cross. And on no other supposition can we understand the following testimonies:—

"Eusebius gives the narration on the sole authority of Constantine, who imagined that he had seen this cross; it was natural that in the troubled sleep of the emperor, on the eve of so eventful a battle, his dreams should be vivid, and their impression strong; but it is remarkable that Eusebius gives no evidence from the thousands of persons in the army, who must have seen it, if it were really a miraculous display of divine power, neither Sozomon, nor Rufin who wrote so soon after, make any mention of it. And it has been thought that Eusebius, hearing the emperor narrating his dream, mistook him as narrating a fact, for Constantine always stated that he was influenced by a dream, in making use of the sign of the cross in his army."—*Foxe's Acts and Movement of the Church*, Note, p. 59.

Mosheim also concedes a dream as the origin of the story thus:—

"Nor do we think it sufficiently proved, that the divine power interposed here to confirm the wavering faith of Constantine by a stupendous miracle. The only hypothesis, then, which remains is that we consider this famous cross as a vision, represented to the emperor in a dream, with the remarkable inscription, *Hac vince, i. e.*, In this conquer; and this opinion is maintained by authors of considerable weight."—*Eccl. Hist.*, pp. 79, 80.

But the editor of Mosheim thinks that in the above, he has conceded more than the facts will warrant, and considers it quite incredible. There has evidently been made an effort to make the supposition of the dream conform as nearly as possible to the story of the vision. It is indeed hardly supposable that, if he had a dream, he saw the inscription given. That was doubtless an after thought. Maclaine's note to the above contains the following:—

"This whole story is attended with difficulties which render it both as a miracle and as a fact extremely dubious, to say no more. It will necessarily be asked, whence it comes to pass, that the relation of a fact, which is said to have been seen by the whole army, is delivered by Eusebius, upon the sole credit of Constantine? This is the more unaccountable as Eusebius lived and conversed with many who must have been spectators of this event, had it really happened. * * * The sole relation of one man concerning a public appearance, is not sufficient to give complete conviction; nor does it appear that this story was generally believed by the Christians, or by others, since several Ecclesiastical historians, who wrote after Eusebius, particularly Rufin and Sozomon make no mention of this appearance of a cross in the heavens."—*Mosheim, Eccl. Hist.*, pp. 79, 80.

And so also Keightley admits the dream only:—

"This legion is related by Eusebius, on the authority of Constantine himself; but his narrative did not appear till after the death of the emperor; and in his earlier work, the Ecclesiastical History, he is silent respecting it. Another contemporary mentions only a dream, in which Constantine was directed, on the night before the battle with Maxentius, to inscribe the sacred monogram on the shields of his soldiers; and adds that his obedience was rewarded with victory. We take not on us to decide how much of fiction or of error there may be in the legend; but that no actual miracle was wrought we venture to affirm without hesitation, in accordance with our fixed opinions on the subject."—*History of Rome*, p. 315.

No doubt Sozomon believed there was a dream as above stated, but no more. And Mosheim, *Historical Commentaries*, page 476, says, "Neither had Rufinus heard anything of it, for he likewise speaks only of a dream." This renders it still more probable that a dream, by a fraud which was not considered sinful in those days and under those circumstances, was turned into a miraculous vision, to suit the purpose of the narrator.

Milman regards it in the same light in which, it is presented by Socrates:—

"And so for the first time the meek and peaceful Jesus became a god of battle; and the cross,

the holy sign of Christian redemption, a banner of bloody strife. This irreconcilable incongruity between the symbol of universal peace and the horrors of war, in my judgment, is conclusive against the miraculous or supernatural character of the transaction.

"If at this time Christianity had obtained any hold upon his mind, it was now the Christianity of the warrior, as subsequently it was that of the statesman. It was the military commander who availed himself of the assistance of any tutelary deity who might insure success to his daring enterprise. Christianity, in its higher sense, appeared neither in the acts nor in the decrees of the victorious Constantine after the defeat of Maxentius."—Page 288.

This idea of adopting a "tutelary deity" who should be propitious in battle, was purely pagan. And there is sufficient evidence that Constantine did not renounce this pagan view while fighting under the labarum, or sign of the cross. It was not to him an emblem of peace, but a pledge of conquest, a token of victory.

We have said that such a dream was only probable, as furnishing an explanation of the origin of the story. But there is no certainty that even that was a fact of occurrence. Waddington thinks the emperor himself was deceived by some appearance which his enthusiasm, perhaps by the weakness of sickness or passion, or the excitement of events, converted into a miracle. Of this idea he says:—

"It is the only supposition which can save both the intention of the emperor, and the veracity of the historian."—*Ecd. His.*, p. 83.

But this will be hard to accomplish, put whatever construction upon the story we will. For if Constantine and his army did not actually see this day vision, how was it possible for him to be deceived so as to believe that they did? It would hardly be possible to save the emperor's reputation, even allowing the fact of the dream. On the other hand if the vision was seen by Constantine and his whole army, how could it be that Eusebius should be ignorant of it for about twenty-five years from its occurrence, and then learn it only from Constantine? And how, then, should all his contemporaries be dependent on him for a knowledge of it? Look at it in any light we please it bears on its face the evidence of fraud on the part of Constantine, and great credulity if not duplicity on the part of Eusebius.

The reader may have noticed, in a quotation given from Waddington, that that historian says Eusebius "does not even profess those rigid rules of veracity which command universal credit." This is an impeachment of Eusebius which may surprise many who have been accustomed to regard the testimony of Eusebius as reliable beyond all question. But before blaming Waddington for this statement it would be well for the defender of Eusebius to consider well whether it is possible to extricate the eminent bishop from the dilemma in which he has placed himself by his version of the story of the vision of the cross. We do not ask merely what may be probable, but what view of it is possible by which he may be rescued from the reproach of having sacrificed the truth upon the shrine of his hero? And from this we turn to find other historians taking as strong ground against the reliability of Eusebius as does Waddington. Thus Gibbon, in a quotation already given, says:—

"And the courtly bishop who has celebrated in an elaborate work the virtues and piety of his hero, observes a prudent silence on the subject of these tragic events."

Certainly it is not the part of a faithful and candid chronicler of events to pass over such actions, and those so well known, as Constantine's unnatural slaughter of the members of his own family. Neander ascribes the course of Eusebius to the fact that he was so blinded by the favor of Constantine, and the splendor of his court, that he really believed the emperor was specially inspired! But he who is so blinded by pomps or favors that he cannot discern the criminality of such acts as Constantine was guilty of as late as 326, can scarcely be relied upon to guide in a just view of interesting and important events. Or, if he was not blind to the criminality of those things, he is still more worthy of blame in passing over the crimes in silence and lauding the perpetrator as a pure Christian and inspired warrior and statesman.

J. H. WAGGONER.

(To be Continued.)

WHEN our work becomes a pleasure, it is we that make it so; we are a sunshine upon it receiving the reflection in return.

The Bible.

