

The Signs of the Times.

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

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The Signs of the Times.

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(For Terms, etc., See Last Page.)

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BEAUTIFUL.

BEAUTIFUL hands are those that do
Work that is earnest, brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindest ministries to and fro,
Down lowliest way, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care,
With patient grace and daily care.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountain but few may guess.

General Articles.

Christian Privileges and Duties.

BY MRS. E. G. WHITE.

It is the privilege of every soul to seek and find peace in Christ. Yet this peace is granted only upon conditions. We must surrender our own ways and wills and plans; and thus put off the grievous yoke which we have bound upon our own necks, and we must take upon us the yoke of Christ, which will bring rest to our souls. "Learn of me," says the Divine Teacher; "for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

We each need to learn in the school of Christ; and it is because we are not more humble and diligent students that we are so slow to manifest meekness and lowliness of heart. It is only when we cherish these precious graces that peace and rest can abide in the soul. Only the humble and contrite ones find shelter in the promises of God; only these obtain a saving knowledge of the Scriptures, and a rich experience in trusting God and obeying his precepts. In our own strength we are indeed feeble; but in the strength of our Redeemer we may be strong. In the midst of tumult we may have quietness and peace. We must believe in him, even though darkness envelop the soul; we must work from principle, rather than from feeling. By this continual, unwavering trust, Satan is baffled and disappointed. Says the psalmist, "Thou through thy commandments hast made me wiser than mine enemies." "Thy word is a lamp unto my feet, and a light unto my path."

If we would maintain our fidelity to God, in this time of danger and deception, we must constantly rely upon the power of Christ. We must be often before God in prayer, holding every emotion and every passion in calm subjection to reason and conscience, banishing all unholy imaginings, bringing every thought into captivity to the obedience of Christ. By earnest prayer and living faith we can resist the assaults of Satan, and keep our hearts unspotted from pollution.

The strongest temptation is no excuse for sin. However great the pressure brought to bear upon the soul, transgression is our own act. It is not in the power of earth or hell to compel any one to sin. The will must consent, the heart must yield, or passion cannot overbear reason, nor iniquity triumph over righteousness.

I appeal to you who profess to be followers of

Christ to depart from all iniquity. You must do this, if you would represent the truth as it is in Jesus. God wants whole-hearted, thorough-going men. These only can stand the test of the Judgment. If those who have received the light were but true to their trust, what a flood of light would be poured upon the world! But how is it, not only with the members of the church, but with those who stand as ministers of the gospel? Do their habits and experience correctly represent the purity and simplicity of a holy, cross-bearing life?

The true toilers in the Lord's vineyard will be men of prayer, of faith, of self-denial,—men who hold in restraint the natural appetites and passions. These will, in their own lives, give to the world evidence of the power of the truth which they present to others; and their labors will not be without effect. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "And he that reapeth receiveth wages, and gathereth fruit unto life eternal."

Fellow-workers for Christ, time is short; we have no moments to idle away. Are you watching for souls as they that must give an account, or are you yourselves drowsy, ease-loving, and lukewarm? Have you a living faith? Are you every day increasing in the knowledge of Christ? Do you possess practical godliness, Christian meekness, and deep love for the souls for whom Christ died? Search the Scriptures. Do not depend upon the little knowledge which you already have. Pray for clearer light. Dig for the precious gems of truth as for hid treasure. Thus will you be enabled to bring forth from the storehouse of God things new and old.

In this age of conflicting doctrines, when fables abound, and there is so much sensational preaching on the one hand, and so great formality on the other, it is a difficult matter to arouse the people. Our only hope of success is to reach them through God. We must give evidence of earnestness, zeal, and devotion commensurate to the importance and solemnity of our work. There should be no exaltation of self. We are not to call attention to the instrument, but to present Christ and the sacred truths that are to test the people of God. If these truths sanctify our own hearts, if they purify and ennoble our own characters, we shall be living epistles, known and read of all men.

The ambassadors of Christ must learn where their strength lies. They must themselves drink of the living water, before they can guide others to the fountain. We must learn by experience what it is to lean upon the arm of our Beloved. There is no evil more fatal to the prosperity of the church than the influence of professed teachers and ministers of the gospel who are deficient in Christian experience, in faith, self-denial, self-control, and in the tact and energy essential for skillful warfare.

My brethren, you should be constant learners in the school of Christ, obtaining from the heavenly Teacher precious lessons to impart to others. You have lost much in your labors because you have not constantly felt the necessity of vital connection with God. There is earnest, solemn work to do in every branch of the cause of Christ. You need the Spirit and power of God, that your testimony, like a sharp, two-edged sword, may cut to the heart of those who hear.

The faithful witnesses for Christ will keep themselves unspotted from the world. Those who seek to be popular with the world, will not love the testimony of the Spirit of God. They are not sanctified through the truth; and after a brief period of half-hearted service, they will make a decided move toward uniting with the enemies of God. They reject the light, and it is withdrawn from them. In time it will be seen that they are in utter darkness.

Many retain a form of godliness and a connec-

tion with the church, when they bring no strength, help, or blessing to the church. They seek to make the narrow way broad and pleasant for the multitude to walk in. Such are destitute of spiritual eyesight. They have put out their own eyes, and they stumble at every step. The word of God has not widened the narrow way; and if the half-hearted and pleasure-loving choose a path where they need not bear the cross or suffer tribulation, they are in a path where the Saviour did not walk.

In all parts of our country, during the summer and autumn, large companies assemble in the tented grove, to worship God and to listen to words of warning and instruction from his servants. Great privileges are afforded by these yearly convocations. The Lord Jesus himself comes up to the feast. We have a precious opportunity to humble our hearts before God, and to become settled and grounded in the truth. Are these opportunities wisely improved? They will prove to us either a savor of life unto life or of death unto death. After these seasons are over, and those who met together have returned to their homes, will they be prepared to let their light shine forth to the world? Will their works correspond with the faith which they profess? If we continue to love the world, to have fellowship with the works of darkness, or to find pleasure in unrighteousness, then we have put the stumbling-block of our iniquity before our face, and have set up idols in our hearts. If we do not heed the word of the Lord, "Come out from among them, and be ye separate, and touch not the unclean," we are in a worse condition than if we had not listened to the words of truth.

The Scriptures clearly set before us the high and holy position which we should occupy as sons and daughters of God. If all who attend the camp-meetings would seek earnestly to attain this position, and would receive the spiritual benefit which it is their privilege to receive, they would be prepared to do good when they return home. If the love of Christ is kindled afresh in their own hearts, if they have drank anew from the heavenly fountain, their cheerful testimonies and their prayers, sent up in faith, will be as great a help to the church as ministerial labor. The Spirit of God will come into their meetings, and the hearts of believers will say, It is good to be here.

Every church, be it large or small, should be taught not to depend on ministerial labor. Therefore, fellow-Christians, there is the greater need that you kindle your tapers at the divine altar, that the light may shine forth to all around. However weak you may be, you can become a help and blessing to others, if you will keep your own souls in the love of God, and search the Scriptures for a clear understanding of the truth. It is not only your privilege but your duty to grow in grace and in the knowledge of the truth. You may rejoice in a living Saviour, and may show to all connected with you that he is the center of your affections and your hopes.

Would that all might view this matter of daily, practical Christianity as it has been presented to me; would that they could see what we might be in spiritual power, and what we are because we neglect the light which God has given us! Many will have to combat intellectual slothfulness and spiritual stupor, before they can be a blessing to themselves or to their fellow-men. We are living under the most solemn message of warning ever given to our world. We are altogether too near the closing scenes of this world's history to be inattentive, to occupy a neutral position. It behooves us now to be wide awake, ready for every good work, ready to give a reason for the hope that is in us.

Brethren, you must come closer, closer to the bleeding side of Jesus. Instead of yielding to every passing influence, seek earnestly to know the truth, and then endeavor to form a character con-

sistent therewith. Seek to be like Christ, meek and lowly of heart, and, like him, be resolute also; in principle be firm as a rock; be pure, sincere, and holy. Be ever cheerful, humble, grateful. Keep yourselves separate from the spirit and influence of the world. Let not sin find a sanction in your position. Give no occasion for evil-doers even to imagine that they have your sympathies. Let not irreligion find in your lax principles a pretext to excuse itself.

God calls upon you to be zealous and repent of your half-heartedness. Strive to walk wisely, in a perfect way. Begin and end each day with earnest prayer and close self-examination. Compare your life and character with the law of God, mark where its precepts condemn you, and set to work at once to correct the wrong by repentance toward God, and faith in our Lord Jesus Christ. Wash your robes of character, and make them white in the blood of the Lamb. Let your words be well chosen. Put away all lightness, trifling, and irreverence.

Those who really desire to advance in the divine life will cherish every ray of light, and heed every warning given by the servants of God. The Holy Spirit admonishes those who preach the gospel, "Reprove, rebuke, exhort, with all long-suffering and doctrine." If the Lord has given this command, there is certainly a work of reproof, rebuking, warning, and correction to be done. Let all be careful, then, how they allow their hearts to rise up against the reproofs of God through his servants; for in so doing they rise up against God.

Like the Pharisees of old, the self-deceived, the self-sufficient, the self-righteous, refuse to be warned. The Lord points out their dangers, but they do not heed his voice. As they assimilate to the world, they become the friends of evil-doers. While God reproves the transgressor, they feel inclined to excuse and encourage him. Thus they say to the sinner, "It shall be well with thee." Such persons call good evil, in that they oppose and denounce those who faithfully deliver the messages of warning and reproof committed to them of God. They call evil good by extolling those who have no reproofs to bear and no warnings to give, who pass along in a careless, indifferent spirit, excusing sin, and by their own course encouraging worldliness and backsliding. All these are sanctioning a deception which has proved the ruin of many. The blood of souls is upon them. Their course is more offensive to God than is that of the open sinner. Anciently, the Lord always had among his people faithful prophets, whom he sent to reprove sin. He has never removed these from his church. Those who rise up against warning and reproof, and seek by their jests, their smart speeches, or their deceptions, to make of no effect the plain words of reproof prompted by the Spirit of God, will find, in the great day of final reckoning, an account against them which they will not wish to meet.

To be a Christian is to be Christ-like, a man of faith, a man of principle. The Christians most serviceable in the church are those whose convictions are so firm, whose characters are so strong, that nothing can sway them from their faith or deter them from their duty. As a people, we are altogether too much like the world. We are not the separate, holy people that God requires us to be. When we come up to the high standard of God's law, then shall we be indeed the light of the world.

The professed church of Christ has wandered from her privilege, her duty, and her God. Like ancient Israel, she has forsaken the covenant, and joined herself in harmony with the world. Pride, luxury, and pleasure are invited into the sanctuary, and her holy places are defiled. Those who have pledged their allegiance to God, enjoy the company and spirit of his avowed enemies. Their choice determines their character. Strong is the Lord God who judgeth them.

But, thank God, in every age he has had men who were not time-servers, men who would stand firm for the right, and risk all consequences. In the strength of God, Martin Luther fearlessly proclaimed the truths of the Bible. In vain earthly potentates sought to intimidate him. In vain they attempted to break his hold on God, and drive him to seek the favor of the pope or the protection of the emperor at the sacrifice of his faith. His one answer was, "God and the right will triumph." Neither men nor devils could silence him. Gold, ambition, honors, could not win him from his work of exposing error and declar-

ing truth. In like manner Huss, Jerome, Ridley, and many others, counted not their own lives dear unto themselves that they might keep the testimony of Jesus. Amid torture and flames, amid dungeons and horrible deaths, these faithful standard-bearers held aloft the banner of the cross of Christ.

We also, who are called to stand in these last trying days of peril and conflict, must be willing, for the truth's sake, to sacrifice our ease, our time, our reputation, yea, even life itself. At whatever cost, we must be true to principle and to God.

The Day of the Sabbath.

THE seventh day of the week is the only weekly Sabbath of God's appointment.

My first reason for believing this proposition is, That the original Sabbath law referred to in Gen. 2:2, 3, and embodied in Ex. 20:8-11, requires the sanctification of no other day.

Gen. 2:2, 3: "And on the seventh day [on day the seventh] God ended his work which he had made; and he rested on the seventh day [on day the seventh] from all his work which he had made. And God blessed the seventh day [the day the seventh], and sanctified it; because that in it he had rested from all his work which God created and made."

Ex. 20:8-11: "Remember the Sabbath day [the day of the rest, or Sabbath] to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day [day the seventh] is the Sabbath [rest] of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day [on day the seventh]; wherefore the Lord blessed the Sabbath day [the day of rest, or Sabbath], and hallowed it."

The only object, direct or indirect, of this commandment, is "the day." What are we commanded to remember? "The day." What are we required to keep holy? "The day." What did the Lord bless and hallow? "The day." In what are we forbidden to work? In "the day." Now let us inquire:—

1. What day? Not the day of Adam's fall; nor the day Noah went into the ark; nor the day of the overthrow of Sodom; nor the day of the exodus; nor the day of the provocation; nor the day of the removal of the ark; nor the day of Christ's birth; nor the day of his crucifixion; nor the day of his resurrection; nor the day of his ascension; nor the day of Judgment. It may be, and certainly is, proper that we should remember all these; but we are not told to do so in this commandment. Neither is it some one day of the week, but no day in particular; for how could we remember "the day," that is no day in particular? how could we keep holy "the day" that has not been specified? and how could we say that God had blessed and hallowed "the day" that was no one day more than another? What day, then? God says, Remember the Sabbath day, or the day of the Sabbath; Keep holy the day of the Sabbath; The Lord blessed and hallowed the day of the Sabbath. He also says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." This day, therefore, is "the seventh day," or "the day of the Sabbath."

2. What Sabbath? Not "a Sabbath," or "any Sabbath that man can invent, or that God may hereafter keep; for that would be "some Sabbath," but no one in particular. Not some institution yet undetermined that God may require man to observe weekly; for the command is not, Remember the Sabbath institution, but, "Remember the day of the Sabbath;" not, Keep holy the Sabbath institution, but, "Keep holy the day of the Sabbath." The Lord did not bless and hallow the Sabbath institution, but, "the day of the Sabbath." We are not forbidden to do work in the Sabbath institution, but in "the seventh day." In fact, the phrase, "the Sabbath," in this commandment, means neither more nor less than "the rest." It is not here the name of any institution at all, though it is often thus used in other parts of the Bible. Hence this Sabbath is "the Sabbath [or rest] of the Lord thy God."

3. Which day of the week is "the day of the Sabbath?" No other than that day on which the Lord rested; for the command refers to God's Sabbath. On which day of the week did he rest? "And he rested on the seventh day?" Gen. 2:2.

Therefore the day of "the Sabbath" is the same day of the week on which God rested from the work of creation; and as he rested on the seventh day of the first week, and on no other, the seventh and no other day of every other week must be the only "day of the Sabbath."

