

THE Signs of the Times

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

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The Signs of the Times.

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THE LOVE OF GOD.

Thou Grace divine, encircling all,
A soundless, shoreless sea,
Wherein at last our souls must fall—
O love of God most free!

When over dizzy heights we go,
One soft hand blinds our eyes,
The other leads us safe and slow—
O love of God most wise!

And though we turn us from thy face,
And wander wide and long,
Thou hold'st us still in thine embrace,
O love of God most strong!

The saddened heart, the restless soul,
The toil-worn frame and mind,
Alike confess thy sweet control,
O love of God most kind!

But not alone thy care we claim,
Our onward steps to win;
We know thee by a dearer name,
O love of God within!

And filled and quickened by thy breath,
Our souls are strong and free
To rise o'er sin and fear and death,
O love of God, to thee!

—Eliza Scudder.

General Articles.

SAUL'S PERSECUTION OF DAVID.

BY MRS. E. G. WHITE.

AFTER Jonathan had pleaded successfully for the life of his friend, Saul's wrath against David seemed to be allayed. The young man went in before the king as formerly, and was in the favor of Saul and his court. But again war was declared between the Israelites and the Philistines, and David led the army against their enemies. Under his wise management, a great victory was gained by the Hebrews, and the people of the realm praised his valor, and wisdom, and heroism. This served to stir up the former bitterness and hatred of Saul against him. While the young man was playing before the king, filling the palace with sweet harmony, Saul's passion overcame him, and he hurled a jav-

lin at David, thinking to pin the musician to the wall; but the angel of the Lord turned aside the deadly weapon. David escaped, and fled to his own house. Saul sent spies that they might take him as he should come out in the morning, and put an end to his life.

Michal, the daughter of Saul, was David's wife, and she loved him, and informed him of the purpose of her father. She urged him to escape for his life, and let him down from the window, and David fled to Samuel at Naioth. The king sent his men to the chamber of David, but they found nothing but an effigy which his wife had placed in the bed. The king was very angry with his daughter, and, enraged with disappointment, he determined that his hated subject should not escape. The same spirit which had actuated Satan, filled the heart of Saul. Like the first great apostate, he was moved by unholy ambition and murderous rage. And this was the first chosen king of Israel! Since the day when the holy anointing oil had been poured upon his head by the prophet of God, how terrible had been his fall!

David found Samuel at Ramah, and told him what Saul had done. The prophet, fearless of the king's displeasure, welcomed the fugitive, and Samuel and David dwelt together at Naioth. This refuge was a peaceful place in contrast with the royal palace. It was here, amid the hills, that the honored prophet of the Lord continued his work, even when the shadows of age were gathering about him. A company of seers was with him, and they studied closely the will of God, and listened reverently to the words of instruction that fell from the lips of Samuel. The closing work of the servant of God was to instruct the seers in the school of the prophets; precious were the lessons that David learned from the teacher of Israel.

David recalled the anointing which he had received at Bethlehem, when Samuel had blessed him in his father's house. He knew that he needed divine instruction, and he believed that the troops of Saul would not be called upon to invade this sacred place. But no place seemed to be sacred to the darkened mind of the desperate, despairing king. When he learned where David was, he sent officers to drag him from his secluded hiding-place,

and bring him to Gilgal, where he intended to carry out his murderous designs.

The monarch of Israel was determinedly opposing his will to the will of the infinite God. The will of God is the sole law to which the sun, moon, and stars in the firmament of heaven, yield obedience. At the mandate of Jehovah, they move in perfect order; and yet finite man will set up his will against the will of the omniscient One, and enter into conflict with him who rules the universe. Saul had not learned, while ruling the kingdom of Israel, that he should rule his own spirit. He allowed his impulses to control his judgment, until he was plunged into a fury of passion. He had paroxysms of rage and madness, when he was ready to take the life of any that dared oppose his will. From this frenzy he would pass into a state of despondency and self-contempt, and remorse would take possession of his soul. Satan displayed his own character in inciting the fury of Saul against the humble subject of his court. Saul had the sympathy and support of all the reprobate host of evil; for it was David's blameless character and noble fidelity that had aroused the wrath of the king; and he deemed that the very life and presence of David cast a reproach upon him, and presented him in unflattering contrast before the people.

The messengers of Saul went on their way to Ramah, intent upon taking David's life. But a greater than Saul controlled their spirit, and directed their actions. They were met by unseen angels, as was Balaam when he was on his way to curse Israel. For a time the officers of Saul became imbued by the atmosphere that pervaded the sacred spot where Samuel and the prophets were studying under the inspiration of the Spirit of God. They began to utter prophetic sayings of what would occur in the future, and proclaimed the glory and majesty of Jehovah. It was in this way that God overruled the wrath of man, and manifested his power to restrain evil, while he walled his servant in by a guard of angels.

The tidings reached Saul as he waited in impatience to have David in his cruel power; but instead of feeling the rebuke from God, he was exasperated still more, and sent other messengers. These also were overpowered by the Spirit of God, and united with the first in prophesying. The third ambassage was

sent by the king, but when they came into the company of the prophets, the divine influence fell upon them also, and they prophesied. Saul then decided that he himself would go, for his fierce enmity had become uncontrollable. Evil angels conspired with wicked men to destroy the anointed of the Lord. He was determined to wait for no second chance to kill David. As soon as he should come within reach of him, he intended with his own hand to slay him, whatever might be the consequences.