Who composed the following description of the Bible we may never know. It was found in Westminster Abbey, nameless and dateless, but nevertheless it is invaluable for its wise and wholesome counsel to the race of Adam.

A nation would be truly happy if it were governed by no other laws than those of this blessed book.

It contains every thing needful to be known or done.

It gives instruction to a senate, authority and directions to a magistrate.

It cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as the lord of his household, and wife as mistress of the table—tells him how to rule, and her how to manage.

It entails honor to parents, and enjoins obedience on children.

It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master: commands the subjects to honor and the servant to obey, and the blessings and the protection of the Almighty to all that walk by this rule.

It gives directions for weddings and burials.

It promises food and raiment, and limits the use of both.

It points out a faithful and eternal Guardian to the departing husband and father; tells him with whom to leave his fatherless children, and whom his widow is to trust—and promises a father to the former, and a husband to the latter.

It teaches a man to set his house in order, and how to make his will; it appoints a dowry for his wife, and entails the rights of the first-born, and shows how the young branches shall be left.

It defends the right of all, and reveals vengeance to every defaulter, overreacher, and trespasser.

It is the first book, the best book.

It contains the choicest matter, gives the best instruction, affords the greatest degree of pleasure and satisfaction, that we have ever enjoyed.

It contains the best laws and most profound mysteries that were ever penned; and it brings the very best comforts to the inquiring and disconsolate.

It is a brief recital of all that is to come.

It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to him, and sets aside all other gods, and describes the vanity of them and all that trust in such; in short, it is a book of laws, to show right and wrong; of wisdom, that condemns a folly and makes the foolish wise; a book of truth, that detects all lies and confronts all errors: and it is a book of life, that shows the way from everlasting death.

It contains the most ancient antiquities and strange events; wonderful occurrences, heroic deeds, unparalleled war.

It describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic myriads, the human tribes, and the devilish legions.

It will instruct the accomplished mechanic and most profound critic.

It teaches the best rhetorician, and exercises every power of the most skillful arithmetician, puzzles the wisest anatomist, and exercises the wisest critic.

It is the best covenant that ever was agreed on; the best deed that ever was sealed; the best that will ever be signed.

"What Have They Seen in Thine House?"

A LADY had just parted with some friends who had been her guests for a few days, and, with a feeling of loneliness, sat down in her now deserted drawing-room. Looking around for some book, her eyes fell upon the Bible. She opened it, and read the words (Isa. 39:4), "What have they seen in thine house?" Strange words! What do they mean? She glanced through the preceding chapters, and learned how graciously the Lord had delivered Hezekiah, first from the dangers of battle, and then from sickness. She then read how visitors came with presents from the king of Babylon, and how Hezekiah entertained them. What did he show them? "Not the Lord's doings," said the lady to herself, with a rising feeling of self-reproach.

"Surely" she thought, "the Lord must have sent these words to me. Do not I resemble

Hezekiah? Two years ago the Lord delivered me in my terrible conflict with unbelief, and brought me out into the liberty and joy of a child of God. Last summer when I lay in my darkened chamber, sick, nigh unto death, I entreated him, and said within my heart, Oh! that I were allowed now to tell all my friends of this glorious Jesus, his love, his death, his righteousness, and all his marvelous riches and grace.

"Mrs. R. and her daughters have been my guests. I fear they are too much like the visitors from Babylon. And now the Lord asks, 'What have they seen in thine house?' What have I to answer? Last night, a dinner was given for them. I remember how every one admired the new paintings in my dining-room. After dinner I showed them all our water-colored drawings, and then I took Mrs. R. to my boudoir to see my new carpet. I do not remember what they saw on Tuesday, excepting that I showed Mrs. R. that beautiful set of jewels my uncle gave me. We spent Wednesday afternoon consulting about what our children should wear next spring. What an opportunity I lost of telling her of the spotless robe of righteousness of God. And poor Marian has gone home longing to have a bracelet like that she saw on my table, and hoping to persuade her father to get her one.

"Had I been faithful, she might have left me to speak to her father of Jesus and his glory. What have they seen in my house? Alas! vanity, idleness, worldly treasures. And what have they heard? True, they heard family reading and family prayers. But it must have seemed a mere formality. They must have thought that we had far more delight in the songs we sung, and the gay conversation which the form of family worship scarcely interrupted. Although I thought about Jesus, and often longed to speak about him, yet they have left me, having seen nothing better than the visitors from Babylon saw in the house of Hezekiah. Is not this a word to my soul?"

Reader, is not this a word to thy soul? Look around you, and see how many things you have gathered around you which war against the soul. Review your social intercourse, your entertainment of guests and visitors, and then to God answer the question, "What have they seen in thine house?"

Oh! that the robe of Christ were the rich apparel we delighted to show, and that the word of Jesus dwelt in us so really that we could not refrain from testifying of him.—*Advocate and Guardian.*

"I was Saved at the Bottom of the Sea."

SO SAID one of our Sydney divers to a city missionary. In his house, in one of our suburbs, might be seen lately, what would probably strike the visitor as a very strange chimney ornament—the shells of an oyster holding fast a piece of printed paper. But devoutly do I wish that every chimney ornament could tell such a tale of usefulness. The possessor of this ornament might well value it. He was diving among the wrecks on our coast, when he observed at the bottom of the sea, this oyster on a rock with this piece of paper in its mouth, which he detached and commenced to read through the goggles of his headdress. It was a gospel tract, and coming to him thus strangely and unexpectedly, so impressed his unconverted heart that he said, "I can hold out against God's mercy in Christ no longer, since it pursues me thus." He tells us that he became, while in the ocean's depth, a repentant, converted and (as he was assured) sin-forgiven man—"saved at the bottom of the sea."—*Sel.*

SOME people think of obedience as if it were nothing else, and could be nothing else, than servitude. And it must be admitted, that *constrained* obedience is so. He who obeys by compulsion and not freely, wears a chain upon his spirit which continually frets and torments, while it confines him. But this is not Christian obedience. To obey with the whole heart, in other words, to obey as Christ would have us, is essentially the same as to be perfectly resigned to the will of God; having no will but his. And he must have strange notions of the interior and purified life, who supposes that the obedience which revolves constantly and joyfully within the limits of Divine Will, partakes of the nature of servitude. On the contrary, true obedience, that which has its seat in the affections, and which flows out like the gushing of water, may be said, in a very important sense, to possess not only the nature, but the very essence of freedom.

Gilroy, Cal.

SABBATH and first-day, July 10, 11, I was at San Jose, and it was a profitable season. The brethren and sisters were much encouraged; one who has long been halting has taken his stand for the truth, and I am informed that another has given notice to his employer to fill his place, as he cannot longer work on the Sabbath. May the Lord strengthen them to overcome.

Yesterday, Sabbath the 17th, was a good day in Gilroy; thirteen from San Jose and Santa Clara were with us, and a brother and sister from Sherman, and they all had a mind to work. The Lord was manifestly with us in our prayer and conference meetings, and in preaching, and it was a great encouragement to those who have embraced the truth here.