Let it be particularly observed that God does not say, Remember the Sabbath, or, Remember the Sabbath institution, though this is necessarily implied in the command; but, Remember "the day of the Sabbath"—the day on which I have ordained that the Sabbath institution be observed. As if he had said, There is little danger, comparatively that you will forget the fact of my having kept Sabbath; nor is it likely that you will altogether neglect to observe some day of rest from your arduous toils; for you will be driven to this by the ever-returning demands of your exhausted bodies; but you are, and always will be, in especial danger of forgetting the proper day of the week for honoring me in my own institution. Satan, who takes infinite delight in all kinds of "will-worship," while he hates with a perfect hatred every act of strict obedience to my law, will do all he can to persuade you that some other day will do just as well or even better. Remember, therefore, the day of my Sabbath, and keep the same day holy in every week; for—mark the reason—I have my self rested on the seventh day, and on that account I have blessed and sanctified that, and no other, day of the week, that you may observe it, and keep it holy, not because it is in itself better than any other day, but because I have blessed and sanctified it.

But you say the phrase, "the Sabbath day," or, "the day of the Sabbath," does not mean any particular day, but "one day in seven," or some one of the days of the week. You allege that "the day of the Sabbath," like "the pope of Rome," "the Emperor of Russia," or "the King of Denmark," is a generic term, alike applicable to all the members of the same class. The phrase, "the Emperor of Russia," you say refers alike to Peter, to Alexander, and to Nicholas, though only one of them could be emperor at any given time; so "the day of the Sabbath" refers alike to the seventh and to the first day of the week, though there never was but one Sabbath at any one time. This is a very ingenious and plausible method of evading the force of the divine testimony; but, as the reasoning by which it is sustained appears to be entirely sophistical, I cannot but look upon the whole thing as a fabrication. I believe that any man, possessing the requisite qualifications, may become "Emperor of Russia," but deny that any day but one can be the day of God's Sabbath, inasmuch as God had never kept, at that time, but one Sabbath, and that occupied only one day. There is only one day of American Independence; only one day of the resurrection of Christ; only one day of the birth of any one man; and only one day of judgment. And why? Because the American Independence was declared on but one day; Christ arose on but one day; the same man cannot be born on two different days; and God hath appointed only one day in which he will judge the world. Now, on the same principle, there can be but one "day of the Sabbath" of the Lord our God. If I should say that the day of Christ's resurrection is not on any particular day of the week, but only "one day in seven," you would not hesitate to call me a fool, while my ignorance would excite your deepest sympathy; but when you say that "the day of the Sabbath" does not mean that particular day on which the Lord's Sabbath occurred, but only "one day in seven," you expect me to receive your assertion as the infallible teaching of superior wisdom. I cannot, however, so receive it for the following reasons:—

1. If God had meant "one day in seven," he would have said so. His first and great design in writing his law on tables of stone was to be understood by his creatures; but, for more than two thousand years after he gave the law, no human being ever suspected that "the day of the Sabbath" meant anything else than the seventh day of the week, because it was commonly known that that day alone was in reality "the day of the Sabbath." Indeed, this "one-day-in-seven" doctrine is known to have been invented within a few hundred years, with the pious design of accounting for a change of Sabbath, without the necessity of repealing a portion of the moral law. It is matter of great surprise that those pious theologians, who first substituted "one day in seven" for "the day of the Sabbath," did not shudder

at the thought of presuming to amend the language of the Holy Ghost. "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." Ps. 12:6. Brethren, are you prepared to enter into judgment, and answer for the liberties you have taken with God's word? In substituting the vague and indefinite expression, "one day in seven," for the definite and unequivocal terms, "the Sabbath day," and the "seventh day," you have as truly taken "away from the words of the prophecy of this book," as if you had blotted the fourth commandment from the decalogue; while your leading object has been to make way for the introduction of a new command that, for aught the Scriptures teach, it never entered into the heart of the Almighty to put into his law. "A faithful witness will not lie," and when the world asks, Which day of the seven hath God appointed to be the weekly Sabbath? God expects that you, as faithful witnesses, will not only "not lie," but that you will not equivocate, or give with the gospel trumpet an "uncertain sound." He does not expect that you will quote a text from the Acts of the apostles, that says not one word about Sabbath-keeping, to prove that the fourth commandment enjoins the keeping holy of "one day in seven," but of "no day in particular."

2. God never blessed "one day in seven," without blessing a particular day. He either blessed some definite object or nothing. You may say, indeed, without falsehood, that God blessed "one day in seven;" but if you mean that this act of blessing did not terminate on any particular day, you ought to know that you are asserting what is naturally impossible. As well might you say of a band of robbers, that they had killed "one man in seven," while in reality they had killed no man in particular. No, brethren, yourselves know very well that God had not blessed and sanctified any day but the seventh of the seven, prior to the giving of the written law. You know that if God blessed any day of the week at all, it was a definite day, distinct from all the other days of the week. But this commandment says that "the Lord blessed the Sabbath day." Therefore the Sabbath day must be a particular day of the week. Therefore the "Sabbath day" is "not one day in seven," or an indefinite seventh part of time. Therefore it is not "one day in seven" that we are required to remember, and keep holy, and in which we are forbidden to do any work, but "the seventh day of the week," which was then, is now, and will be till the end of time, "the day of the Sabbath of the Lord" our God.

3. No day of the week but the seventh was ever called the "day of the Sabbath," either by God or man, till long since the death of the last inspired writer. Search both Testaments through and through, and you will find no other day called "the Sabbath," or even "a Sabbath," except the ceremonial sabbaths, with which, of course, we have nothing to do in this controversy. And long after the close of the canon of inspiration, the seventh day, and no other, was still called "the Sabbath." If you can prove that any one man, among the millions of Adam's children, from the beginning of the world to the rise of Antichrist, ever called the first day of the week "the Sabbath," you will shed a light upon this controversy, for which a host of able writers have searched in vain.

But further, the first day of the week was not observed by any of the children of men, as a Sabbath, for three hundred years after the birth of Christ. Do you ask proof? I refer you to Theodore de Beza, who plainly says so. If you are not satisfied with the witness, will you have the goodness to prove the affirmative of the proposition?

I infer, therefore, that "the day of the Sabbath," or "the Sabbath day," is the proper name of the seventh day of the week, as much so as "the day of Saturn," and that to attach this proper name now to some other day of the week, and to affirm that God meant that other day, as much as he did the seventh, when he wrote the law on tables of stone, is as unreasonable as it is impious. If you say that when God speaks of the Sabbath day, he means "one day in seven, but no day in particular," you are as far from the truth as if you had said that when he speaks of Moses he does not mean any particular man, but some one of the Israelites. Moses was one of the Israelites, just as the Sabbath day is one day in seven. But when God says Moses, he means Moses, the son of Amram; and when he

says "the Sabbath day," he means the seventh day of the week. You may give different names to the same object, without interfering with its identity; but to apply the same name to two different objects, and then to affirm that these two objects are identically the same, so that what is predicted of the one must be true of the other, is as though a navigator should discover an island in the Southern Ocean, and call it "England," and then affirm that the late work of Mr. Macaulay, entitled "The History of England," is a veritable and authentic history of this newly-discovered empire. Which would you wonder at the most, the stupidity or the effrontery of that navigator?

I cannot close this chapter without reminding you that, in attempting to refute the above reasoning, the main thing you will have to show is, that "the Sabbath day," or "the day of the Sabbath," is an indefinite expression, applicable alike to at least two different days of the week, and that it is used indefinitely in this commandment. If it has been proved that "the day of the Sabbath" refers, and can refer, only to the seventh day of the week, then it is true, and will remain forever true, that the original Sabbath law requires the sanctification of no other day. This is the truth which I undertook to exhibit in this chapter, and is my first reason for believing the proposition under consideration.—J. W. Morton, in *Vindication of the True Sabbath*.

The Night Cometh.

WE are admonished to work while it is day, because the night cometh wherein no man can work. Our opportunities for doing good will close. While life and probation lasts is the time to labor. In the grave there is no work, nor device, nor knowledge, nor wisdom; therefore what we find to do should be done without delay. If delayed, it will soon be too late; the night will have come, and it must remain forever undone. To those of former ages and generations the exhortation to labor and the time in which to labor have been bounded by the life of each individual, and death brought the night in which no work could be done. But to the present generation the time to labor will close during the life of many who are now living. The work of saving lost sinners is about to close. The time is at hand when the living can work no longer. The night cometh. Then nothing more can be done to save lost sinners, ourselves, or others. Now is the time to work. The flying moments are swiftly passing in which we may work. How important that they be all improved!

How precious are the remaining days and hours of our probation! Shall they be lost in idleness, while souls that might be saved are lost in consequence? Shall we remain indifferent while they run to waste? There is much to be done. The people of God are now called upon to make a united and mighty effort for the salvation of men. A great work is to be done. The time is short. The night cometh. Let all put forth a mighty effort, and do it now. Work while the day lasts. By spending the little remnant of our time aright, we may yet hope to hear it said in truth, "Well done;" and it must be said in truth, if said at all. Lose no time. Get the heart right before God; and work with zeal in the cause of truth and salvation. *The night cometh.*

R. F. COTTRELL.

Postal-Card Jottings.—No. 2.

JEHOVAH-ROPHI.

JEHOVAH-ROPHI is the title which our God takes to himself in Ex. 15:26. "I am Jehovah-Rophi;" i. e. Jehovah thy Physician, the Lord that healeth thee and will keep thee from these bodily diseases which I have brought upon the Egyptians. In Jehovah-Jireh (Gen. 22:14), we see the Lord providing a Saviour, through whom our sins are forgiven. Here we see him as a Saviour for our bodily ailments. So in Ps. 103:3, we bless the Lord first for forgiving all our iniquities, and secondly, for healing all our diseases, true certainly as to spiritual diseases, as, evil temper, pride, selfishness, covetousness, etc., but none the less true, to those who believe, as to bodily and physical ailments. The Lord Jesus, when on earth, "healed all that were sick (who applied to him), that it might be fulfilled which was spoken by Esaias the prophet, (Is. 53:4) Himself took our infirmities, and bare our sicknesses." This

he did on the tree, where "he was wounded for our transgressions," and "bruised for our iniquities," (verse 5). Blessed Christ of God! how little we know of thee and thy precious work on that accursed tree! Reader, believest thou? Hast thou a personal Physician? Jer. 8:22. Art thou sick? He has died to heal thee. Only believe, and thou shalt see the salvation—the deliverance of God in thy case. Saints are not relieved of their bodily pains for the same reason that sinners do not get rid of their sins. They do not believe—they do not look to Jesus. (1) They do not diligently hearken to God, Ex. 15:26; Jas. 5:14-16; or (2) they look to other means which God graciously uses, as in John 5:3, 4; or (3) they do not believe in the Physician. Matt. 13:58; Mark 6:5, 6; Heb. 11:6. Pray over 2 Chron. 16:12, believe and obey.

H. VEYSEY.

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The Proof of Love.

LOVE, like faith, must be proved by works or deeds. The apostle John says: "My little children, let us not love in word, neither in tongue, but in deed, and in truth." 1 John 3:18. To love in deed is to prove our love by our deeds; and to love in truth is to seek the truth and cling to it.

In reading this epistle (1 John) we should distinguish between commandment (singular) "That we should believe on his Son Jesus Christ, and love one another," and commandments (plural). By commandments (plural) the apostle means the ten commandments; for he says: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. And again he says: "Whosoever abideth in him [God] sinneth not." 1 John 3:6. Or in other words, whosoever abideth in him keepeth his commandments or his law. "For this is the love of God that we keep his commandments; and his commandments are not grievous." 1 John 5:3. Again, "All unrighteousness is sin." 1 John 5:17. But what is sin? "Sin is the transgression of the law." 1 John 3:4.

It puzzles me exceedingly that any one can persuade himself that he is a sincere Bible Christian and also claim that the code of ten commandments has been abolished.

EPSILON.

What God Blesses.

God blesses very slender things to the conversion of souls. It is very humbling, sometimes, to a preacher who thinks, "Well, I did preach a pretty fair sermon that time," to find God does not care a pin about him or his sermon, and that a stray remark he made in the street, which he hardly thought was of any value whatever, was what God had blessed; that when he thought he had succeeded best he had done nothing, and when he thought he had succeeded worst then God blessed him. Many a soul has had his eyes opened by an instrumentality which never dreamed of being so useful; and, indeed, the whole way of salvation is in itself extremely simple, so as to be well compared to the clay and spittle which the Saviour used.

I do not find many souls converted by bodies of divinity. We have received a great many into the church, but never received one who became converted by a profound theological discussion. We very seldom hear of any great number of conversions under very eloquent preachers—very seldom indeed. We appreciate eloquence, and have not a word to say against it by itself, but evidently it has no power spiritually to enlighten the understanding, neither does it please God to use the excellency of words for conversion. When Paul laid aside human wisdom and said he would not use the excellency of speech, he only laid aside what would not have been of much service to him. When David put off Saul's armor, and took the sling and the stone, he slew the giant; and giants are not to be conquered to-day any more than they were then by champions arrayed in Saul's armor. We must keep to the simple things, to the plain gospel, plainly preached.—Spurgeon.

INFIDELITY removes nothing that is bad; It only ridicules and denounces all that is good. It tears down, it never constructs; it destroys, it never imparts life; it attacks religion, but it offers no adequate substitute.

The Divine Government.

(Continued.)

AS THERE cannot be diverse or unlike attributes of Deity, so there can be only one rule of holiness growing out of those attributes—one moral law for his Government. And upon obedience or disobedience to this law must all good and evil, life and death, be suspended. Therefore the following declarations apply to these commandments, or to this law, and to no other:—

Lev. 18:5. "Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them."

Deut. 30:15, 16. "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments." See verses 19, 20; chap. 11:26-28.

Isa. 51:7. "Hearken unto me, ye that know righteousness, the people in whose heart is my law."

Ps. 19:7. "The law of the Lord is perfect, converting the soul."

Ps. 40:8. "I delight to do thy will, O my God: yea, thy law is within my heart." Also Ps. 119.

Ecc. 12:13. "Fear God, and keep his commandments; for this is the whole duty of man."

Matt. 19:17. "If thou wilt enter into life, keep the commandments."

Rom. 2:13. "The doers of the law shall be justified."

Gal. 3:12. "The law is not of faith; but the man that doeth them shall live in them."

1 John 3:4. "Sin is the transgression of the law."

Rom. 7:12. "The law is holy, and the commandment holy, and just, and good."

Verse 14. "For we know that the law is spiritual."

This law is also referred to in certain scriptures wherein it is called God's holy covenant, and the covenant commanded.

Deut. 4:13. "He declared unto you his covenant, which he commanded you to perform, even ten commandments."

1 Chron. 16:15-17. "Be ye mindful always of his covenant; the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant."

Gen. 26:3-5. "I will perform the oath which I swear unto Abraham. . . . Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

For breaking this "everlasting covenant," the inhabitants of the earth will be desolated with a curse, and burned up. Isa. 24:5, 6.

By indignation against the "holy covenant," was the man of sin, the abomination that maketh desolate, set up. Dan. 11:28, 30.

As this law has sometimes been confounded with other laws, to which the foregoing declarations of Scripture will not apply, it will be in place to notice the distinction of laws.