During the past week things had looked somewhat discouraging. The nights, part of the time, were uncomfortably cold, and some of the more feeble ones were tired, and our congregations were small. And a few who had expressed a determination to keep the Sabbath seemed to be wavering; special efforts were put forth to overthrow them. We were surprised at the statements made by some who have a reputation for ability to influence those who were following their conscientious convictions. We felt like humbling ourselves before the Lord, and cried unto him for help, and he heard us, and our hearts rejoiced in his salvation. We trust there are some here now who have felt some of the good spirit of the third angel's message, and will hold fast that which they have till they possess the crown.

This forenoon was occupied in giving a brief history of the work, and in some business matters. After a sermon this afternoon two more were baptized, after which our visiting friends left for their homes.

There have been sold here about \$40 worth of books, and have obtained fifteen paying subscribers for the SIGNS, and three for the *Tidende*.

To-morrow we go to Hollister, San Benito Co., which will be our address till further notice.

J. H. WAGGONER.

Gilroy, Cal., July 18.

A Frank Acknowledgement on the Mode of Baptism.

BEFORE me is a French Catholic translation of the New Testament with notes and the literal commentary "du Pere des Carrieres" in the text, approved by the archbishop of Quebec, in which I find a very candid acknowledgement on the ancient mode of baptism. In this version Rom. 6:4, with commentary, reads thus:—

"For we have been buried with him in baptism to die to sin, that as Jesus Christ was raised from among the dead by the glory of his Father, to enter into a glorious and immortal life, so we, having merged out of the waters of baptism, should lead a new and incorruptible life."

The notes on this verse are as follows:—

"The death, burial, and resurrection, of Jesus Christ are the principal and model of our death to sin and our resurrection to grace and righteousness. Baptism is to our souls what the cross and sepulcher were to Jesus Christ. . . . The baptismal water in which, according to the ancient usage, the candidate was entirely plunged, is as the tomb in which we are buried, and from which we come forth with a new life, that is to say, the life of grace and righteousness which is given by Jesus Christ.

It is indeed better to acknowledge the truth than to cover it to uphold error.—D. T. BOURDEAU, in *Review and Herald*.

Good Cheer.

THE following lines from a subscriber in Ft. Scott, Kansas, speak for themselves. The spirit of self-denial and trust in the letter is commendable:—

"Inclosed you will find fifty cents to assist in paying for my paper. I can send no more at present, but I cannot do without the paper, so I will try to send all I can at a time. Our circumstances are very limited at present. My husband is only getting 84 cents a day for a hard day's work, but still we are not discouraged. We are trying to live Christians and keep the commandments of God, and his promises are we shall be provided for if we hold out faithful."

God gives food to every bird, but he does not bring it to the nest; in like manner he gives us our daily bread, but by means of our daily work.

Dare to Stand Alone.

Be firm, be bold, be strong, be true,
And dare to stand alone;
Strive for the right whate'er you do,
Though helpers there are none.

Stand for the right! Humanity
Implores with groans and tears
Thine aid to break the festering links
That bind her toiling years.

Stand for the right! Though falsehood reign
And proud lips coldly sneer,
A poisoned arrow cannot wound
A conscience pure and clear.

Stand for the right! proclaim it round,
Thou'lt find an answering tone
In honest hearts, and thou no more
Be doomed to stand alone!

—Sel.

Missionary Department.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11 : 6.

Missionary Work.

It requires a little time, especially for those who have not been used to doing business by system, to get into the working harness of the missionary society. Even those who are in the habit of doing business systematically, and who are used to keeping a record of all their business transactions, require a little time to familiarize their minds with the T. and M. system. For this reason it is essential to give "line upon line" in missionary instruction. Once stating a proposition does not meet the case, but the principles must be laid down again and again. We shall try to illustrate from time to time, as far as we understand it, all the different departments of the T. and M. work, until all our officers are sufficiently established and informed, as to be able to instruct those who may newly come to the faith and unite with the society.

The first, and essential thing requisite for this work, is a desire to do good, and to possess a spirit of consecration, and a love to labor, then the inquiry will naturally come in, "where is the work to be done?" "How can I perform in the most acceptable manner the work I find to do?" The system devised for the carrying on of T. and M. work is not designed to take the place of the spirit of devotion and labor, but it comes in merely as a great regulator to the work, and a prompter to deeds of good in the furtherance of the truth and the cause of God in all of its departments, especially those departments which embody more particularly the lay members and their work.

The object of the society is thus stated in the Constitution of the Tract and Missionary Societies of Seventh-day Adventists, ART. III. "The objects of this society shall be: 1. The proper distribution of our tracts, pamphlets, and books. 2. To obtain subscribers for our periodicals; to collect dues and renew subscriptions and to pay subscriptions for the worthy poor; and for this purpose, agents shall be appointed, who shall report quarterly to the Directors of their districts. 3. To visit and labor (by correspondence or otherwise) for the encouragement and help of the precious scattered ones of like faith; for those who are falling back because of discouragement; and to interest all within the reach of our interest in the great truths connected with the last message of mercy to the world. 4. To find homes for those who may be destitute and needy, for the truth's sake. 5. To bring about, as far as possible, equality among our people, in the payment of Systematic Benevolence in accordance with the plan adopted, in taking stock in our institutions. . . . and in donating to other benevolent enterprises, which from time to time, may arise for the purpose of forwarding the work."

It will be seen by the above that an ample field is opened, with varied and abundant labor for those who may wish to perform it. The work is not confined to one branch, or to one field. If we cannot see a work to do in the immediate neighborhood where we live, we have the whole world as a field, so we may labor, by correspondence or otherwise, for all within the reach of our influence. In accordance with this plan, correspondence and tract distribution is being carried on with parties both near and remote. Some have their regular correspondents in China, Russia, Spain, New Zealand, and Gibraltar. The writer is holding regular correspondence with an interested party who has become a believer by reading, and who is in the diamond fields of South Africa, five hundred miles above Cape Town, Cape Colony, at a point from which it requires just four months to send a letter and get a return. Yet these

silent messages find their way around through the modern accommodation of mail carrying.

We must not get our ideas in too narrow a compass, either as regards the nature of the missionary work, or the field in which we may labor. We receive some letters in which the parties say: "There is not much opportunity for T. and M. labor in our church as the field in our vicinity has been very well canvassed." Suppose it has, you are not confined in your tract distribution to your own town, district, State, or nation. Anywhere on earth that you can place reading matter before the candid, do it, and even though you may not understand a word of Danish, Swedish, French, or German, tracts are made ready to your hand in these languages with which you may be doing a work for those of other tongues.