The *system* (not the *law*) under which the people of God lived in the past dispensation was complex; its elements were moral, civil, and ceremonial. The *moral* was the basis of all, existing prior to, and independent of, the others, and was from the beginning the standard of duty to God and to our fellow-men.* The *civil* enforced the moral; especially in men's relations to their fellow-men, making application of its principles to everyday life. The *ceremonial* expiated the violations of the moral, and had especial reference to their relations to God. But both the ceremonial and civil were merely typical, looking forward to the priesthood of Christ and to his kingdom; and therefore illustrated the true relation we sustain under Christ to the law of God, the moral rule, in this and the future dispensation.

This distinction of the two laws, moral and ceremonial, is shown in the following scriptures:—

Jer. 6:19, 20. "Hear, O earth; behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto

my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your sacrifices sweet unto me." Here one was kept and the other rejected; but the observance of the ceremonial was not acceptable when the moral was disregarded. That this was illustrative of our position in this age is proved by Matt. 7:21-23, and John 7:16, 17, where the efficacy of faith in the Son, and of the knowledge of his doctrine, is dependent on obedience to the will or law of the Father.

Jer. 7:22, 23. "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. But this thing commanded I them, saying, Obey my voice." We have seen that to obey his voice was to keep his covenant, the ten commandments; and this shows that when God gave his law, which himself declared to be the rule of holiness, the ceremonial law of burnt offerings and sacrifices was not included. He spoke only the ten commandments, and wrote only this law on the tables of stone; this alone was put into the ark over which the priest made atonement for sin. No other law had such honor bestowed upon it.

The Saviour himself explicitly declares that he came not to destroy the law; yet we know he did set aside the ceremonial law, by introducing its antitype.

The same is proved by Paul in his letters to the Ephesians and Romans. In one, he speaks of a law which Christ abolished (Gr. *katargeo*), Eph. 2:15, and in the other, he speaks of a law which is not made void (Gr. *katargeo*), by faith, but rather established. Rom. 3:31.

It has been noticed in another place that it is not consistent with justice to relax the claims of a just law, neither can the acts of abolishing the law and pardoning the transgressor be united. Hence, if the law of God had been abolished by the gospel, justice would be trampled under foot. But the Bible is not thus inconsistent with reason. God is infinitely just, and his law must be satisfied; Christ, a voluntary substitute, is set forth as our Saviour, that God might be just, and the justifier of him who believeth in Jesus. Rom. 3:26.

Though many other scriptures might be given to the same intent, those quoted are sufficient to show that the Bible truly harmonizes with the great principles of Government examined in the light of reason.

As objections are stronger with some persons than even positive proof, it will not be amiss to notice a few objections urged against the perpetuity of the law of God, by those who would make it void through faith, and pervert the gospel to a system of license.

Luke 16:16. "The law and the prophets were until John; since that time, the kingdom of God is preached, and every man presseth into it."

It is unjustly inferred that the question of the *existence* of the law is here introduced. The translators saw that the passage was elliptical, but violated the laws of language by inserting the word "were," which does not make the sentence complete; the verb "is" being the antithesis of "were," the word "preached" is redundant. The following must be the correct view. The word or words understood or to be supplied must be antithetical to the words "is preached;" and therefore "were preached" would complete the sentence. The omission of these words prevents tautology, while nothing would require the omission of the word "were" if it alone belonged there. "The law and the prophets were preached until John; since that time, the kingdom of God is preached." Now no one will claim that the law and the prophets ceased with John; even the ceremonial law remained in force later than the time of his death. Thus it is evident that the subject of the existence or continuance of the law and the prophets is not introduced in this scripture; therefore there is no objection in it.

Rom. 3:21. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets."

In considering this text, and any other in this argument, we must bear in mind that the *subject* is justification by faith, and the *object* is "the remission of sins that are past." And no one who understands the principles of Government will for a moment insist that a sinner can be justified by the law which he has transgressed. Justification to the transgressor comes by pardon with-

out the law; but it never comes at all to the person who continues in transgression. Pardon, in the gospel system, stands closely related to conversion, for none but the converted will ever be pardoned. But none are truly converted without an amendment of life. Paul says we shall not sin that grace may abound. Grace superabounds above sin, to save from it; but grace never combines with sin to save any who continue in it. That justification for past sins is without law, by faith only, does not prove that a right character in the future may be formed without law, or by faith only. We are aware that without faith it is impossible to please God; and we are as well aware that faith without works is dead, being alone.

But there is another part to this text which objectors to the law never consider. It says that the righteousness of God is "witnessed by the law." But a law cannot witness concerning that to which it does not relate. Now Paul says that "the doers of the law shall be justified." Rom. 2:13. That does not prove that any can now be justified by the law, for alas, there are no doers of it. Rom. 3:9-19. But it does prove that the law contains the principles of justification; that it is of that nature that it would justify man if he had always kept it. In other words, it contains the true principles of righteousness; it is holy, and just, and good, and spiritual. Rom. 7:12, 14. And Solomon attests the same truth when he says the commandments contain "the whole duty of man." Ecc. 12:13, 14. For man is a moral agent, under a moral Government in which the Supreme Governor says: "Be ye holy, for I am holy." 1 Pet. 1:16; Lev. 19:2. And the law of God is the *only rule of holiness* given to man. To a sinner it is no longer the *means* of justification, but to all classes and under all circumstances it is the *rule* of justification, or of righteousness. It witnesses to the righteousness of God because it contains the principles of his righteousness; it is the expression of his will; the foundation of his moral Government; the very outgrowth of his attributes. Surely, we find in Rom. 3:19 no ground for objecting against the law of God.

Rom. 6:14. "For sin shall not have dominion over you; for ye are not under the law, but under grace."

It is not difficult to show that the objection based on this text arises from an entire misapprehension of its meaning. As sin is transgression of the law, sin surely has dominion over the transgressor of the law. It is only the obedient that are free from the dominion of sin. To set man free from sin, to turn him from violating the holy law of God, is the object of the gospel. Of Jesus it was said by an angel, "He shall save his people from their sins." Matt. 1:21. And Paul said "he appeared to put away sin by the sacrifice of himself." Heb. 9:26. That is, he saves us from breaking the law of his Father; he puts away transgression. He had no transgression of his own to put away, for he kept his Father's commandments. John 15:10. Of course he came to put away our transgression; to restore sinful, fallen men to allegiance to the divine law—to loyalty to the divine Government. But this object is not accomplished in him who continues to transgress the law of God. Such are not saved from sin. Over such sin has dominion; how then can they be under grace?

If it be replied that *all* are under grace now, because the dispensation of law is past and the dispensation of grace has taken its place, we say, then, that is destructive of the sense of the text. The apostle offers the fact of our being under grace as the reason or the evidence that sin shall not have dominion over us. But if the relation is *dispensational* and not *personal*, then the distinction noted in the text is obliterated; if *all* are under grace, then also the multitudes are under grace over whom sin has dominion, and the text has no force.

EDITOR.

(To be continued.)

It is much safer to obey than to govern. Who is so wise that he can fully know all things? Be not, therefore, too confident in thine own opinion, but be willing to hear the judgment of others.—Thomas à Kempis.

WHOEVER looks for a friend without imperfections will never find what he seeks. We love ourselves with all our faults, and we ought to love our friends in like manner.

*The decalogue having been spoken by the voice, and twice written upon the stone tables by the finger of God, may be considered as the foundation of the whole system.—J. Q. Adams.

Alexander Campbell, speaking of these commandments, called them "God's Ten Words, which not only in the Old Testament, but in all revelation, are most emphatically regarded as the synopsis of all religion and morality."—*Debate with Purcell*, p. 214.

The Sabbath-School.

Lesson for Pacific Coast.—October 13.

ACTS 18: 18-28; 19: 1-20.

LESSON NOTES.

"AND Paul after this tarried there yet a good while." Although they had fiercely risen up against Paul, and beaten Sosthenes, the chief ruler of the synagogue, the apostle did not leave his work there until he was satisfied in his own mind that it was pleasing to the Lord. While we should never place ourselves in danger unnecessarily, and thus tempt the providence of God, the servant of the Lord should look to his Master for indications of duty, and not suffer the world, or opposers, to deter him from his work.

"HAVING shorn his head in Cenchrea, for he had a vow." Conjectures on this text are very numerous, and commentators are much divided in respect to it. The original does not positively show to whom this statement refers, whether to Paul or Aquila. Dr. Clarke says that "Chrysostom, Isidore of Seville, Grotius, Hammond, Zegerus, Erasmus, Baronius, Pearce, and Wesley, refer the vow to Aquila; Jerome, Augustin, Bede, Calmet, Dodd, Rosenmuller, and others, refer it to St. Paul." Where it is left so obscure we cannot think any importance attaches to it. And the nature of the vow cannot be determined. Dr. Barnes, after giving a number of conjectures which have been raised by different authors, discretely says: "But where nothing is recorded, conjecture is useless." Happy would it be for the cause and the honor of Christianity if everything not revealed were treated in the same manner.

"I MUST by all means keep this feast that cometh in Jerusalem." Here again conjecture has been busy as to this feast. Clarke and Scott suppose it was the passover; the Biblical Commentary says, pentecost. But all agree that the passage is very doubtful. Clarke says: "The whole of this clause is wanting in ABE, six others; with the Coptic, Ethiopic, Armenian, and Vulgate. Griesbach leaves it in the text with the mark of doubtfulness." etc. It is also wanting in various translations, and in the Revised Version. Dropping this the verse reads: "But bade them farewell, saying, I will return again unto you, if God will."

"AND a certain Jew named Apollos, . . . an eloquent man, and mighty in the Scriptures, . . . instructed in the way of the Lord, and being fervent in spirit, he spake and taught diligently the things of the Lord." The context makes this description of Apollos noteworthy. Notwithstanding his gifts and zeal, he was of a *teachable spirit*, willing to be instructed by Aquila and Priscilla. It would be well for the cause of truth, for the honor of Christianity, if all learned and eloquent men were so gifted with the grace of humility. This is the true spirit of a teacher. For how can one teach who has not first been taught? And how shall he be taught if he is not teachable? It is not difficult to graduate in the schools, or in theology; but there is no such thing as graduating in Christian experience or Bible knowledge. In these we are always "disciples," learners. Nor did he wait for Paul to be his instructor; he was willing to have the way of God expounded unto him by any who were more fully instructed than he was. Though Aquila and Priscilla were helpers in the work, at the time here spoken of they were probably not public laborers in the gospel, if they ever were.

WHY would Apollos listen to those who were not eloquent as himself, who could not reason as powerfully as he could? We find the answer in the then prevailing method of teaching the faith. They reasoned—but not with "vain reasoning," nor according to the demands of "science," falsely so called, as is the custom of these days, but they "reasoned out of the Scriptures." Acts 17: 2. What the Scriptures said was a finality to the early Christians, no matter who presented the word. There is truly a great "falling away" from the simple faith of early times.

"AND when they heard this, they were baptized into the name of the Lord Jesus." Acts 19: 5.

On this text we copy from "Thoughts on Baptism:" "Acts 19 does not afford so clear proof that they who were baptized unto John's baptism were again baptized by the apostles as has been supposed by many. This was an unusual case, according to the record. On being questioned by Paul they said: 'We have not so much as heard whether there be any Holy Ghost.' They had not been baptized by John, but by Apollos, who had been converted at Ephesus a short time before the visit of Paul. Though this was twenty-five years after the resurrection of Christ, Apollos knew only the baptism of John, and baptized just as John had administered the ordinance, unto a belief in a Messiah who was yet to come. That they were unacquainted with the facts concerning Christ, and the fulfillment of John's predictions of Christ's work, is evident from their answer to Paul: 'We have not even heard whether the Holy Spirit is given.' (Anderson's translation.) The Revised Version gives the same form in verse 2. 'We did not so much as hear whether the Holy Ghost was given.' It was an error on the part of Apollos to teach the people that Christ was yet to come, when he had already died and was risen from the dead. This error of Apollos was corrected when Aquila and Priscilla expounded to him the way of God more perfectly. Those who were baptized by John in the faith of a coming Messiah, did not need to be baptized again when they accepted him. But those who were baptized in the faith of a coming Messiah after he had died and risen from the dead, needed to be baptized again, inasmuch as their first baptism was nearer to a denial of him who had come, than a belief in him. It every way seems just and fitting that Paul should commence with them as novices."

"HE went into the synagogue and spake boldly for the space of three months." The apostle always gave the Jews the first opportunity of hearing the doctrine concerning Christ. Speaking three months boldly in the synagogue certainly effected his purpose. And in this the churches of this day might learn a lesson. Objection is made against those who preach the advent near, and the special message of warning which is to precede the advent, that they seek to proselyte members of the churches, instead of endeavoring to convert sinners. The charge is unjust; they preach to all classes. But if they have a *neglected duty* or a *rejected truth* to proclaim, it is certainly right to present it to the professed servants of God, that they may have the light they need. The word of the Lord says: "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." Isa. 58: 1. It is no excuse for the neglect of this order that they seek the Lord daily, and delight to know his way, and take delight in calling upon him. See verse 2. No matter how zealous they may be in worship, if they are indulging in sin they must be warned. The Saviour confirmed the words of the prophet, that they worship in vain who teach for doctrine the commandments of men and make void the commandments of God through their traditions. Isa. 29: 13; Matt. 15: 1-9.

WHEN the Jews had been fully warned, Paul having spoken in the synagogue for the space of three months, some of them turned to actively opposing his doctrine, and he left them, and separated the disciples from the congregation. But he did not leave the city. It is not likely that a large proportion of the people had heard him in the synagogue of the Jews, and with commendable perseverance he determined to proclaim the truth to all, while the opportunity was afforded, and the minds of many were already awakened on these subjects. He labored, speaking daily in a public place, and continued thus doing for the space of two years; "so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." In this a great purpose was accomplished, worthy of the labor and the time employed.

THE position and importance of the city of Ephesus made it a desirable point for the apostle to labor in for so long a time. The goddess Diana and her famous temple were here, of which Demetrius said "whom all Asia and the world worshipeth." The temple of Diana was considered one of "the seven wonders of the world." It was built at the expense of all Asia Minor; and

Barnes says, "by contributions from a great number of princes, and doubtless multitudes from all parts of the earth came to Ephesus to pay their homage to Diana." Thus by Paul's remaining here so long opportunity was given to all in Asia to hear the word of the Lord. We should wisely exercise our judgments in improving the openings presented to us by Providence for furthering the cause of truth.

"MANY of them also which used curious arts brought their books together, and burned them before all." Magical arts, enchantment, divination; all this was declared to be an abomination to the Lord. Deut. 18: 9-12. It was done by consultation with demons professing to be the spirits of the dead. When these magicians became converted to the doctrine of Christ they quit those practices of the heathen. And this proves that the standard of Christianity under the preaching of the apostles was quite different from that acknowledged in the churches of the present day; for now, under the name of "Christian Spiritualism," divination, or consulting with "familiar spirits," is carried on within the church, and many of the most eminent ministers of the land are in the habit of constantly consulting those who practice witchcraft, or mediums. Not many are aware, and very few are willing to be convinced of the fact that under the working of the "mystery of iniquity," many of the practices of the old pagan worship were grafted into the Christian faith, and their influence is largely felt even to the present day. This idea of the spirits of the dead being in Heaven, becoming our guardian angels, with whom we may hold intercourse through some medium, or necromancer, is increasing in popularity, instead of its being avoided, as the Lord commanded. That they will continue until the coming of the Lord, and that they are still abominable in his sight, see 2 Thess. 2: 1-12; Rev. 16: 12-15; 21: 8.

THE value of the books which were burned is variously estimated, it not being known what currency was referred to. It was, however, somewhere between \$8,500 and \$25,000. "To what purpose was this waste?" (Matt. 26: 8.) Judas would have suggested that they should be sold, and the proceeds given to the poor. In modern churches they might have been put up for "a raffle," and thus much money brought into the church treasury. But they were connected with a work of iniquity; a work which the Lord abhorred, and their possessors proved the thoroughness of their conversion by destroying them. On this Dr. Barnes well remarks: "The universal prevalence of Christianity would make much that is now esteemed valuable property utterly worthless, as, for example, all that is used in gambling; in fraud; in counterfeiting; in distilling ardent spirits for drink; in the slave trade; and in attempts to impose on and defraud mankind." To which may be added, the enormous expense incurred in raising, preparing, and in trafficking in tobacco. But that evil could be eradicated only by a purer type of Christianity than that generally recognized at the present day.

And these converts were not ashamed to destroy the property which was valued so highly by the world. They "burned them before all." There is power in the truth when preached in its purity, to separate men from the works and workers of iniquity.

God's Plan for Your Life.

NEVER complain of your birth, your training, your employment, your hardships; never fancy that you could be something if you only had a different lot and sphere assigned you. God understands his own plans, and he knows what you want a great deal better than you do. The very things that you most deprecate as fatal limitations or obstructions, are probably God's opportunities; and it is nothing new that the patient should dislike his medicines, or any certain proof that they are poisons. No! a truce to all impatience! Choke that foolish envy which gnaws at your heart because you are not in the same lot with others; bring down your soul, or rather, bring it up to receive God's will and do his work in your lot, in your sphere, under your cloud of obscurity, against your temptations, and then you shall find that your condition is never opposed to your good, but really consistent with it.—Selected.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, OCTOBER 4, 1883.

A Specimen Sunday Falsehood.

SUNDAY is a counterfeit of the Sabbath, and in its support all manner of deceptions are practiced. Many readers of the SIGNS will remember the letter which we published, received from a gentleman in Harlem, Belgium, in which he said there was a publication circulated in that country, professedly translated from the English, giving an account of a man who built a boat on a lake in California, and, in contempt of the Sunday, named it "The Sabbath-breaker;" how it upset on its first sail, and all on board perished; all of the boat that could be seen out of the water was the part on which was painted the ominous name. Thus, it was claimed, did Providence frown upon all who refused to keep Sunday.

We called upon the people of this State to verify the occurrence, if it were a fact. We were sure it was a falsehood—a "pious fraud"—but gave opportunity to the friends of Sunday to defend the story if they could. The only letter we ever received was from a friend in Washington Territory, who had heard something to the same intent, professedly in another State. But the fact as related never occurred.

In a religious paper published in the East, we find an article in answer to a question concerning Sunday, in which is the following paragraph:—

"The persecutors of the Christians were accustomed to put to them this question: 'Hast thou kept the Lord's day?' If they had they were marked as Christians. This was the badge of their Christianity. And if they said they had, and would not recant, they must be put to death. And when they continued steadfast, what was their answer? 'I am a Christian; I cannot omit it. It is a badge of my religion, and the man who assumes it must of course keep the Lord's day, because it is the will of his Lord; and should he abandon it, he would be an apostate from his religion.' (Baron. *An. Eccles.* A. D. 303, Num. 35, etc.)"

Passing over the fact that no one can bring a particle of Scripture proof that Sunday is the Lord's day, or any historical evidence that it was so called in the days of the apostles, we confidently assert that the Annals of Baronius contain no such statement as is given in the above-quoted paragraph. And what is worse for the writer, he knew that this Sunday fraud had been thoroughly exposed by different writers when he penned these words. Baronius distinctly says that the question proposed to the Christians who suffered for their fidelity to the faith had reference to the celebration of the mass, or the Lord's Supper; it had no reference to the Sunday. These are his words:—

"It has been shown above, in relating these things, that the Christians were moved, even in the time of severe persecution, to celebrate the *Dominicum*. Evidently, as we have declared elsewhere in many places, it was a sacrifice without bloodshed, and of divine appointment." And again: "Though it was a fact that the same expression was employed at times with reference to the temple of God, yet since all the churches upon the earth have united in this matter, and from other things related above, it has been sufficiently shown concerning the celebration of the *Dominicum* that only the sacrifice of the mass can be understood."

Dr. Justin Edwards in the "Sabbath Manual," a very popular book advocating the Sunday, says the martyrs were asked that question, "Hast thou kept the Lord's day," but gives no authority. Perhaps he thought his cause was safest to make the assertion without offering any authority, as he knew many would swallow all that was held out to them as proof for Sunday, and if no authority was given it would be all the more difficult to disprove! Mr. Gurney, an English writer in favor of Sunday, quoted the story as from Bishop Andrews, who ascribed it to the "Acts of the Martyrs," giving, however, no instance or reference to any place in those legends where it might be found. But Sir Wm. Domville, another English writer, exposed the deception. He said:—

"I have carefully consulted that work, and I take upon myself to affirm that among the questions there stated to have been put to the martyrs in and before the time of Pliny, and for nearly two hundred years after-

wards, the question, *Dominicum servasti?* does not once occur, nor any equivalent question."

And no Sunday writer has ever attempted to show that Domville was wrong in this statement; no one has pointed to any place in the "Acts of the Martyrs" where it might be found. Notwithstanding, they continue to use it with as much assurance as if it had not been proved to be a falsehood! The Sunday-Sabbath is only a fraud, and to support it fraud must unavoidably be the resort.

But Gilfillan has written a large work entitled, "The Sabbath," and while he did not dare to make the reference used so successfully by others in the face of the exposure of Sir Wm. Domville, he could not afford to lose a story which has already done so good service for Sunday. He therefore repeats it, and ascribes it to Baronius, as given by the writer of the first paragraph quoted in this article. But Eld. J. N. Andrews, author of the "History of the Sabbath" (which is often advertised in our paper), made a thorough examination of this matter, and has fairly convicted Gilfillan of duplicity in his pretended quotation. Two facts, which cannot be disputed, establish the matter. 1. Baronius never used the expression "*Dominicum servasti?*" as asserted by Gilfillan, and from him quoted by this writer in the Eastern religious paper. 2. Baronius distinctly defines the word *Dominicum* to refer to the mass, or the Lord's Supper, and says that by it "only the sacrifice of the mass can be understood," as quoted above. Whether he had really consulted Baronius or not, as we suppose he had, his words are actually a fabrication. Baronius does not leave the subject so obscure that the reader might make an honest mistake, and infer that he spoke of the keeping of Sunday. No; he distinctly says the question referred to the sacrifice of the mass, and to nothing else. And we have sufficient reason to believe that the writer first referred to in this article, who follows Gilfillan in the quotation, was well acquainted with the exposure of his inexcusable untruth in reference to the statement of Baronius.

We have no hesitation in expressing our firm belief that there is no other question or doctrine which was ever foisted upon the Christian world, in favor of which so much deception has been used and so many falsehoods told, as that of the Sunday—the falsely-styled "Christian Sabbath." The Baptists take pleasure in pointing to the fact that infant baptism is sustained only by tradition, having no foundation in the word of God. In this we think they are right. But they cannot produce a tithe of the false reasoning and flagrant deceptions used to uphold infant baptism that are produced to uphold the Sunday. Consistency demands that the Baptists repudiate the Sunday as a traditional error. The very fact that so many deceptions and "pious frauds" (minus the pious!) are practiced to hold it up, is sufficient to cause every thinking Bible believer to regard it with just suspicion. And when it is considered that nothing better than bare inferences are ever brought from the Bible, without a single direct statement in its favor, or a basis for these deceptions, the case ought to be settled in every candid mind. The truth is that if any Bible evidence could be produced resort would not be had to these deceptions; they would not be necessary.

It is sad to contemplate that Protestantism has degenerated to that degree that almost the best of her denominations will cling to a dogma which has no sure foundation except that of tradition; no direct evidence but that of "the church;" no law in its favor but that of legislatures! A Catholic priest whom we told that we kept the seventh day and not the Sunday, said to us: "You are genuine Protestants; you have nothing of the Catholic Church left to you." This is exactly the position which we wish ever to occupy. If this is our position; if we are successful in keeping the "commandments of God, and the faith of Jesus," unadulterated by any of the institutions and requirements of "the beast and his image," we shall hope by divine favor to meet our Lord with joy when he comes to reap the harvest of the earth. Rev. 14.

It is stated that the idols now worshiped in India and Africa are for the most part manufactured in England. These are frequently sent out in the same vessels which carry Bibles and other religious literature for the conversion of the heathen. Adding this to the opium enormity forced upon China by British guns, the great Christian nation "upon whose possessions the sun never sets," is carrying a fearful load of responsibility.

Melchisedek.

THE question is asked us how we reconcile our views of Melchisedek with the following words from the "Spirit of Prophecy," Vol. 2, page 396, concerning Christ: "Ask Abraham, he will tell you, It is Melchisedek, King of Salem, King of Peace." We see no difficulty in this. King of Salem is king of peace, for "Salem" means "peace." Melchisedek is formed from two Hebrew words, *melek*, king, and *zedek*, righteousness. Christ is truly Melchisedek, in the sense that he is truly the king of righteousness, but he is not that Melchisedek of Gen. 14, who was a type of Christ. He is the antitype—a priest after the order presented by him in Gen. 14. In that type Abraham saw Christ, as truly as Israel saw him in Aaron, or in the sin-offering. Because he was the Lamb of God, an offering for sin, he was not the lamb offered in the sanctuary on earth.

Ezekiel, speaking of the final restoration of God's people, more than four hundred years after the death of King David, said: "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it." Eze. 34:23, 24.

By this shall we conclude that David was actually Christ? and that, when the kingdom is restored, David will again reign over it, he being truly the Messiah? No; we shall not. Yet we have just as strong reason for this conclusion as we have for the belief that Melchisedek of Gen. 14 was Christ. Abraham saw Christ in Melchisedek, just as Ezekiel saw Christ in David. Melchisedek represented Christ in his priesthood, even as David represented him in his future reign and kingdom. He is a priest "after the order" of the first; he will be a king in the line of the second. We willingly rest with our readers the argument on this subject in the SIGNS of September 20.

The Doctrine of the Second Advent of Christ Was Known to the Patriarchs.

In our last number we showed that the prophecy of Enoch concerning the second advent of Christ (Jude 14:15) was known to the entire ten generations which preceded the deluge. But was the doctrine of the second advent of Christ known also to the patriarchs Abraham, Isaac, and Jacob, the fathers of the Hebrew race? Noah was not born till after the translation of Enoch; but six generations of the ancestors of Noah were able to repeat to him the prophecy of Enoch, and to confirm that prophecy by the history of his godly life, and of his translation to Heaven in a chariot of fire. These six generations of witnesses were Lamech, Methuselah, Jared, Mahalaleel, Cainan, and Enos, the grandson of Adam.

Noah lived after the flood during the period of 350 years. Gen. 9:28, 29. His life was continued till he had seen ten generations of his descendants. These were Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, and Nahor. He died when Nahor was 58 years of age, and two years before the birth of Abraham. Gen. 11:10-27. St. Peter tells us that Noah was a preacher of righteousness. 2 Pet. 2:5. Noah was well instructed concerning the doctrine of the second advent, and concerning the life and the translation of Enoch, and was able to teach these things to ten generations of his descendants. Though Noah died two years before the birth of Abraham, yet the latter had the privilege of conversing with Shem, the son of Noah, 150 years; with Arphaxad, his son, 53 years; with Salah, his son, 88 years; and with Eber, his son, 145 years. These had listened during several centuries to the preaching of Noah.

In particular, Abraham had the great privilege of conversing with Shem during 150 years, and Shem had not only been instructed by Noah, his father, during 448 years, but also by Lamech, the father of Noah, and grandson of Enoch, during 93 years, and what was still more interesting, by Methuselah, the father of Lamech, and the son of Enoch, during 98 years. The instruction of Abraham by Shem during 150 years was therefore of the highest value to Abraham, as it gave him all the knowledge of divine truth possessed by Noah and Enoch. Shem was able to converse also during 50 years with Isaac, the son of Abraham. Compare Genesis, chapters 5, 9, 11, and 21.

We know then from these facts that Abraham and

Isaac were well instructed concerning the prophecy of Enoch, and concerning his translation. But we have other facts which clearly prove that Abraham understood the second advent of Christ and the resurrection of the just. Christ said to the Jews: "Your father Abraham rejoiced to see *my day*; and he saw it and was glad." John 8:56. And on another occasion he showed that *his day* was the day of his second advent. He said: "For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in *his day*." Luke 17:24. We are certain, then, that in vision Abraham beheld the second advent of Christ.

According to Paul, Abraham, Isaac, and Jacob dwelled together. "By faith he [Abraham] sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Heb. 11:9. There was therefore an excellent opportunity for Abraham to instruct his son and grandson concerning the great truths which he had learned respecting the second advent of Christ and the day of Judgment. We know that Abraham was faithful in the performance of this sacred duty, for God says of Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:19.

The apostle also informs us that Abraham looked for the New Jerusalem: "For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. This city will not come down from God out of Heaven until the day of Judgment arrives. Rev. 20 and 21. We know therefore that Abraham looked forward to the second advent of Christ and to the day of Judgment for the fulfillment of the promise, and that Isaac and Jacob shared this hope with him. Heb. 11:9, 10.

Paul said to Agrippa: "I stand and am judged for the hope of the promise made of God unto our fathers." Acts 26:6. These fathers were Abraham, Isaac, and Jacob. Then he defines this hope by saying: "Why should it be thought a thing incredible with you that God should raise the dead?" Verse 8. The promise made to the fathers could only be fulfilled by the resurrection of the dead, and this was well understood by them, for they saw the fulfillment afar off." Heb. 11:13. This fact is confirmed by Stephen when he says that God did not give to Abraham so much of the land of promise as would suffice for him to set his foot on, yet he promised to give it to him for a possession, and to his heirs also. Acts 7:5. It is certain therefore that Abraham looked forward to the resurrection of the just, at the second advent of Christ, for the fulfillment of the promise made to him by God. And this is confirmed by the declaration of St. Paul, that the resurrection of the dead was not only his hope personally, but also the hope of Israel, and the hope of the promise made of God unto the fathers. Compare Acts 23:6; 24:15, 21; 26:6-8; 28:20.