Your reports of T. and M. labor, in the shape of tract distribution, visiting, letter writing, etc., are to be made in your own district, to the librarian of your own church, but the labor itself may be performed for those anywhere on this broad earth or upon the islands of the sea, anywhere that you can do good, it is your privilege to labor. Of course, as our State is divided into districts, it is expected of those in those districts that they will make special efforts to awaken an interest in their own district, but their labors are not necessarily confined there. Work anywhere you can raise an interest. "Do with your might what your hands find to do."

The apostles said, it was not meet that they should leave the word of God and serve tables. While in this world every cause must, necessarily, have financial aid to move it on, and where the T. and M. organization is perfected and in good working order, the servants of God may devote themselves to the ministry of the word, while the lay members, moving in harmony, and by system, raise the necessary means to carry on the work in all its departments. So as stated in ART. III. of the Constitution, one object of the missionary society is to secure equality in raising means. Systematic Benevolence according to the reasoning of Paul in 2 Cor. 8 : 9, and 1 Cor. 6 : 1, 2, is on the very plan of equality, each doing "as God has prospered them," or "according to their ability." The director has, as a part of his work in each district, seeing that all come up to the work in harmony with the plan of s. b. adopted.

The society is to see, also, that there is equality in raising means for any enterprise. To illustrate: suppose it was deemed advisable to raise \$1000, as a mission or tent fund, in a State where there were 500 T. and M. members, \$2.00 per head would raise it. A district having forty members of course would have \$80.00 to raise, and while it might not be equality, even in that district, that each member should pay the \$2.00, as some might be very poor and others fully able, still, as a general rule, this might be a basis for dividing the sum to be raised, the directors, at the same time taking into account in their division the wealth or poverty of the district. And again the director, in any district dividing up the portion to be raised among the churches of his district, counseling with the librarian or business agent of his district, might for the same reason see cause to make some variation in dividing up the portion among his churches, while the individual free-will offerings that might be made to meet the same would all be on the same great plan that s. b. is raised; each donating "as God hath prospered them," "according to their ability."

Again, a part of the missionary work is to assist in finding homes for orphans, to help the needy and widows, to assist those in finding employment who are thrown out of employment in consequence of having embraced the truth. It is not needful to wait till your quarterly meeting before you report such ones, nor to wait to be invited to report, but each member should report at once to the State secretary any case of this kind that may come up, that the secretary may call the attention of the the president and directors to the matter, in which case immediate action is taken to assist the needy and the destitute.

Where this system of T. and M. work is fully adopted, and carried out in all its branches it is no marvel that a still greater interest is awakened among the members, and an outside interest soon made manifest. Activity is the life of any church or society, so in this case. The reports come from all the States that the more thoroughly they adopt and enter into the work of the T. and M. society, the more the cause advances. I believe it was reported at one conference last year that in one State they had nearly doubled their membership by T. and M. work alone. Their efficient ministers being employed in other States. Let us, one and all, study this T. and M. system, and as rapidly as possible, each in our appropriate position, do all we can in the missionary work. J. N. L.

Memberships.

THE payment of one dollar, by any person who is a member in good standing in a Seventh-day Adventist church, or paid by any person favorable to the extension of these truths, who may be recommended to membership by a S. D. A. church, constitutes the person paying the \$1.00 a permanent member of the T. and M. society of the State in which he resides, where said society is organized. But, as the T. and M. society is a State organization, of course removal from one State to another would not constitute them members in the new State. It is expected therefore that they will become members in the State they may enter by paying into the T. and M. funds of said State, the sum of \$1.00 for membership.

Why, it may be asked, should we pay money to become members of a missionary society? You do not pay this \$1.00 for the privilege of doing good. It is your privilege to do good any way you can of course, buy all the tracts you please, and distribute reading matter on your own hook, still it is advisable that all move in harmony, and by system. The dollars obtained by membership or from donations that may be made from time to time to the T. and M. funds either by members or any one favorable to the enterprise, are invested in the purchase of tracts and documents for free distribution by the members. [These documents are sold by our publishing houses at greatly reduced rates, so that a member even, who should choose to buy their tracts for distribution, of the society, would get them much cheaper than they would were they not members. They are not obliged to buy the tracts, however, but it is their pleasure, and expected of them, that they will take the tracts and documents of the society gratis, loaning, giving, or selling them, as they find opportunity. What they receive from sale of documents, or as donations from those disposed to give to help the enterprise, is to be paid over by them to the librarian of their respective churches to be placed in the T. and M. funds.]

The librarian of each church, who is appointed to his or her office by the director of the district, is expected to keep an accurate list of all persons who have paid \$1.00 each into the T. and M. funds of that church. The librarian should give a copy of this list into the hands of the district secretary of his district.

The district secretary should have a *list book*, in which should be entered a list of the names of all persons in the district who have paid \$1.00 each and are thereby members of the State T. and M. society. These lists kept by the district secretary should be arranged by churches, those connected with the society of such church being placed by themselves, and the scattered individuals who are members in the district, being placed under their respective post offices.

The district secretaries are expected to forward a list of all paid members in their respective districts to the State secretary. These lists should be arranged by churches and post offices, so that the State secretary may have on her books an exact list of all members in the State with their locations.

It is expected that the librarians, and T. and M. members will save the names of all S. D. Adventist members of the T. and M. society, and in addition to this as many names as may be, of persons who are favorable to the work and may be recommended to membership as above. As soon as any individual has paid his \$1.00 for membership report the name with his P. O. address, to the district secretary. The district secretary should immediately add it to his list in its appropriate place, and forward the names to the State secretary that she also may make the proper entry on her lists. Let no librarian send the names of persons who have simply promised to pay. They are not members and should not be recorded as such until the \$1.00 is paid; but when any pay their \$1.00 report them immediately. If all are faithful to their duty in this matter the State secretary will have the names before she gets the financial report of that district for that quarter, and there will then be no occasion for questions like the following, which I received a few days since: "Dist. No. —, reports \$2.00 as paid for membership during the quarter in that district. Where are the names? Is it not the duty of the district secretary to send me the names as soon as they are paid?" Still another question: "Has dist. No. — no paid members? I have never received any list of members at all from that district. When will these officers learn their duties?"

You see what appears to be a small neglect occasions some perplexity to our willing secretary. I hope as we pass over this missionary ground again and learn what to do, that we shall all be prompt in doing the work

assigned to us, that we may not add to the labors of our secretary any unnecessary burdens.

Some may not see why we should be thus particular about these lists. There are several reasons. 1. As to the whole State. If means is to be raised, the number of members compared to the amount to be raised will give us a basis for action in the matter in the whole sum. 2. The number of members in any district compared with the whole number of members, would give us some basis for the quota of means from that district, and so in carrying out the same matter in dividing up the quota of the district as illustrated in another article. 3. As far as an individual church is concerned the list will show at once who are members and who are not, and to whom you may look as workers in collecting on lists, or in doing any missionary work.

Again, were it proposed to make a united and simultaneous effort, as is often the case, to secure a certain number of trial subscribers to any of our periodicals, it is very easy to ascertain in what proportion per member the said amount could be obtained, &c. These are arguments in favor of keeping an accurate list of members both in the State, district, and librarians' record, which we might add is the only business like way of doing business in any organized society. As children of light, let us be as wise as the children of the world. J. N. L.