The city of Sodom was destroyed just before the birth of Isaac. Compare Genesis, chapters 18, 19, and 21. Christ said that it should be more tolerable in the day of Judgment for Sodom than for the Jews who rejected him. Matt. 10:15; 11:24. This shows that the men of Sodom will appear at the judgment-seat of Christ. We must therefore conclude that the Sodomites had some knowledge of the day of Judgment. Let us see how this could be. 1. Lot dwelled among them and was called in derision a judge. Gen. 19:9. But Lot had long been associated with Abraham, and was therefore familiar with all that Abraham knew concerning the second advent and the Judgment. It was the unpopular preaching of Lot that caused him to be called a judge. 2. Abraham, to whom God had given so great light on this subject, dwelled but a short distance from Sodom. Gen. 19:27, 28. 3. Melchisedek, who was greater than Abraham (Heb. 7:1-7), and who was the express representative of Christ, also dwelled near Sodom. Gen. 14. 4. Shem, who had witnessed the deluge, and who had conversed many years with Methuselah, the son of Enoch, and with Lamech, his grandson, lived till fifty years after the destruction of Sodom. The men of Sodom had therefore the means of great light concerning the second advent of Christ and the day of Judgment. Certainly Abraham, Isaac, and Jacob well understood these great truths, and when Jacob died in Egypt, not having received the promise, he fell asleep in the confident assurance that the promise would be fulfilled to him in the resurrection of the just.

J. N. A.

Sabbaton in Col. 2:16.

LUTHER LEE, in his "Theology," p. 375, presents the following criticism on Col. 2:16. The text reads thus: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days."

On which Mr. Lee says: "To what Sabbath does the apostle refer? He uses the Greek word *sabbaton*, which is everywhere used to denote the seventh-day Sabbath, without giving any notice that he means anything else; and while by a holy day and the new moon, he includes all other feasts and rests which might be called sabbaths, he leaves nothing but the seventh-day Sabbath to be meant by the sabbath days."

The arguments which Mr. Lee presents to show that Paul refers to the seventh-day Sabbath in Col. 2:16, and that, consequently, that Sabbath is not binding on Christians, are these: First, the apostle uses the word *sabbaton*, which everywhere denotes the seventh-day Sabbath; and, secondly, the other terms used in the text cover all other kinds of sabbaths, so that this word must refer here to the seventh-day Sabbath.

He evidently designed to convey to the mind of the reader the idea that the term *sabbaton*, always and in every place, means the seventh-day Sabbath; and we can see the object of this; for unless it does always have this meaning, his argument on the use of the term here is null and void. But it will be noticed that he does not directly assert this; nor do we think he would be willing to so far risk his reputation as a scholar as to make such a declaration. He says the term *sabbaton* "is everywhere used to denote the seventh-day Sabbath;" which is true so far as the fact is concerned that whenever the seventh-day Sabbath is spoken of, the term *sabbaton* or its synonym, *sabbata*, is used. But it is quite another thing to say that the word *sabbaton* never means anything else, as he evidently designed to have the reader understand. It may be used to denote the seventh-day Sabbath in every instance where that Sabbath is brought to view; and yet it may have a much wider signification, and be applied, in other places, to other objects.

The question to be decided is, Does the term *sabbaton* ever refer to the ceremonial sabbaths of the Jews? If it does, then the apostle may have used it in that sense in Col. 2:16; and the argument of Mr. Lee so far falls to the ground. We therefore refer the reader to Lev. 16:31; 23:32; and 25:2, 4, 6, as found in the Septuagint, where he will see that the term *Sabbaton* is used in reference to the day of atonement, one of the yearly sabbaths of the Jews, and is even applied to the seventh year in which the land should rest.

This is conclusive on this point. But there is in the New Testament evidence enough that the term *sabbaton* does not always mean the seventh-day Sabbath. Every lexicon tells us that it sometimes means the whole week, the interval from Sabbath to Sabbath; and Luke 18:12 furnishes an instance where it must have this signification.

So much for his argument on *Sabbaton*. Let us now look for a moment at his other statement, that the remaining terms in Col. 2:16, namely, the "holy day" and "new moon" include all other feasts and rests which might be called sabbaths, so that the term *sabbaton* is necessarily restricted to the seventh-day Sabbath. The term translated "holy day" is *heorte*, which is defined by Greenfield, a "solemn feast, public festival, holy day; specially spoken of the passover." Robinson adds, "Specially (a) The passover, and the festival of unleavened bread connected with it, the paschal festival. (b) The feast of tabernacles." The passover festival occupied seven days, and the feast of tabernacles, eight. The first and last days of these feasts were special days. In them the people were to have a holy convocation, and perform no servile work. They were sabbaths. The other days of the feast were simply holidays, and were designated by this term, *heorte*; while the solemnity and cessation from labor that pertained to the first and last days called for another title, and they were termed sabbaths. So Kitto says, respecting the feast of tabernacles, "It began on the fifteenth day of the seventh month, and continued eight days, the first and last being sabbaths." The new moon, *noumenia*, was another kind of festival, and did not include any which could properly be called a sabbath; that is, no day was a sabbath, or day of rest, on account of its being the festival of the new moon.

Thus we see that the terms, "holy day" and "new moon" are not sufficient, as Mr. Lee asserts, to cover all

the subjects which the apostle wished to introduce, namely, the ordinary feast days of the Jews, the new moons, and the sabbaths connected with their feasts; and these latter he designates by the word *sabbatone*, just as they were designated in the Greek version of the Old Testament then in use.

But there are other considerations which should have been sufficient to save Mr. Lee from so false a criticism upon this text:—

1. The sabbaths here mentioned are those associated with meats, drinks, new moons, and festivals. But the seventh-day Sabbath never was so associated.

2. The sabbaths here spoken of were, like the new moons and feasts with which they were connected, shadows of things to come. But the seventh-day Sabbath never was a shadow; it was instituted before the fall, when, from the very nature of the case, a type could not have existed. This language of the apostle, therefore, in the most emphatic manner, excludes the weekly Sabbath from the days of which he speaks.

3. All that is mentioned in verse 16 is included in the handwriting of ordinances of verse 14, which was against us, and which was blotted out and nailed to the cross. But the seventh-day Sabbath never was a part of these ordinances, as such. It owed its existence to enactments entirely distinct, not being written by the hand of Moses, but being proclaimed by the voice of God from the summit of Sinai, and engraved with his finger upon the tables of stone. And to speak of blotting out such a document would be to say that a person could, with pen and ink, erase the chiseled inscription of the marble monument. If Mr. Lee is correct, Paul did not write by inspiration of God; for that never thus bumbles in the use of language.

The word *Sabbatone* is in the plural, and should here be so rendered. If it was in the singular number, it might with propriety be claimed that it referred to the weekly Sabbath. But being plural, it may properly be so rendered; and the context, showing that it must refer to the ceremonial sabbaths of the Jews, demands that the plural rendering be here given it. So if the word *days*, which our translators have supplied, be omitted, it should be rendered sabbaths. In this manner God speaks of the sabbaths of the Jewish church; when by the prophet Hosea (2:11) he calls them "her sabbaths," and predicts that they should cease, as Paul here declares that they had ceased. Robinson says *sabbatone*, in Col. 2:16, has a plural signification.

Mr. Lee's criticism thus fails in every particular; for, 1. The terms holy day (or feast day) and new moon do not cover the ceremonial sabbaths of the Jews. 2. The term *sabbaton* is applied to those sabbaths, and is needed in this text to denote them. 3. The sabbaths of this text are associated with ceremonies. 4. They are shadows, or types. 5. They are blotted out. 6. The word is plural. All which considerations prove that the text has no reference whatever to the Sabbath of the moral law; and hence contains no evidence that we are not morally bound to observe it.

U. S.

REMARK.—It is quite sufficient to condemn any doctrine or theory that its advocates have to resort to cavils and subterfuges, to false reasonings and even to false statements to uphold it before the world. And no doctrine was ever foisted upon the church which has been advocated by so much error in reasoning and statement as that of the misnamed "Christian Sabbath." What but a lack of proof, and a deep-seated prejudice could lead such a man as Luther Lee to put before the world such a criticism as that noticed above? "Rev. R. G. Baird," a Congregational minister, wrote, and preached, and published two sermons in opposition to the views of Seventh-day Adventists, in which he said the plural form of *sabbaton*, as found in Col. 2:16, always means the Jewish Sabbath, by which he meant the seventh day. Now the form used in Col. 2:16, the *genitive plural*, is used in the New Testament *ten times*, and of these it is *eight times* used with a prefixed numeral and translated first day of the week! For notice of another "specimen falsehood" see the first editorial of this paper. Now the question arises, Why will people still cling to that which can be upheld only by sophistry and deception? This is a question which ought to receive candid consideration. We think the explanation is found in the fact that the standard of piety in the churches is very low; that there is very little genuine faith in the Bible; and that the majority prefer popularity to the cross of the truth of God.

The Missionary.

California Tract and Missionary Society.

THE first meeting of the thirteenth annual session of the California Tract and Missionary Society was called to order by the President, Eld. S. N. Haskell, Sept. 9, at 9 A. M. Prayer was offered by Elder Colcord. The reading of the minutes of the last annual session was waived, and the report of the April meeting, showing the plans of labor for the summer, was read, also the following report of the workings of the Society for the past year:—

The membership of the Society is 699, the number of new members added during the year being 86. There were 1,142 reports returned, which is an increase of 200 over the previous year. Number of families visited, 9,783; increase, 4,776. Letters written, 3,946; pages of tracts given away, 1,195,366; increase, 106,892. Periodicals distributed, 158,564; increase, 74,464. The number of SIGNS taken in clubs is 2,000; increase, 446. Number of subscriptions obtained to the various periodicals, 2,184; and 1,184 of these are yearly subscribers. In addition to this, 171 yearly subscriptions were taken upon the camp-ground, making 1,355, of which 156 were for the *Review and Herald*.

During the year, books to the amount of \$1,016.47, and \$598.42 worth of tracts have been sold, making a total of \$1,614.89, not including books sold by subscription. The expense of freight, postage, stationery, furnishing SIGNS and *Good Health* to public libraries, etc., is \$201.24. On account of the increased agitation of the Sunday question last fall, it was thought advisable to issue a special edition of the SIGNS previous to the election. Over 300,000 of this edition were sent out, the greater portion of them to the citizens of this State. This cost \$1,779.62, the most of which was paid at the time by subscriptions and donations. The remainder, \$383.55, has been paid since the quarterly meeting in April, when pledges were made for this purpose and for the support of the Seaman's Mission.

The Seaman's Mission has steadily increased in interest and importance since its beginning, and at present one missionary is devoting all of his time, and two others spend a portion of their time, in the work. They have visited 1,113 ships, and with the officers and crews of these vessels, 176,096 pages of reading matter, and 14,152 periodicals have been left; for these they have paid \$174, which shows their interest in the truth.

Donations to the amount of \$1,000 have been received from the friends of the cause throughout the State, leaving about \$616.45 now due on pledges made last April. A reading-room has been secured, with a library of over one hundred volumes. A general assortment of our publications is kept on hand, and meetings held with those that are interested. The workers also receive fifty copies of the SIGNS, and a club of each of the foreign papers, with which to supply the ships. A number have been baptized, and many are reported as interested. On some ships the entire crew are keeping the Sabbath, as the result of this work.

The SIGNS is considered as an important means of forwarding the truth; and experience has proved that the people will read with more interest that for which they pay, hence the plan of obtaining monthly subscribers was adopted. During the short time devoted to this work, more than 1,000 subscriptions were taken, and many of these have renewed for a longer period. This being an experiment, it was thought that the cost would exceed the income; but this has not been the case, as \$18.00 above the expense have been received.

The President spoke of the success which has attended the efforts of those engaged in the work of obtaining short-term subscriptions to the SIGNS. Eld. Israel mentioned the plan of missionary work adopted in connection with the tent-meetings at Downey, Los Angeles County, and the favorable results which attended the Bible-readings. Bro. McClure also gave some of his experience in the missionary work.

The President appointed the following committees: On Nominations—N. C. McClure, John Judson, J. W. Gardner; on Resolutions—W. C. White, M. C. Israel, G. D. Ballou.

The second meeting was held Sept. 17, at 5:30

A. M. Prayer by Eld. Ballou. The minutes of the last meeting were read and approved. The following resolutions were presented:—

WHEREAS, The experience of our colporteurs in many conferences has been such as to give us great confidence in the results to be gained by obtaining short-term subscriptions for the SIGNS OF THE TIMES, and following the interests thus aroused by supplying other reading matter; and

WHEREAS, Some would engage in this work who cannot make a second visit; therefore

Resolved, That we recommend to such the plan of taking monthly subscriptions, with the understanding that some Vigilant Missionary Society shall furnish the papers, and follow up the work by correspondence.

Resolved, That we regard with pleasure the increasing usefulness of the Seaman's Mission, and heartily approve of the steps taken in the opening of a reading-room.

WHEREAS, We have arrived at a time in the history of the Message when greater efforts should be made by all our Tract Societies to carry forward the work,

Resolved, That each director be requested to visit every church in his district as often as once in three months, that he may be able to direct the work, and see that a supply of books, tracts, and papers, is provided for the use of the members, and that proper persons are encouraged to act as colporteurs and canvassers, and that he visit families and conduct Bible-readings.

WHEREAS, A revised and enlarged book of instructions has been prepared by the officers of the International Tract and Missionary Society, containing the constitution of International, State, and Vigilant Missionary Societies, besides many valuable hints and suggestions which are indispensable to those who would be successful missionary workers; therefore,

Resolved, That we recommend this book to all who desire to work intelligently and harmoniously in the cause; and we recommend that our directors, district secretaries, librarians, and all others who have any interest in the tract and missionary work, study this new work, and endeavor to carry out its important suggestions in connection with their work.

These resolutions were adopted, after remarks showing the importance of the officers and members' taking steps to put them into effect.

In favor of the first resolution, Eld. Haskell related the partial result of the work in Nevada, where, in a short time, 273 subscriptions were obtained. The papers were furnished by the California Society. As the canvasser could not revisit the subscribers, the Secretary corresponded with them, and in nearly every instance they expressed themselves as very much interested in its contents, and some have renewed. He thought those traveling could call on families, take their subscription, and the SIGNS be furnished by some society which will also correspond with them and receive the subscription price, thus helping pay for the club of SIGNS.

The Nominating Committee presented the following names for officers, who were duly elected: President, Eld. S. N. Haskell; Vice-President, Eld. M. C. Israel; Secretary and Treasurer, Mrs. B. C. Rice; the Assistant Secretary to be appointed by the other officers. Director of District No. 1, Wm. Ings; No. 2, W. G. Buckner; No. 3, W. A. Pratt; No. 4, J. D. Bandy; No. 5, Wm. Butcher; No. 6, Jos. Leininger; No. 7, W. J. Bostwick; No. 8, H. C. Palmer; No. 9, A. F. Brown.

It was voted that Nevada Tract Society join us as District No. 10, with J. W. Bond as Director.

The Treasurer's report was read as follows:—

Cash received on memberships	\$ 86.00
“ “ donations	430.53
“ “ one-third	574.27
“ “ book sales	643.27
“ “ SIGNS	1,557.40
“ “ periodicals	543.95
“ “ Special SIGNS and Ship Fund	1,170.15
“ “ Reserve Fund	207.56
“ “ International T. and M. Society	20.00
“ “ Tent Fund	1.00—\$5,234.07
Paid Signs Office	\$3,335.23
“ Review	\$62.79
“ incidentals	55.00
“ individuals	113.55
“ International T. and M. Society	60.00
“ Tent Fund	1.00
“ Seaman's Mission	99.00
“ Reserve Fund	207.56—\$5,234.07

FINANCIAL STANDING OF THE SOCIETY.

Due from districts on account	\$1,236.35
“ “ individuals	253.25
“ “ SIGNS to England	40.75
“ “ Seaman's Mission	250.72
Reserve deposit	2,451.45
Foreign publications on hand	287.00—\$4,519.52
Society owes Spanish Mission	\$131.00—\$ 131.00
Assets	4,388.52

Adjourned *sine die*.

S. N. HASKELL, Pres.

ALICE MORRISON, Sec.

WHAT sunshine is to flowers, smiles are to humanity. They are but trifles, to be sure, but scattered along life's pathway, the good they do is inconceivable.

College Missionary Work.

In a previous communication, the organization and working condition of our Society were mentioned. It may be well to give further information respecting labor performed by some of the members. The following are extracts from other letters which have been received from interested readers of our publications. A gentleman in Kansas writes:—

“DEAR SIR: I have just received your card. I have also received copies of your excellent paper, the SIGNS OF THE TIMES. It contains some very able articles. I have read them with increasing interest. I will write you a letter soon. Yours truly.”

The writer of the foregoing is a graduate of the Kansas State University, and is a very intelligent man, and, it is believed, a thoroughly honest one. Another writes from Kansas:—

“MY DEAR SIR: I have just received your letter informing me where the SIGNS OF THE TIMES came from. Let me say in beginning that I am very much pleased with the tone of your paper. I most heartily agree with you that ‘the paper is calculated to purify and fit for a higher life.’ And it is sad that more such literature is not circulated. Can say, ‘God-speed’ to all efforts to circulate the SIGNS OF THE TIMES; for God knows there is enough ignorance, enough perversion of the Scriptures in the orthodox theology of today. I wish you all the success you possibly can have in the good work. I should enjoy a letter from you once in awhile touching upon these matters, very much indeed; that is, if you think me worthy. Your brother in Christ.”

The writer is a county school superintendent. Another who has been reading the SIGNS and tracts for a number of weeks past writes:—

“DEAR FRIEND: Your letter to hand two days ago. I am glad to learn that you are in good health, which is one of the greatest blessings for which we ought to be thankful. I truly thank you for your true kindness and Christian sympathy shown toward me, a mere stranger. I only can say that I am glad that I ever met you. Now you ask my opinion of your paper. I am very much pleased with it, and, believe me, I read it all through as soon as I receive it. I am very much interested with the contents of the first page, as it gives a clear view of the way that Martin Luther had to battle against the Romish Church, and of his glorious victory over the papal power. What would have been the result if such a man had not existed? and why was it that Rome had such a stronghold? Where was Christianity all those years, that there should have existed only such a corrupt and wicked doctrine? I am satisfied on one thing, however, and that is, I believe it was a good and glorious victory, the reformation of Martin Luther. I would be glad to see many more come from their ranks, as they are still in a state of corruption, and always will be. Now I also agree with your paper and pamphlets treating on the Sabbath. In fact, everything is very clearly brought out, and it will enlighten the minds of all who read it carefully and thoughtfully; and as soon as I have done reading it, I send it to my brother Will, thinking that he, too, may be interested and benefited by it. I am unsettled just now, else I would subscribe for it and save you the trouble of sending it to me, for which I am much indebted to you. I believe that the Bible is the best guide I can have on this earth, as it is a sure one for all who read and accept it as such. If I had always taken it for my guide, I know I would be a better man to-day. There is another thing which I would like to mention to you. Heaven and hell seem a mystery to me. I am not at rest on that question. I have used the language of Saul, ‘Lord, what wilt thou have me to do?’ and, ‘Lord, I believe; help thou my unbelief;’ and still I am not satisfied. I cannot realize the horrors of hell as usually spoken of. Dear friend, I know that you will feel sorry at hearing these things, and, if you have time, I will be glad to hear from you on this life or death question. You will hear from me before you come this way in September, as I want to see you. Your friend.”

The writer is a gentleman who lives in San Francisco, and whom one of our members met while traveling during vacation. At that time many others of interest were met, and have since been remembered with reading matter. Such letters as the last are full of encouragement, yet

the Lord might bless the worker as much in a less promising case. It is ours to sow, and patiently wait and watch and pray. These, and all other letters, are answered by the persons receiving them, after they have been read in the weekly meeting and suggestions have been made relative to the proper method of reply.

A member of the society went out into the country a few miles on business. As usual, he carried a few copies of the SIGNS and some tracts in his pocket for distribution. He found an opportunity to leave several with a family consisting of the parents and two adult relatives. These were eagerly read, and more requested. Within a few weeks these four individuals began to keep the Sabbath of the Lord, two of whom are thoroughly established in the faith. More might be added concerning work performed, but enough has been stated to show that God has signally blessed the efforts of Healdsburg College Missionary Society.

CHAS. C. RAMSEY.

Healdsburg College, Sept. 20.

Camp-Meeting at Merrillon, Wisconsin.

It was something of an experiment to appoint a meeting in this part of the State; but the result has justified the movement, although the attendance was not quite as large as was anticipated, or as it should have been, because, no doubt, many who did not come might have done so by a proper effort. But those who did come enjoyed a blessing which amply repaid their trouble and sacrifice. There were about thirty tents pitched in a grove of young pines. The weather was fine, except for a rain on Sabbath afternoon and the evening following.

All who came seemed to have done so for the purpose of seeking the blessing of God, and his Spirit was present to reprove of sin and neglect, and to teach the way of truth. The practical duties of the Christian, Spiritual Gifts, plainness of dress, tithing, and the tract and missionary work received particular attention. The camp was so divided as to bring every individual under the personal care of a minister. The surrounding groves afforded good opportunity for secret devotions; and as there were no business meetings to divide the attention, the circumstances all seemed to favor a spiritual meeting. There was one favorable feature in nearly all the good resolutions expressed—they were practical, they covered some definite point.

One day of the meeting was given to the children and Sunday-school work. The day was a profitable one, and several children publicly came to the Saviour for his blessing. A praise-meeting was held at which we spoke of our blessings, and expressed the praise of God. After about two hours, want of time closed the meeting while many evidently desired to bear their testimonies.

At this and a few previous local meetings about \$1,200 have been raised to aid the work in canvassing for the SIGNS OF THE TIMES. This was said by many to have been the best meeting they ever attended, and it is to be hoped it may prove to be a permanent blessing to the cause in this portion of State; and should another be held doubtless the attendance would be larger.

G. C. TENNEY.

New York Camp-Meeting.

This meeting was held Sept. 12-18, at Union Square, the same place and ground occupied last year. There were upwards of seventy tents on the ground, and about five hundred campers. We arrived at the place on Wednesday afternoon, and found the preparations far advanced.

The camp-meeting opened at 5:30 P. M. of the 12th, with a business session of the New York Conference. At 7:30 the same evening the first sermon was given. A special effort was made to get the business out of the way before the Sabbath, and with good success. Everything moved off in harmony. Steps were taken to bring up the colporteur and canvassing work to its true position, and it had the effect to decide quite a number of brethren and sisters, both old and young, to consecrate themselves to the work. Bro. Boynton was here with his accustomed zeal, to give instruction in this branch of the work. He had quite a large class.

Sr. White arrived on the ground on Friday. She had taken a severe cold at the Maine meeting, and had stopped near Portland to take some treatment. She felt so poorly that she nearly decided

to go by the New York meeting to Battle Creek, and take treatment at the Sanitarium; but she finally decided to stop. On Sabbath afternoon she spoke with her usual freedom and power, and labored after speaking for backsliders and sinners. The Lord blessed and raised her above her physical infirmities, so that she spoke on Sunday, and to our people again on Monday, and when we left the meeting she was much better than when she came.

The special effort made for sinners, and those far from God, met with a good degree of success. Many responded, not only by coming forward, but by earnestly seeking God. On Monday, those wishing baptism were invited forward, and twenty candidates went to the water, and this holy ordinance was administered to them by Eld. R. F. Cottrell.

There was a good degree of freedom enjoyed in the preaching, and in the social meetings. The plain testimony borne, and the clear, searching truth that we are entering the perils of the last days, and that we are not doing one-twentieth of what we should, had the effect to arouse some to a sense of their lukewarm condition, and of their need of help from God. A good degree of courage and hope was expressed in the camp before the meeting closed.

The effort made by Bro. Butler on Monday morning to show the extent of the work of the closing message of mercy, and the wants of the missions in Europe, and of the International T. and M. Society, had a good effect on all. The call for pledges to sustain these enterprises was cheerfully responded to. The sum of \$1,350 was pledged.

Taking all in all, this was a good meeting. Though this Conference is feeling severely the loss of some of their leading men, who have gone to labor in other important fields, they feel of good courage, and several of the young men resolved to take hold and improve the talents God has given them.

I. D. VAN HORN.

Chicago, Sept. 19, 1883.

Mondovi, Wisconsin.

On account of the Merrillon camp-meeting we closed our labors here for about two weeks, when we expect to return and follow it up as the way may open. The enemies of the truth have become violent in their feelings and speeches, but we trust that the wrath of man may be turned to the glory of God. A few have accepted the truth, and we hope for others, so that we may form a good class of those who keep the commandments of God and the faith of Jesus. There seems to be quite a general desire to hear the truth.

G. C. TENNEY,

C. F. STILLWELL.

North Pacific Conference.

WE held our last meeting in the tent last evening. The results of our missionary efforts and meetings is not yet fully developed. Seven or eight have expressed their decision to keep the Lord's Sabbath with the rest of the commandments of God. Others attend the Sabbath meetings whom we trust will yet take a decided stand. One week ago last Sabbath, two willing souls were baptized in the Willamette River. One of these is a promising young man who merged from the darkness of skepticism into the glorious light of the Third Angel's Message. One story of a building, in the most central part of town, to be used for a public reading-room, State T. and M. Depository, and Librarian's rooms, is now ready for the work of the mason, which commences to-day. By the grace of God we expect to make this a missionary station, from which we trust the light of truth will be sent by railroad, by ships, and steamers, to lands both near and far.

CHAS. L. BOYD.

East Portland, Or., Sept. 20, 1883.

O LORD, thou givest bounteous spoil
To the poor measure of our toil,
For our few gray, dark sowing days
The glow of August's evening blaze.
And what can we give for the pain
With which thou sowed immortal grain?

Nothing—for all we have is thine,
Who need'st not corn, nor oil, nor wine;
Nothing—unless thou make us meet
To follow thee through tares and wheat,
And from the storm of wrath and sin
To help thee bring thy harvest in.

—Sel

Temperance.

Liquor Selling.

THE following is an extract from a thrilling prohibition speech made by John B. Gough, on the fourth of July last:—

I will tell you my idea of liquor traffic very briefly. God forgive me, I do not speak of it boastingly, for my sin is ever before me; seven years of my life was a dark blank. I know what the burning appetite for stimulant is; I know all about it, and I have sat by the dying bedside of drunkards; I have held their hands in mine; I have tried to lead them at the last gasp to the Saviour who never turned any away who came to him; and yet, in the light of my own experience and the experience of others that I have seen through my observation, I could say: Father in Heaven, if it be thy will that man shall suffer, whatever seemeth good in thy sight of temporal evil, impose it on me; take from me the friends of my old age; let the bread of affliction be given to me to eat; let the hut of poverty be my dwelling-place; let the wasting hand of disease be laid upon me; let me walk in the whirlwind, live in the storm; let the passing away of my welfare be like the flowing of a stream and the shouts of my enemies like rain on the waters; when I speak good let evil come on me—do all this, but save me, merciful God, save me from the bed of a drunkard! And yet, as I shall answer to thee in the day of judgment, I would rather be the veriest sot that ever reeled through your streets than I would be the man who sold him his liquor for a month.

I think it is the most awful business that a man can possibly engage in. There is no good in it. How much benefit is it to a town that a man shall start a saloon? I wish Mr. Bowen, when he gives the next grand entertainment, would invite some of the liquor-sellers of Connecticut to come here and show the benefits of their business to this people. Let them bring a few specimens of their work. They can't do it. The raw material is always worth more than the manufactured article, always. As a boy said: "I know So-and-so's saloon is finished." "How do you know it?" "I saw a fellow coming out of it drunk." A liquor-seller was very angry with a boy who, when he saw a drunken man had fallen down in front of a saloon, said: "Mister, your sign has fell down."

I hate it because we have no redress. There is not a mother here that has any redress. There is not a wife here that has any redress. A woman went into a grog-shop—and I give you facts that I can prove—to plead with the liquor-seller not to give her husband any more liquor. He took a tumbler of dirty water and threw its contents in her face. She told her boy, and he thrashed that liquor-seller so he was on his back several days. Then the liquor-seller prosecuted the boy for assault and battery and got the damages. They tried to prosecute him for throwing water in the woman's face. They failed, because she was intruding on his premises. There is not a liquor-seller that can't sell your husband drink, and you may plead with him if you will. You talk about moral suasion. Make it your own case. A young man once said to me: "I believe in moral suasion. I believe we have no right to attack the men." I told him a little fact that occurred, and asked him: "Suppose that was your mother that was kicked out of a rumshop when she came to plead with Mr. Leonard not to give her boy drink, and when he made her little boy nine or ten years old drunk and sent him home out of spite because she tried to prevent him selling liquor to her boy. What would you do?" He said: "I would shoot him as I would a woodchuck." Said I: "I would not. I believe in the simple way. I believe in the annihilation of the traffic in intoxicating liquor; and the sooner we get rid of it the better."

An equity suit has been brought in Philadelphia to compel an owner to cut down a tree whose roots were undermining an adjoining dwelling. Would not an equity suit be just as righteous against a man whose sale of liquor was "undermining" the moral character of his neighbor, the happiness of his wife, and the future prospects of his children?

The Home Circle.

CHILDRENS' JOYS.

THE children's world is full of sweet surprises;
Our common things are precious in their sight:
For them the stars shine, and the morning rises
To show new treasures of untold delight:—

A dance of bluebells in the shady places;
A crimson flush of sunset in the west;
The cobwebs, delicate as fairy laces;
The sudden finding of a wood-bird's nest.

Their hearts and lips are full of simple praises
To Him who made the earth divinely sweet;
They dwell among the buttercups and daises,
And find His blessings strewn about their feet.

But we, worn out by days of toil and sorrow,
And sick of pleasures that are false and vain,
Would freely give our golden hoards to borrow
One little hour of childhood's bliss again.

Yet he who sees their joy, beholds our sadness;
And in the wisdom of a Father's love
He keeps the secret of the heavenly gladness;
Our sweet surprises wait for us above.

—Sarah Doudney, in *Christian at Work*.

A Bit of Experience in Cigar Smoking.

"HERE comes a big boy; I guess he'll give us one." As Herbert Raymond looked up, he saw two ragged little fellows, a few paces in front of him, sitting on a stone by the roadside. The smaller one appeared to be about six years of age, and the other not more than two years older.