North Pacific Mission.

OUR quarterly meeting is in the past. It was a success. The good cause here has been strengthened, and brethren and sisters have been much encouraged. On the Sabbath our new meeting-house was well filled with Sabbath-keepers and their children. At the close of the discourse we called for those wishing baptism to rise up, when five responded. These were voted into the church, and then the call was made for others who wished to join the church who had been baptized to rise up, and five responded to this also. They were voted into the church. One aged sister who could not be with us, sent a letter asking the privilege to be received into the church, which request was granted. We then went to the water, and there, on that beautiful Sabbath day, five were baptized, and the place was made solemn by the presence of the Spirit of the Lord. Thus eleven were added to the church, making our present number seventy-five. There are others, good, substantial persons, keeping the Sabbath who will sooner or later join with us. Those keeping the Sabbath in this valley, counting the members of the church with their children, would number about two hundred.

At our business meeting on Sunday morning union and brotherly love was manifested throughout. At this meeting the church accepted the meeting-house from the hand of the Building Committee, and assumed the debt of eleven hundred dollars, by giving obligations without mortgaging the property. Hardly do we find such union of feeling as was manifest here, under like circumstances. A plan was adopted similar to our Systematic Benevolence, by which the debt and all interest can be paid within two years.

When everything was thus arranged we proceeded to dedicate the house, which was well filled with attentive hearers. The discourse upon the subject of "The True Worship of God" (Text John 4 : 53, 24), was such as to lead the mind to adore the great Creator in spirit, and respect, and honor his truth. As we gave the house to the Lord at the close of the service we had evidence that he accepted it at our hands. The house is a building 32x46 and 18 feet between the floor and the ceiling, with a tower in front 9x9, projecting half its size outside and a recess in the back end for the pulpit. This recess has two small windows which can be so adjusted as to give plenty of air to the speaker. The cost of the house is \$3,000.00, and the *Walla Walla Statesman* says, "It is the best house of worship in Oregon or Washington Ter., except one, east of the Cascade Mountains."

The organization of a tract society was deferred for the present. All here would rejoice could Bro. and sister White make us a visit after the California Camp-meeting and assist in organizing a T. and M. Society.

On returning here to Dayton I find the interest even greater than when I left a week ago. Shall hope to establish a company here of believers in the truth. Pray for us.

I. D. Van HORN.

Dayton, W. T., July 7, 1875.

JESUS CHRIST, on account of his immense love, became what we are, that he might make us what he is.

Our Camp-Meeting in Wisconsin.

JUNE 18, I spoke to the people from the third and fourth chapters of Malachi, reading from the 13th verse of the third chapter to the 3d verse of the fourth chapter. I had freedom in speaking, and all listened with deep interest. And moistened eyes showed that many hearts were touched.

My husband spoke in the afternoon upon the sacredness of the work for the present time, the importance of all who labor in the cause of God taking broader views of the work, and following in his opening providence. He was very free, and his words made a marked impression upon the congregation.

After he closed his remarks I was requested to speak more especially for the benefit of the Danes present. I improved one hour, Bro. Matteson interpreting. I spoke of the missionary work that should be done by those of different languages who embraced the truth, in carrying the message of mercy and of warning to those of their nation. I mentioned the work in other countries, that there were Sabbath-keepers scattered all through Europe, that our publications were finding access to large numbers of the different nations, and that, as the result they were being led to search their Bibles, and there find the truth which is to us so precious.

While relating the wonderful work of God in bringing the light of truth to those of other nations, our American brethren present, as well as those of other tongues, were deeply interested, and I felt my own soul blessed.

In the evening, Bro. Smith spoke to a large congregation with clearness and freedom. All listened with great interest to his discourse.

June 19, at half-past five in the morning, the people assembled under the large tent for prayer and conference meeting. Several prayers were offered and many interesting testimonies borne.

One aged sister, with light and peace expressed in her countenance, spoke of the gratitude she felt in her heart for the privilege of attending the camp-meeting, and that her heart was so deeply affected while sister White was dwelling upon the work of the Lord in the earth that it seemed more than her feeble frame could well endure. She expressed her desire to be among those who were doing the work of God, to whom he would finally say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Another sister said she felt reproved by the Spirit of the Lord, that she had followed him at too great a distance, but would come nearer to God. Another expressed her desire that the truth should have a sanctifying influence upon her affections and will, that she might give a better example to the world.

A young Danish brother expressed his desire for a new conversion to God, adding that he did not want to say more of the truth than he lived out. Another brother said he had just started out to obey the commandments of God, that he could find no other way of getting into Heaven than by willing obedience to all of God's commandments.

Many of the lonely ones have come, some a long distance, to attend this meeting and are anxious to express their gratitude for the privilege. One sister said she had not had the privilege of meeting with the people of God since the camp-meeting one year ago, that the paper and her Bible were all the preaching she had had.

A Mr. C., who is dwelling upon modern holiness, wanted a discourse given to those hungering after righteousness. My husband spoke on that point, as to what constituted Bible sanctification, stating that those who claimed to be enjoying sanctification while living in opposition to the Sabbath of the fourth commandment, had the spurious article. He quoted the words of the apostle in defining "sin" as the "transgression of the law." And the words of Paul, "I had not known sin but by the law." And those of the beloved disciple, "And hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word in him verily is the love of God perfected; hereby know we that we are in him." Here is the only genuine Bible sanctification. The sinner is required to exercise repentance toward God for the transgression of his law, and faith in Jesus Christ, the sinner's advocate.

Another testimony was borne, then my husband made some remarks in reference to the meeting. He stated that he had been thinking ever since he had started out to attend the camp-meetings, if there could not be some way devised, that, as soon as the brethren and sisters came to the meeting, they would become workers, all going to work at the first

of the meeting. He stated that this was not the time nor place to consume precious moments in repeating the same testimonies over and over again, that there were men and women who felt burdened, from whom we wished to hear, those who felt the burden for souls out of Christ.

He stated that a yearly gathering cost much time and expense, farmers had come at great sacrifice, some had brought their unconverted children, hoping that their hearts would be touched, that there was great need of individual effort in the family tents, that too much precious time should not be spent in singing hymns that were not appropriate for the occasion, and that did not really give expression to the feelings. He exhorted all to settle into the work. He stated that he would not bind the feelings of any soul, would not mould their testimonies, but wanted the golden moments spent to the very best account, that all upon this important occasion should feel the necessity of watchfulness and prayer.

He further remarked in regard to that valueless, bogus sanctification which leaves the Father and his law out of the question. He stated that when our hearts kindle up as we read the claims of the law of God in his word, when we can pray with the psalmist, "Open thou mine eyes that I may behold wondrous things out of thy law," we are in a position to claim the merits of the blood of a crucified and risen Saviour, and may fully rely upon the prayer of Christ to his Father for the sanctification which comes through the belief of the truth.