It was the smaller one who had spoken, and he evidently referred to Herbert as the "big boy."

"Say, won't you give us a match?" asked the larger boy, as Herbert drew near and stood before them.

"What do you want with a match?" asked Herbert.

"Want ter smoke," said the boy.

"What! such a little fellow as you are? Do you smoke?"

"You bet I do. I've smoked for more'n a year. But I'm not little. How old do you think I be?"

"Oh! about eight," said Herbert.

"Eight! I guess I be. I'm almost ten. But what do you think of this little feller, not more'n half as big as me? He smokes, and chews, too."

"What do you smoke?"

"Why, cigars, of course." And he stretched himself up, and thrust his hand deep among the patches of his ragged trousers. After fumbling about for a while, he drew forth three stubs of cigars, about an inch and a half long.

"You've been using them already, I see," said Herbert.

"No we hain't, either. That's what we want the lighters for."

"How did you get the stubs, then?" Herbert inquired.

"Oh! some fellers was passin' and throwed 'em at us; but the fire had so nigh gone out that we couldn't make 'em go."

"Let's share the cigars with him, if he'll furnish the matches," broke in the smaller boy.

"Of course we'll do that," said the other. "There'll be just one apiece."

"I am just as much obliged to you," said Herbert, "but I don't care for the cigar; and as for matches, I haven't any with me."

"Hain't got a match?"

"No."

"What dye do when yer want a smoke?"

"I don't smoke," said Herbert.

"What! a big feller like you don't smoke? What'll yer do wen yer a man?"

"Indeed, I don't smoke. Do you think I would be seen with a dirty cigar or pipe in my mouth? It is a filthy, useless habit at the best; and, if I were you, I would throw those old stubs away, and quit while able to do so."

"Yes, cigars are mean, dirty things," said the boy, "and we are tryin' to get some fire so we can burn these up. But here comes Dick Jones. He's the boy for us. He always carries matches, and he'll be glad to share with us."

At the mention of Dick Jones' name Herbert started quickly along, for he did not care for Dick to hear his lecture against cigars.

Dick had seen him on one occasion trying to smoke, and he might mention it here, and then they would have a good laugh at his expense.

True, Herbert had never smoked but twice in

all his life; but as he walked along trying to associate the idea of the manliness of smoking with the scene he had just witnessed, he felt a keener sense of the ridiculousness of such a thought than ever before, and he felt heartily ashamed of himself for having been so foolish as to try to learn to smoke.

We will let him give an account of his experience with cigars in his own words, that other boys who have never tried them may catch a glimpse of the pleasure they afford.

"It was about six months ago when Dick Jones got me to try one of his cigars. Dick is two years older than I, and learned to smoke when a small boy. We had been over to Meadow Brook fishing for trout, and had sat down to rest a few minutes before starting for home. Dick drew out a case of cigars and asked me to try one. I refused to do so, when he lighted one, and began to smoke. He said they were very mild—wouldn't make a baby sick—and laughed at me for not being able to smoke. He continued to urge me till, at last, I lighted one and put it into my mouth.

"I can taste it in my mouth now, and it makes me sick whenever I think of it.

"I had not smoked more than a minute before I began to feel a strange sickness at the stomach, and my head seemed to have converted itself into a top, and set itself to spinning.

"As soon as I felt able, we started for home. The first thing we had to do was to cross the brook on a rather shaky log that lay across it. I got along very well until about two-thirds across, when the rocking of the log, the dancing of the water below, and the whirling of my head, were altogether too much for me, and down I went into the stream. The water was quite shallow, but it managed to get all over me, and made me just as wet as though it had been twice as deep. After considerable effort I succeeded in getting home, changed my clothes, ate a very light supper, and went to bed much earlier than usual. The next morning I felt as wise as Solomon on the subject of using tobacco.

"The next time I saw Dick he offered me another cigar, but I firmly refused. I told him that I had concluded to leave off smoking before the habit got too firmly fixed, and advised him to do the same.

"Still he gave me no peace. Every time I met him he would broach the subject, and insist that I must learn. He said it was boyish to give up in that way, that I ought to have the manliness to stick to it. He had promised to say nothing about my smoking affair, but he told one or two of his associates, and they joined with him in a laugh at me for my weakness.

"Some time after this one of the boys gave me a cigar, which he said I could smoke some time when I was alone, and then there would be no one to laugh at me. I thought this would be just the plan. Besides, this boy told me that the first cigar always made one sick, but that there was no difficulty in smoking the second one.

"It was on one Saturday morning, about a month after my first attempt, that I thought I would try it again. I thought I would smoke a few times, just to show the boys I could do it, and then I would quit.

"In the afternoon of this day there was to be an excursion to a lake about five miles distant. Our whole school was to go, and arrangements had been made for a grand time. I had a few chores to do during the morning, among which was the splitting of a few pieces of wood for starting the fires. Just before commencing this work, I lighted my cigar and puffed away as fast as I could. I had determined not to smoke very much, but thought I would do it as quickly as possible and have it over.

"Soon I began to feel dizzy, and throwing aside the cigar, I took the axe and commenced my task. I thought I could work off the ill feeling; but the harder I worked the more dizzy I got. Soon the wood-house seemed wrong side up, and the pieces of wood appeared to sway from side to side as though trying to evade my blows. My feet and the wood got badly mixed together, and my axe never would go where I aimed it. Suddenly I felt a sharp pain in my foot, and found that I had made a gash in it which nearly severed one of the toes. I managed to get into the house, and a surgeon was called to dress the wound.

"That day was the most miserable one I ever spent. The pain in my foot, the dizzy feeling in my head, and the disappointment in not being able

to accompany my schoolmates on their excursion seemed enough to render my misery complete.

"I did not tell any one of the part the cigar had played in causing the accident. None of the boys know anything about it, and Dick still urges me to try a second cigar. He says unless I learn to smoke that all the boys will laugh at me, and say that I tried to learn but wasn't man enough.

"I can now see how much easier it would have been if I had firmly refused at the first. But I cannot undo the past. I can only so act in the future as to avoid getting into deeper trouble. I have decided to let them laugh all they please at my past experience in smoking, but shall furnish them with no more similar matter for sport. They may rest assured that my experience in using tobacco in any form is at an end."—H. L. Charles.

Only Looked On.

THE music and the patriotic speeches were over with the day; but the boys gathered at evening around a bright bonfire in the street, laughing and chattering, adding fresh fuel and stirring it to a brighter blaze. The cheerful light—and perhaps the warmth also, for it was a cool night—attracted one unlike the others of the group. A barefooted, ragged boy drew near and hovered on the outer edge of the company for a few minutes, but presently made his way nearer to the fire and stood beside it in evident enjoyment.

Then the largest, roughest boy in the crowd suddenly discovered him.

"Hello, Tatters! where did you come from?"

The boy tried to draw back, but he was too late.

"Bare feet and such a cap as that! Well, you're too fine entirely. Don't you know that kind of a cap is better roasted?" and a quick blow sent the faded head-covering into the fire.

Its owner made a vain effort to recover it.

"That was mean, Jim," said one of the boys, faintly. The others said nothing, and one or two laughed.

The forlorn stranger drew back, escaped from the group and sat down on a door-step at a little distance, drawing his ragged sleeves across his eyes to wipe away the tears of anger and grief. A pitying, indignant little face looked down upon him from an upper window, and a pair of childish eyes that had watched the scene grew tearful in sympathy, and then brightened with the hope of comforting. Lily hurried away and was back in a few minutes with an outgrown cap of her brother's, a package of sandwiches and cookies that she had coaxed in the kitchen, and a bright silver dollar of her own. She put the other articles into the cap, fastened a string to it, and lowered it softly toward the boy on the steps, dropping the end of the string as it reached him.

"Why, Lily, what are you doing?" asked a voice as she drew back.

Lily shook her bright hair and looked up at her brother.

"Doing what that speaker man said this morning. He said, 'Let some of your blessings fall into the lap of those who haven't so much,' and I did. It fell right straight into his lap, and I guess he didn't know whether it came from a window or from heaven, for he looked up real quick and queer and said, 'Thank you. Amen!' and then ran away."

Guy laughed, and Lily's face was reproachful.

"You were there by the bonfire all the time. O, Guy, I don't see how you could do it."

"Why, I didn't knock his cap off, said Guy. "It was Jim Gregg; he's a rough fellow always. I didn't do anything or say anything; and the other fellows didn't either."

"That was just the trouble," said his aunt, gravely. "I, too, watched the whole thing from the window, Guy; and if I were going to talk to American boys on a day like this, I should care far less about urging them to join this or that political party than about warning them against belonging to the great party in this world—those who only stand and look on. I believe they are responsible for the larger share of its evils. They do not help any good cause; they only look on and do nothing. They never hinder a wrong cause; they only watch it and say nothing. O, Guy, did you ever think how our Lord's parable makes the final condemnation rest, not upon actual transgression but upon omission? 'I was a stranger, sick and in prison, and ye did it not to me.' They only looked on and did nothing."—*Morning Star*.

Religious Notes.

—The Salvation Army has been expelled from the Prefect of Savoy, France.

—Father Riordan, pastor of St. James' Parish (Catholic), Chicago, has been appointed Coadjutor Bishop of California.

—The tenth missionary journey of Mr. Geo. Muller of Bristol, England, was commenced Sept. 26, when they started for Madras, in order to spend six months in gospel itineracy throughout India.

—Mr. Pointet has instituted a Bible-carriage movement in France. In a suitable vehicle furnished with religious reading, he has traveled through ten departments of the republic, selling Bibles and tracts, and using his carriage for a pulpit when he finds opportunity to preach.

—One of the Chickasaw Indians proposed to the American Bible Society to pay half the cost of supplying the school children of his tribe with New Testaments if the society would pay the other half. The Bible Society accepted the offer and forwarded him a box of 500 Testaments, which he is now distributing.

—Sitting Bull, the famous Indian Chief, was to have been received into the Catholic Church at Fort Yates last week, but the ceremony had to be postponed because he could not decide which of his two wives to put away. The forms of the church forbid more than one wife to a communicant, and, although the great warrior received all the other tenets with "readiness of mind," this requirement has so far proved too much for him.

—The 400th anniversary of the birth of Martin Luther will occur November 10, but the citizens of Wittenberg, Germany, began the celebration on the 13th inst. It is reported that 50,000 visitors were present, including the Crown Prince and about 2,000 clergymen. The exercises began with religious services and a grand procession. Relics of Luther's day and work were on exhibition, and portraits of Luther, Melancthon, Calvin, Zwingle and other reformers adorned the walls of the hall where the services were held.

—The awakening of Japan to an imitation of American and English progress is not all in the interest of Christianity—not as much perhaps as it might be, if the "children of light" were as "wise in their generation" as the "children of this world." The infidels are said to be outdoing the Christians in the production of their standard works in the Japanese language. The works of leading infidel authors—Paine, Ingersoll, J. S. Mill, Draper, and Buckle—are all translated, and quite extensively circulated. And it must be remembered, that it is a much easier task to lodge error in the mind of a heathen, than it is to plant the truth in his heart.

—The average school-boy would not be apt to find much religion in an arithmetic; but the Spanish authorities have discovered it. Some Germans sent to Spain a book entitled "An Easy Method of Reading and Arithmetic." A few thousand of these, not long ago, were stopped in the Custom House, and so high a duty demanded on them that the owners refused to reclaim them. But the authorities decided that they were religious books, and as such could not be offered in public sale without the authority of the State Council, and this body decreed that they must be burned, because any book not written by Catholics must be against the State religion. Is it any wonder that Spain, once at the head, is now at the tail-end of nations in progress and influence?—*Christian at Work.*

News and Notes.

—The Postmaster-General is urging the establishment of a postal telegraph system.

—France and China are yet unable to agree on terms regarding the occupation of Tonquin.

—Fires on the mountains in the vicinity of Los Angeles have done great damage to bee ranches.

—S. S. Montague, chief engineer of the Central Pacific Railroad, died suddenly near Shasta on Sept. 24.

—The superintendent of the work on the Panama Ship Canal indicates that it will be completed in 1888.

—Forty-eight of the fifty-two counties of Georgia have been carried by the advocates of local prohibition.

—Governor Butler of Massachusetts has been re-nominated by both the Democratic and Greenback Conventions.

—A negro woman was hanged on Sept. 24, at Richmond, Va., for complicity in the murder of her husband.

—The proposed commercial treaty between the United States and Mexico is creating considerable jealousy in England, both in business and Government circles.

—Near San Buenaventura, on the 24th ult., Peter Kohar shot his wife, though not fatally, and then killed himself. He was a native of Alsace, aged 45 years.

—A young lawyer in Brooklyn, N. Y., died recently of nicotine poison from cigarette-smoking and tobacco-chewing. He had been addicted to the habit only nine months.

—Senator Sharon, one of the principal mine owners in Nevada, gives the opinion that the silver mines of that State are about exhausted, especially the great Comstock Lode.

—The widow of the late Dr. Glenn has offered her house for the use of the new cooking school to be established in this city by Miss Juliet Corson of New York.

—A terrible hurricane is reported in the vicinity of the Bahama Islands last week, resulting in great damage to shipping and, so far as heard from, the loss of fifty-three lives.

—General Sherman will turn over the command of the army to General Sheridan November 1, although his actual retirement from active service will not take effect until February.

—There is newspaper complaint that at least two of the United States Supreme Court Judges are figuring for the Presidency, and making rulings and decisions with an eye to influence.

—Last week a hail-storm swept over the Ohio Valley, from Carrollton to the vicinity of Lawrenceburg, covering the ground with hail to a depth of from two to four inches, and ruining all standing crops.

—At Los Angeles, early in the morning of Sept. 25, a Southern Pacific railroad fireman named H. C. Amadon, was waylaid and killed while going from his train to his home. The murderer is as yet unknown.

—A young Irishman named Feeney, supposed to be insane, fired two shots at Mr. Hoare, British Vice-Consul at New York, on the 25th ult. No damage was done. Feeney was arrested, and has been sent to an insane asylum.

—The Dominion Government has disallowed the bill passed by the local Legislature of British Columbia permitting United States capitalists to construct a railroad through that province to connect the Canada Pacific with lines in this republic.

—Great damage was done during the early part of last week, by fire raging in the Santa Cruz Mountains. Immense destruction of timber, fences, and pastures was the result, and only by the desperate efforts of organized parties was much other property saved.

—On the 12th ult., a dreadful explosion took place in the rocket factory of the Woolwich (England) arsenal. Fortunately only two lives were lost, but a great amount of property was destroyed in the vicinity. Some projectiles were hurled a distance of five miles.

—The *Alta* says: "So long as millions of dollars are annually sent out of the country in payment for Mediterranean raisins, figs, prunes, nuts, oranges, lemons, and olives, the fruit-growers in California can feel free from anxiety lest they overdo the business in those lines."

—Last week, near this city, E. Moon struck Henry Fink and injured him so that he died a few days afterward. Fink had bought some wood from a man who owed Moon one dollar, and refused to satisfy the latter's demand for payment of the other man's debt; hence the assault.