At nine A. M., we again assembled in the large tent for prayer and conference meeting. The tent was well filled. The meeting commenced by singing the hymn:—

"Just as I am—without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come, I come."

My husband followed with remarks appropriate to the hymn. He stated that all may come just as they are, without one plea, cleaving in faith to Jesus, believing that he is not only able to, but does, forgive sin and save to the uttermost all who come unto him. And that those who exalt Christ must have a high estimate of the law of God.

Many excellent testimonies were borne with expressions of earnest desires to settle into the work, to live out the truth, and be sanctified by it.

Sabbath forenoon my husband gave a discourse, and Bro. Matteson spoke in the afternoon. At four o'clock, P. M., we assembled for prayer and conference meeting. I felt deeply for those who were backslidden from God, and for those poor souls out of Christ. And from the fullness of my heart I spoke to those present. We then invited all to come forward who had backslidden, and those who wished to accept of Christ who had never made a profession of religion. There was a general move, over one hundred came forward, several for the first time. Opportunity was given for those who desired, to express their feelings. Many spoke with deep feeling. The convicting Spirit of the Lord was in our midst. Confessions were made with a spirit of contrition. We then sung:—

"Just as I am—without one plea,"

I improved a few moments in speaking to those who had come forward. Another verse was then sung:—

"Just as I am—and waiting not
To rid my soul of one dark blot.
To thee, whose blood can cleanse each spot,
O Lamb of God, I come, I come."

A sister arose and with deep feeling said, just as I am, O Lord, I come, I come. A boy arose, wept, but could not speak his feelings. This was a testimony, even more powerful than words.

The meeting continued with intense interest for nearly three hours. Our ministering brethren then united in praying for those who had separated themselves from the congregation by coming forward to seek the Lord.

In the evening Bro. Smith spoke to a large and attentive audience. His subject was the United States in Prophecy.

Sunday morning we again met under the tent for prayer and conference meeting. At the commencement of the meeting several prayers were offered, and were followed by interesting testimonies.

In the forenoon my husband presented the reasons of our faith. In the afternoon I spoke upon the subject of God in nature, and the duties of mothers to their children. In the evening Bro. Smith spoke upon the mark of the beast. I regret that all our brethren did not have the benefit of Bro. Smith's discourses on doctrinal subjects. It is important that they become well acquainted with the reasons of our faith. Those who are detained from

these meetings miss a great privilege. And those who come to our camp-meetings, and are engaged in business sessions while discourses are being given at the stand, lose opportunities which would be of the greatest benefit to them.

Tuesday morning we were awakened early by some taking down their tents and preparing to leave the ground. At quarter past six we assembled at the stand. My husband and myself each spoke about fifteen minutes. Bro. Decker was then ordained. The Spirit of the Lord rested upon us. It was a very solemn season, tears mingled with gladness of heart. And with this meeting, marked with the special blessing of God, closed our good camp-meeting.

E. G. WHITE.

Health Department.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."
3 John 2.

Tobacco as a Medicine.

WE hold that tobacco is essentially bad, an unmitigated curse, as well to the health as to the pocket, of every consumer. Not only this, but it is almost impossible to conceive of a worse nuisance in society. In the crowded street, in the railroad car, on the steamboat, in the lecture hall, in the church, and in the parlor, the tobacco-user makes himself an object of disgust to every one who does not defile himself by the use of the filthy weed.

But we might be inclined to put up with the inconvenience if there were no worse results. But when we realize that the life energy is being sapped by every cigar and by every "chew" taken, we see reason for protest which should recommend itself to every candid person.

But right here we meet with a difficulty which has always been the most obstinate enemy to the tobacco reform. It is the statement that the use of tobacco was recommended by the physician. This is always given with an air of triumph, and is expected to put a quietus upon further argument on the subject. You ask them what their experience is in regard to the benefits which they have derived from its use, and they will reply that it has "cured them."

The maladies for which tobacco is used are various: for dyspepsia, heart burn, water-brash, &c., &c. In fact, we have heard it stated by a physician of note that tobacco has seventeen medicinal properties, any one of which is supposed to be sufficient indication for its use, which, of course, means its adoption as a permanent habit, for we seldom hear of a discontinuance of the habit when the "cure" is affected, for we find upon questioning that the "cure" is only effectual so long as the remedy is used, which fact leads us to look with suspicion upon the whole affair.

Tobacco is a powerful narcotic. So long as it is used it may deaden the sensibility to inconvenient symptoms. For instance, tobacco is frequently used for toothache. Toothache is often caused by the nerves of the teeth becoming exposed to the action of outside agencies. Tobacco being a powerful narcotic, and the nerves being exposed almost to its direct influence, are deadened in sensibility, and the toothache is relieved. Time after time the experiment is tried, and each time with the same result. Experience, therefore, proves that tobacco cures toothache; hence it is an excellent article for all to use who are troubled with toothache. This is a fair sample of what is denominated experience at the present day.

But let us examine a little closer. In order that the integrity of the whole body may be preserved, it is necessary that the mind be made aware of anything that is injuring the system in any part. This is one of the important offices which the nerves perform. Reason will not answer. It must be something which will compel the remedying of the evil as quickly as possible. This sensibility to injury we call pain. Unconsciously the child places his hand in the fire. If it were not for the pain he immediately feels he would allow it to remain there until it became a useless crisp. Thus the pain that is felt is what preserves the hand from destruction. If by any means the pain could be avoided, any amount of injury might be done without our knowledge. Hence we see that pain is absolutely a friend, and not an enemy.

The application of this to toothache can readily be understood. The pain felt is the notification from the tooth to the brain that there are agencies at work, which will, sooner or later, destroy the tooth, unless preventive measures are adopted. If some agency is employed which will deaden the sensibility without removing the cause, no radical cure is effected, and the danger is that the tooth

will be neglected until it is too late to save it.

From its effects upon toothache we can reason in regard to other maladies for which tobacco is considered a specific. By wrong habits in life some parts of the system are being injured. The rational course is to look for the cause of the difficulty and put it away, when the results will disappear. The inconvenience or pain which is felt is the demand on the part of Nature for the remedying of some evil which is injuring the integrity of the system. The use of tobacco may, in some instances, still this voice, but it cannot hinder the results.

It takes time and self-denial at first to look into the cause of the difficulty, and then live in strict conformity to Nature's laws; and so the usual inquiry is: "How can I stave off the penalty and still continue in my old habits?" The fallacy of this is seldom discovered until Nature takes the case in hand. Nature may tolerate abuse for a long time, but the retribution is none the less sure for being tardy. J. E. WHITE.

News and Miscellany.

—The Grand Jury of the Criminal Court of Chicago, impaneled July 6, consists of eight negroes and sixteen white men.

—The late crusade against the swindlers in the whisky traffic has resulted in the seizure of \$1,500,000 worth of real estate, and the dismissal of 83 government officers.

—In New York City the Jews have thirty synagogues and a population of 70,000, and a Sabbath-keeping Jew may open his store on Sunday, provided he makes no special display, and does not interfere with his neighbors.

—The trial of persons for participation in the Mountain Meadow massacre commenced at Beaver, Utah, on Monday. Bishops Lee and Dame were first on the calendar. It is expected that Brigham Young will be cleared of all blame in the matter.

—Col. Boudinot reports a disorder and lawlessness in Indian Territory. Twenty-seven murder cases have just been disposed of at Fort Smith, Arkansas, where all the criminal cases from the Indian nation are tried. A bitter contest for the position of chief is now going on in the Cherokee nation.

—Dean Stanley, in course of his sermon at West Mister Abbey on Sunday, alluded to the American Declaration of Independence. He contrasted the animosity displayed on former days on the occasion of its anniversary with the spirit of conciliation which at present prevails. Now every American is proud of his English ancestry, and every Englishman is proud of Washington.

—A serious revolt and insurrection among the Dalmatians, of Herzegovina, has been caused by the Turkish officers endeavoring to collect arrearage in taxes. The populace have attacked the Turkish authorities in the frontier towns, and in many places the Austrian flag has been raised. The Pauslavic emissaries spread reports that the Turks intended to exterminate the Christians, and this falsehood aroused them to the insurrection which is taking great dimensions.

—A serious riot occurred in Lawrence, Mass., on the evening of July 12, between Orangemen and some people, while the Orangemen were landing from a boat after their return from a picnic. The Orangemen were driven to a stationhouse for protection. The Mayor addressed the crowd but his voice was drowned amid groans and hisses. He then called out and headed the police in escorting the Orangemen. The crowd threw stones and bottles striking nearly every one in the procession. The Orangemen fired their pistols into the crowd. Many were hit, but none killed. Great excitement prevails.

—Robert Dale Owen furnishes another sad illustration of the terrible evil results of Spiritualism. For twenty years he has been known as one of the ablest, most candid, and most influential defenders of spiritualism. His essays and books on this subject have had a very wide circulation, a fact due quite as much to the confidence reposed in the author's character as to their intrinsic merits. He fell a ready dupe to the Katie King imposture at Philadelphia nearly a year ago, and his article in support of the genuineness of the "phenomena," published in the *Atlantic Monthly*, attracted much attention. The complete and crushing exposure which followed within a few days after the appearance of the article in print, proved a terrible blow to the old man, and finally his reason has succumbed to the shock. This is, perhaps, the saddest of all the numerous instances of mental derangement superinduced by dabbling in spiritualism.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, JULY 22, 1875.

Eastern Camp-Meetings.

INDIANA,	August 5-9, 1875.
MICHIGAN,	" 10-17, "
VERMONT,	" 19-24, "
NEW ENGLAND,	" 26-31, "
MAINE,	Sept. 2-7, "
NEW YORK,	" 9-14, "

Certificates of Stock.

In a few weeks we shall receive our stock book and seal press, and shall commence to issue certificates of stock to all full paid shareholders who have paid \$10.00 per share in coin. Currency will be counted at the rate of \$11.50 per share, until further notice. So those who have paid currency expecting shares to the amount they have paid will take notice that all shares are counted in coin value.

J. N. L.

Camp-Meeting.

THERE has been a little delay in deciding upon a suitable camp-ground for this year, still we are deciding it as early as it was decided last year, and should we take the ground that now seems the most advantageous there is much less to do on the ground than last year.

We have been trying to secure a ground that should be central, easy of access from San Francisco and Oakland, and still handy for all our people. We have such a ground in view, which presents facilities far in advance of anything we have had yet for a camp-ground in Cal. Seemingly this ground is made ready to our hand.

While some may have farther to go to camp-meeting than they have for the last two years, they will have no farther to go than others had to come, and did come to them, and those from distant points can reach the contemplated ground as easily as any they have gone to before.

It is said the object of just legislation is to do the greatest amount of good to the greatest number. We are trying to carry out that principle in locating the camp-ground, both with reference to our people and for those we would seek to benefit. Our plans are not all completed, so we will not name the place in this number, but we expect to tell you next week, with many interesting particulars. We say this much this week, because there is so much anxious inquiry about the camp-meeting, and we do not wish you to get the idea that we are unconcerned and indifferent in this matter. We judge from your anxiety that you all design to come to the yearly feast.

Don't begin to look for excuses to keep you away from camp-meeting, but decide like sensible persons that you need the benefits of the meeting, that you must go to the camp-meeting, and make everything bend in that direction and we shall expect to see you all there.

J. N. L.

Cal. Tent Fund.

PLEDGES were made to the tent fund at our last camp-meeting, amounting to over \$1600. The sums pledged were all to be paid by Oct. 1, 1875. About one-half this sum has already been paid. But it will be remembered that out of the means raised there was \$700 to be used in paying money borrowed to purchase the new tent; \$184, for the splicing to the two tents; and \$45.00, for three camping tents, remaining on hand at the close of the camp-meeting. Some \$60.00 received for old camp materials, was also put into the tent fund. All that has been paid in has been applied on the old debt. Fifty dollars more are requisite before we can say that the old debt is cancelled.

We are beginning to make arrangements, and shall soon commence purchases, for the camp-meeting. In order to be rightly prepared for the meeting, quite a portion of the tent funds should be paid in immediately. We shall soon send out lists of unpaid pledges to the business agent in each of the churches that they may collect from those who are ready to pay their pledges. We give this notice that all, as far as practicable, may be ready to meet these collectors of funds.

J. N. L.

ALL letters or business for the SIGNS should be addressed "SIGNS OF THE TIMES, Oakland, Cal."

North Pacific Mission.

THE success which has attended the North Pacific Mission is a cause of devout gratitude to God, the Author of all good. And we have not lost the least degree of interest which we have ever felt in our very dear brother and sister Van Horn, who have so faithfully labored in that destitute missionary field. May the Lord crown their future labors of love with still greater success in time to come.

During the present year we have repeatedly requested Bro. Van Horn by letter to state the financial condition of the mission, and if he had wants to report them and they should be met. As our letters, probably, have not reached him, we take this public manner of stating that particulars will meet prompt attention at the next session of the General Conference, or at a later date.

JAMES WHITE.

European Mission.

OUR American brethren feel the deepest interest in the work in Europe reported by Eld. Andrews. They offer many earnest prayers to God for our dear brother, that he may be guided in wisdom, and that great success may attend his efforts. And while they give him their prayers and their full sympathy, they inquire, What more can we do? If Eld. Andrews needs means to carry on the work, he has only to state what the cause in Europe really needs, and the General Conference will promptly forward it to him.

JAMES WHITE.

One Hundred Dollars Each.

WE here give the names of those east of the plains who have paid one hundred dollars each, to purchase a power press, engine, and printing material for the Pacific Coast. Others will be added as fast as paid.