—Another explosion of the California Powder Company's works at Pinole Station, took place Sept. 29. The entire works and buildings were destroyed. The foreman of laborers was killed, and another white man seriously injured. Of forty-two Chinese laborers, only two were found alive after the explosion.

—Justice Field, of the U. S. Supreme Court, has affirmed the decision of Judge Sawyer, that a Chinaman who is a native of the English colony of Hongkong is not, under the treaty, entitled to enter the United States any more than a native of the Chinese Empire. This just reverses a late Boston decision.

—A young lady named Ada Atkinson, aged 15, whose family resides near Oxford, Indiana, was left alone at the residence one day last week. When her sister returned towards evening, Ada was found in the room dead, her throat cut, and her body covered with knife gashes. There was at last reports no clue to the murderer.

—There is lively times in the vicinity of Tucson, A. T. A sheriff's posse of twenty-five men surrounded four "cowboys" and succeeded in killing one of them. Two escaped unhurt; the fourth was wounded, but made his way to the hills and could not be found. Another dispatch says fears are entertained for the safety of two officers who went in search of stage robbers.

—About \$50,000 worth of fashionable dress goods was seized by the New York Custom House officers last week, that had been smuggled by four lady passengers from Europe. The officers affirm that dressmakers from the large cities have been systematically defrauding the revenue for some time, and a special effort is now on foot to break up the business of smuggling in this line.

—The regular equinoctial storm, which is every year a terror to navigators on the great lakes, was unusually severe this year. On the night of the 24th ult., the wind attained a velocity of fifty-four miles an hour at Buffalo. Several vessels were wrecked, and much property adjacent to the lake shore was destroyed. Also, on Lake Ontario the gale was fearful. Three vessels were driven ashore, one of them was foundered and all hands (seven persons) lost.

—In North San Juan a Chinese father is carrying on the process of cramping his little daughter's feet, to make them conform to his notion of aristocracy, and complaint has been made to the District Attorney, who will speedily ascertain if there be any law in this country to prevent such cruelty. Speaking of the case, the *Alta* pertinently remarks: "According to the doctrines of the development philosophers, the feet of Chinese women, having been cramped out of shape for several hundred generations, ought to be naturally small and

need no artificial treatment. Why is it not so? Here is a nut for evolutionists—'Christian' or otherwise—to crack at their leisure."

—A drowned man named F. Wilkinson, picked up on the San Joaquin River; two men killed and several wounded by a boiler explosion at Albany, N. Y.; four men and a large number of cattle killed by a railroad collision near Shakopee, Minn.; two U. S. Marshals killed while attempting to arrest whisky peddlers in the Indian Territory; three negroes hanged at Chatham, Va., and one at Savannah, Georgia, for murder; a duel near Lancaster, Va., and probable death of one of the combatants; a negro woman burned alive in her son's house at Bloomington, Indiana; an attempted murder and suicide at New Orleans; the death of two Portuguese at Yreka, caused by the caving of a ditch; the suicide of Daniel Lewis at Linden, San Joaquin County; the shooting of a litigant by his opponent, in the Superior Court at Downieville; the finding of three men in a fishing dory off the New Brunswick coast, who had been out six days without food, and one of whom was sucking his own blood to quench his thirst; and the robbing of a train, by three men, of \$15,000, near Peru, Indiana—form part of the news budget of one daily paper last Saturday.

—Quite an extensive counterfeiting institution, just getting ready for operations in this city, was taken in by San Francisco police officers and detectives on the 25th ult. It consisted of a young man giving the name of S. F. Upson, about twenty-five years of age, a large iron stamping machine of 1,500 lbs. weight, two steel dies for five-dollar pieces, crutibles, punches, and considerable working material. It was the bringing of the peculiar-looking machine across the bay that led to a surveillance of the party in charge and particular notice as to the destination of the article. The truck was followed until its load was deposited in the basement of a neat cottage in an aristocratic part of the city, where the future enterprise evidently was to have been conducted. The young man was "shadowed" to his room in San Francisco, where the remainder of the outfit was found. We have stringent laws against counterfeiting, but they do not effectually put a stop to the crime, and the query arises, what shall be done about it? We suggest a high license upon the business. This will at least shut off the "low dives" where they stoop to counterfeiting copper pennies, while the license tax from the "respectable" establishments, where golden eagles and hundred-dollar notes would be produced, would add immensely to the revenue of the Government.

Obituary.

Cross.—Died, September 8, 1883, Brother Isaac Cross, aged 76 years, 10 months, and 22 days, at the home of his daughter, Mrs. W. M. Shearer, Sacramento, Cal. Brother Cross was for many years a member of the Baptist Church, and embraced "present truth" at the tent-meeting which was held in Sacramento six years ago. He has fallen asleep with a full confidence in the gospel hope of a resurrection from the dead. Funeral services were held in the Calvary Baptist Church by J. Q. A. Henry, who spoke highly of the Christian life of the deceased, using as a basis for his remarks, 2 Kings 4:26. "It is well with me." W. M. HEALEY.

LIVELY.—Fell asleep, in Oakland, Cal., September 24, 1883, Mary, daughter of R. P. Lively, aged 1 year and 21 days. Death has grievously afflicted this family of late, robbing it of three of its inmates within about 14 months. First, little six-year-old Edith was taken. About six months later, the mother, Sr. Annie Lively, fell asleep, leaving little Mary and brother in the care of their grandmother, Sr. Mary Carman. Now only little Frank and his father remain. The funeral was held from the house. Words of comfort and hope were spoken by the writer. J. D. RICE.

International Tract and Missionary Society.

THE International Tract and Missionary Society was organized Aug. 13, 1874. It has furnished health and religious publications to co-operative missions and individuals in every State and Territory in the United States, and to every civilized nation on the globe. During 1883 it placed in free public libraries in this country over 6,000 volumes of standard religious books at a cost of over \$9,000, two-thirds of which was donated by other funds and the publishers. It has also placed valuable books in many libraries in England, and supplied reading-rooms with health and religious periodicals.

It has a free reading-room, No. 371, Third Avenue, New York City, where it will keep constantly on hand Health and Temperance publications to furnish co-operating missions and branch offices on the Atlantic Coast and in Europe. William J. Boynton, 200 East 27th Street, manager and city missionary.

It has also a free reading-room 316 Fremont Street, San Francisco, Cal., from which place all ships are visited which enter that harbor. Andrew Brorsen and H. C. Palmer, city missionaries.

Free reading-room at H Street, between Sixth and Seventh, East Portland, Oregon. Boston, Mass., J. R. Israel, residence Rowly, Mass. New Bedford, Mass., Mrs. Anna H. Bradford, residence Acushnet, Mass. The ship work at Liverpool, England, is under the charge of Geo. R. Drew, 40 Price Street, Birkenhead, Cheshire, Eng. Eld. A. A. John, 181 Wiltingham Street, Great Grimsby, Eng. At the above-mentioned places the public are cordially invited.

The society is sustained by the liberalities of friends of missions. Donations by draft or otherwise will be thankfully received and gratefully acknowledged by any of the above-mentioned agents, or Miss M. L. Huntly, Secretary South Lancaster, Mass., U. S. A.

S. N. HASKELL, President.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 4, 1883.

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

Time of Camp-Meetings.

INDIANA, Bunker Hill, Miami Co.,	Oct 1-10
ALABAMA, Choctaw Co.	" 4-9
MISSOURI, Higginsville, Lafayette Co.,	" 11-16
KANSAS, Eldorado, Butler Co.,	" 11-21

A HEAVY rain visited Oakland the afternoon and evening of September 29. All nature looks refreshed. Our camp-meeting was held about the right time.

GENERAL CONFERENCE is appointed to convene November 8, at Battle Creek, Mich. The annual meetings of the several Associations in Battle Creek will be held in connection with it.

CHURCH quarterly meetings, October 6, 7. The regular time for Tract and Missionary quarterly meetings is one week later, October 13, 14. All these should be well attended. There should be vigilance all along the line now.

OF the Southern Indiana Camp-meeting, Eld. Lane says:—

"We did not expect to see a large turnout, as our brethren are few and scattered in Southern Indiana, but we were happily disappointed to meet one hundred and fifty Sabbath-keepers on the ground, fully fifty of whom have embraced the truth during the past summer."

This is a good note of progress. Indiana is a good field, in which we take a deep interest, having many acquaintances in the churches there. We are glad that her laborers are having so good success in the work of the truth.

Oakland Post-Office.

It is only because the SIGNS is not a local paper that we have omitted notice of the improved management of the Oakland Post-office. But with the changes which are about to take place in postal matters we now call attention to some things which all the residents in this city ought to understand.

There have been hitherto forty mail boxes in the city; thirty have just been put up, which is a great accommodation to the people. Mr. Dargie has made the greatest efforts, since his appointment, to have our citizens well served. But certain difficulties stand in his way which only the citizens themselves can remove. The P. O. Department rates the offices according to their sales of stamps, cards, and stamped envelopes. Many of the residents of Oakland do business in San Francisco, and purchase their stamps in that city. In this they are doing injustice to their home office by making it impossible to increase the service by carriers. The following items from an address just circulated show the importance of this matter:—

"Owing to its small and insignificant sales, Oakland, with a population double that of Sacramento, has a post-office which ranks lower than the Sacramento post-office.

"So far as the revenue of its post-office is concerned, considering population, Oakland stands on the official record at Washington as the poorest city in the United States. Not a single one stands so low!

"This is because the citizens of Oakland, not understanding the facts above presented, purchase their postage-stamps abroad, and other offices thereby get the credit of the business, which has to pass through the Oakland post-office, though without an adequate force to properly and regularly perform the same."

Heretofore it has been most convenient to send sums of less than one dollar in postage-stamps, and the SIGNS Office has received large quantities thus sent. Hereafter there will be no necessity for this, and now is the time to make a change.

On the first of October the letter-rate will be changed. Single postage on a letter will thereafter be *two cents* instead of three cents.

Postal notes are for sale at all post-offices. These are no safer, for large sums, than greenbacks; being made "payable to bearer," if lost they cannot be recovered. Therefore money orders are to be preferred. But for small sums they are convenient, and no more hazardous than stamps, as both are liable to be lost, and if lost

neither can be recovered. But we request all those doing business with this office to

SEND NO MORE POSTAGE-STAMPS.

We much prefer to buy our stamps as we need them. As we use many of large denominations in our book sales, we can best meet our wants by purchasing at the post-office. This will be no inconvenience to our patrons, but will be a convenience to us, and enable us to do justice to the post-office of our own city.

The above was prepared for last week's paper, but was laid over by mistake.

Social Meetings—Queries.

1. Is it advisable for the leader of a social or prayer-meeting to read a long chapter at the opening?

It is not advisable to read any chapter at all. A few verses for a lesson, presenting a single prominent idea of instruction or duty, is better than more. A few words concerning the thought in this lesson would be in place.

2. How much time is it allowable for a leader to spend in looking up his chapter and the hymns, after the brethren and sisters have come together?

Not a moment after the time to commence the meeting. The proper way is to have both the lesson and the opening hymn selected before coming to the meeting. Then commence *on time*; if all are not in, do not wait. Commencing promptly is the way to lead them to come promptly.

3. How many hymns should be sung in a social meeting?

Generally but one, and that at opening. To take time to look up a hymn, and then sing a long hymn after the first season of prayer, or at any time during the meeting, is a most effectual way to kill the meeting. A single verse, struck up at once, is best. Church members, and especially the leaders, should become familiar with good devotional hymns, and not be dependent on the book for a verse to sing at proper times in a social meeting.

It should be the prayerful study of a leader how to make the meetings profitable. To be so they must be spirited, alive. Cold, dull, formal meetings are a discouragement to the church.

4. How long should a social meeting continue?

Generally an hour is plenty long. Better fall short of that time than go beyond it. In a small company, if the meetings are properly carried on every one will have time to both speak and pray in one hour. If not properly led, if they are dull and tedious, an hour is too long. But under some circumstances it may be advisable to run beyond the hour; but not as a rule.

These questions have been some time on our table. We beg pardon for the delay. The answers are the result of long experience and careful observation.

A Demand Already Supplied.

A BAPTIST clergyman has expressed a desire for a "Baptist Bible, with immersion written on every page and 'watered' with the paper." On this the *Christian at Work* suggests that each denomination should have its own peculiar Bible, and then, all of the 75,000 ministers of the country preach sermons synchronously on the text, "That they may be one as we are." It seems to us that there would be no more inconsistency in preaching from different Bibles than in teaching so many varying doctrines from one Bible.

As to a "Bible with immersion written on every page" (where that subject is alluded to), we believe the one in common use fills the bill; and we always supposed, judging from their teaching, that the Baptists held that opinion. We have never heard of any one, who had read the Bible in the absence of pedobaptist explanations, having any difficulty in seeing immersion written on its pages. On the contrary we have known many people who had read it under their tutorship who could not even then see baptism in any other light than the example of the Saviour—immersion. And we are of opinion that any set of teachers, acquainted with the original language, who would construe the Greek word *baptizo*, to mean "sprinkle," would not scruple to misconstrue its English synonym in the same way. As the substitution of sprinkling for immersion was made by order of the Roman Catholic Church rather than by authority of the Scriptures, it makes no difference, in its bearing upon the change, whether the word representing the ordinance be Greek or English. The Baptists have already a version of the New Testament (the

Bible Union Version) which has "immersion written on every page," yet they themselves do not generally use it—having practically pronounced the verdict that it adds nothing to the common version in its teachings regarding the original and consequently the only mode of administering the ordinance of baptism.

\$25,000 Wanted.

WE, the undersigned, hereby give the sums set to our names, to raise the sum of \$25,000 to be placed under the control of trustees chosen at the annual session of the California Conference. Said sum to be loaned to some of our Institutions at 5 per cent., the proceeds of which shall be used to assist those who are seeking an education at the Healdsburg College, to fill positions in the cause of God. Said individuals must be recommended by the Conference Committee and the College Faculty.

William Butcher.....	\$5,000
Joseph Leininger.....	5,000
John Morrison.....	1,000
F. H. Adams.....	500
Mrs. Mary Scott.....	500
A Friend to the Cause.....	800
"Who'll be the next?"	

Quarterly Meeting.

THE district quarterly meeting of District No. 2 will be held with the church at Lemoore on the second Sunday in October. The reports from all the churches will be expected in due time; and we would earnestly request as many of the officers and members of the different societies as can to be present. DIRECTOR.

A MINE OF INFORMATION. HISTORY OF THE SABBATH AND FIRST DAY OF THE WEEK.

By ELD. J. N. ANDREWS.

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THE SEVENTH PART OF TIME.

A SERMON ON THE SABBATH QUESTION.

By W. H. LITTLEJOHN.

This is a refutation of the theory that God sanctified simply a seventh part of time as the Sabbath, without fixing that time to any definite day. The necessity for a

UNIFORM DAY OF REST.

Is admitted by nearly all, and is advocated in this book. The author also shows that the Creator understood and anticipated this necessity, and proposes five different processes of reasoning that the seventh or last day of the week, and no other, was in the beginning, and is now, the Sabbath of the Lord.

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