Thos. Bickle100	Hiram Hunter100
A A Bradford100	M Wood100
M J Bartholf & wife100	S A McPherson100
James Harvey100	D R Palmer100
J H Bennett100	C W Comings100
N G Raymond100	Betsy Landon100
R M Pierce100	P W Baker100
B M Berry100	P S Marshal100
E H Root100	Wm Harper100
L McCoy100	Amy Dart100
Jacob Shively100	Isaac Zirkle100
J P Henderson100	A W Maynard100
T S Harris100	Sidney Hart100
James Raddabaugh100	Dexter Daniels100
Geo Leighton & wf100	Daniel H Gould100
Albert Belden100	Mary A Hare100
M J Olds100	Geo. Lowree100
C B Tower100	Truman Loomis100
Henry Hilliard100	Henry Crosbie100
J N Andrews100	H B Stratton100
James H Minisee100	Andrew Olson100
Jacob Wilbur100	S M Holly100
Alfred Hobbs100	

We design to order presses and general material for the Pacific Office in a few weeks, and invite the One Hundred Dollar Men who have not paid their pledges to forward them without delay to the Review Office.

JAMES WHITE.

Christian Union.

NO ONE who has any just idea of the importance of the great Scriptural doctrine of the second advent can fail to be interested in the article in this number of the SIGNS on "Christian Union." Appearing, as it does, in the Crisis, it may well be regarded as "a home thrust." We have often known individuals, when under conviction of some duty which contained a cross, to evade the cross and quiet their consciences under a show of extreme piety, and make the abundance of their profession atone for their lack of obedience. This trait is now manifested among all the churches who cover up their worldliness and destitution of the power of godliness with a cloak of sanctification or sentimental holiness. And those Adventists who have shut their eyes from, and their hearts against, present truth which calls for obedience to the commandments of God and the faith of Jesus, are now making a great merit of "union," even with those who despise the "blessed hope" of the appearing of "this same Jesus." The under editor of the Crisis leads off in this fanaticism, and it is refreshing to find such a rebuke to that spirit in that paper. We recommend the article of Eld. Lombard to the careful consideration of every reader.

J. H. W.

ALL money sent by mail to the SIGNS Office should be in drafts or postal orders, payable to the SIGNS OF THE TIMES, if the sum exceeds \$2.00. Sums less than \$2.00 can be in currency or postage stamps.

"Close Communion."

THE Christian Union has the following item: "Noticing our remark that the 'Free Baptists stand upon the platform that the question of immersion is one of the 'non-essentials,' and that, therefore, they can invite to the Lord's table all true believers,' the Morning Star, while admitting that we were right so far as the qualifications for communion are concerned, makes this important qualification: but when it comes to church membership in the Free Baptist denomination, the case is altered. Then baptism becomes an essential. From its earliest history the denomination has regarded it as prerequisite to membership in its churches. It still so regards it. It follows, of course, that the Free Baptists exclude from their churches persons whose piety they would not question: Would it not be better to be just a little more 'free,' and not make the form of baptism a test at all?"

The expression used by the Union, "not make the form of baptism a test," is a mere blind, and opens before us the truth that the clamor against "close communion" is more of prejudice than of reason. The question is not whether the form of baptism is a test, but is baptism a qualification for church membership? With Baptists, and some others, "the form of baptism" is no question at all, and when that is disposed of there is no difference in the cause of action between them and those who cry out against their order of communion. The Presbyterians and Congregationalists consider baptism in some form a requisite to church membership, and so of course a requisite to communion, for they do not invite to communion those who are not church members. Where is the difference, then, between them and the Baptists? Each invites to the table such as they consider have been baptized, and no others. If there is any unreasonable restriction of communion it is on the part of those who practice infant baptism, for they baptize thousands with whom they will not commune. This course we think is questionable. Many have found fault with the course of Seventh-day Adventists on this subject, but we think it is only because they do not well understand it.

J. H. W.

PROUD hearts and lofty mountains are always barren.

WICKED men stumble over straws in the way to Heaven, but climb over mountains in the way to destruction.

English Bibles.

We will send any of the following English Reference Bibles, by mail, post-paid, at their respective prices:

(1) Min. Ref. after verse, mor.,	\$3.00
(2) Nonp'r'l, Marg. Ref.,	2.50
(3) Pearl, " " " Gilt,	2.00
(4) Diamond, " " " circuit,	2.00
(5) " " " " Brass Rim'd 1.50	
(6) " " " " Plain,	1.25

Appointments.

OAKLAND.—Regular services are conducted by the Seventh-day Adventists in their hall, corner of Twelfth and Broadway, every Sabbath (Saturday) at 11:30 a. m., and each Sunday evening.

SAN FRANCISCO.—Seventh-day Adventist services each Sabbath (Saturday) at the A. P. A. Hall, Mission street near Third, at 11 a. m., and every Sunday evening.

OAKLAND.—Sabbath, July 24, at 11 a. m.

SAN FRANCISCO.—Sunday evening, July 25.

GILROY.—Sabbath and first-day, July 31, and Aug. 1, as Brn. Canright and Waggoner shall arrange.

SAN JOSE.—Sabbath and first-day, Aug. 7, 8.

J. N. LOUGHBOROUGH.

Business Department.

"Cursed be he that doeth the work of the Lord deceitfully," (margin, negligently). Jer. 48:10.

Received for the Signs.

\$2 EACH. J Lawrence 3-1, Wm M Moore 2-1, Wm Russell 2-1, Noah Miller 2-1, Aaron Miller 2-1, N J Bush 3-1, Geo A Opperman 2-1.
\$1 EACH. Mrs Merrill 2-13, J J Blake 2-13, E K Russell 2-13, Richard York 2-37, Mrs A Tourtellott 2-13, H H Stevenson 2-1, Eli Glascock 2-13, Ira Glascock 2-37, M A Finney 2-13, Philo Hammond 2-5.
MISCELLANEOUS. J Dixon 25c, M M Tustin 25c, Mrs C W Plass 50c 2-1, B A Stephens \$1.50 2-10, W T Patterson 50c 1-32, Chas A Ransch \$2.25 2-1, Sarah Brayshaw 50c.

Donations to the Signs.

Mrs M Brace \$1.00

Books, Pamphlets, Tracts, etc., etc For Sale at this Office.

OUR BOOK LIST.—Any persons on the Pacific Coast wishing any of the publications named in our book list can obtain them by mail or express by writing to the SIGNS OF THE TIMES, Oakland, California, enclosing the published price of the same. When sent by mail, books will be post paid; when by express, at the expense of the one ordering the books; but in this case a liberal discount will be made when ten dollars worth or more are paid for with any one order.

PUBLICATIONS.

Cruden's Complete Concordance. In this any passage in the Scriptures can readily be found. \$1.50 per copy, post. paid.

Bible Dictionary of Bible names, customs and countries, and maps of Bible lands. \$1.50 per copy, post. paid.

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