He came to Ramah, and halted at a great well in Sechu. The people were coming together to draw water, and he inquired where Samuel and David were staying. When he was told that they were at Naioth, he made haste to reach that place. But the angel of God met him on the way and controlled him. The Spirit of God held him in its power, and he went on his way uttering prayers to God, interspersed with predictions and sacred melodies. He prophesied of the coming of Messiah as the world's Redeemer. When he came to Naioth in Ramah, he laid aside his outer garments that betokened his station, and all day, and all night, he lay before Samuel and his pupils, under the influence of the divine Spirit. Multitudes had been drawn together to witness this strange and wonderful thing, and the new experience of the king was reported far and wide. Thus again, near the close of his reign, it became a proverb in Israel that Saul also was among the prophets.

The persecutor was again defeated in his purpose. He assured David that he was at peace with him; but David had little confidence in the king's repentance and reformation. He took this opportunity to escape, lest the mood of the king might change, as formerly. David had been driven from place to place, and the king's emissaries had hunted his life as though he were a wild beast. His heart was wounded within him, and he longed to see his friend Jonathan once more. With a burdened heart, and conscious of his innocence, he sought the king's son, and made a most touching appeal. "What have I done?" he asked, "what is mine iniquity? and what is my sin before thy father, that he seeketh my life?" Jonathan thought that his father had changed his purpose, and no longer intended to take the life of David. And Jonathan said unto him, "God forbid; thou shalt not die; behold, my father will do nothing either great or small, but that he will show it me; and why should my father hide this thing from me? it is not so."

After the remarkable exhibition of the power of God, Jonathan could not believe that his father would still harm David, for that would be manifest rebellion against God. But notwithstanding the oft-repeated and confident assurances of his friend, David was not convinced. He declared that Saul knew of their attachment for each other, and that this would be a sufficient reason why the king would not make his purposes known to his son. With intense earnestness he rehearsed how he had been driven from place to place, and now he assured Jonathan, "As the Lord liveth, and as thy soul liveth, there is but a step between me and death."

NOT UNDER LAW.

"For ye are not under the law, but under grace." Rom. 6:14.

THIS is the frequent reply to all questions, when, at the present time, the law of ten commandments is discussed. The question arises, Were you and I ever under the law? Certainly. When? When we were sinners. How do we know this? Because to redeem us from its bondage, Christ was made under the law. See Gal. 4:4, 5. "To redeem us? Yes." Some say, "Then we have nothing to do with the law." But do the Scriptures say this? To redeem those who were under the law, how was Christ made under it? God "hath made him to be sin for us, who knew no sin." 2 Cor. 5:21. He was made "sin for us," mind, not a sinner; but he took upon himself its consequences; he knew, and felt, and bore for us its penalty. This is what forced from his lips the bitter cry, "My God, my God, why hast thou forsaken me?"

Then what is it to be under the law? It is to be a sinner; and a sinner is a transgressor of the law. 1 John 3:4. Paul says that by nature he was carnal, sold under sin. Rom. 7:14. Then of course Paul was a slave, or servant, of sin; for sin has dominion or power over one if he is a servant to it, just as a master has power over the servant that serves him. Rom. 6:16, 17. Paul thanks God that, while his brethren were once the servants of sin, they had become obedient to the doctrine he had preached. In the eighteenth verse he continues: "Being then made free from sin, ye became the servants of righteousness." "For when ye were the servants of sin, ye were free from righteousness." Verse 20. Who, then, is under the law? Evidently those, as we have found, who needed Christ to be made under the law for them, and thus bear their guilt as sinners. Then who are free? Those, as Paul says, who are the servants of righteousness. What makes us sinners? Breaking the law. Then it must be obedience that makes us righteous.

But some say, "What, then, has Christ done? I thought I read that we were free from the law." Yes; but how? "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2. What is the Spirit of life? Is it not new life? What is the law of new life? Is it not holiness? Rom. 8:7, 8. The carnal, fleshly, or natural mind is not subject, obedient, to God's law, neither can it be. So we see that holiness by the Spirit of Christ is subjection to the law of God. Does that mean having nothing to do with the law? Paul says again, "I had not known sin, but by the law." Rom. 7:7. Yet he delighted in the law of God. Verse 22.

Christ is a priest. If any man sin, or unwittingly transgress God's law, Christ is his intercessor. "If any man sin, we have an advocate with the Father." 1 John 2:1. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Then the law of the Spirit of life has made us free from the law of sin and death.

Therefore, "we are debtors, not to the flesh,

to live after the flesh. For if ye live after the flesh, ye shall die." Rom. 8:12, 13. To whom are we debtors or under obligation? To Christ; because he has delivered us from sin, we cannot serve that which brings death. If we do, we are not in Christ; we are not freed from sin and death. But if through Christ we mortify or destroy sin by overcoming it, and live in subjection to God's will, we shall live. "There is therefore now [*i. e.*, under these circumstances] no condemnation." Why? Because Christ has been made sin for those who are in him; he has paid their debt; he has taken their place. They walk not after the flesh or natural man, at variance with the law, but after the Spirit or mind of God. There is, indeed, nothing to condemn. Christ is ministering in the heavenly sanctuary. He takes up the case of everyone who walks in him, pleading the merits of his precious blood, which cleanses from all unrighteousness. The Spirit witnesses with our spirits that we are children of God. And if we are children, then are we heirs,—heirs of God and joint heirs with Christ.

Are we joint heirs with Christ as sons of God? Is Christ our elder Brother? Do we partake of his Spirit? If so, "he that saith he abideth in him [or has his Spirit] ought himself also so to walk, even as he walked." 1 John 2:6. Had Christ God's law in his heart, to do it? "Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7, 8. In the tenth verse he continues, "I have not hid thy righteousness within my heart," and shows how he had declared it, and would declare; for he came fully to preach the law, and not to destroy either it or the prophets.

Dear reader, are they in Christ who live in sin? Are they Christ's who are carnal, not subject to God's law?—*E. S. E., in Bible Echo, Australia.*

THE "CONGREGATIONALIST" AND THE SABBATH.

THOUGH an advocate of first-day sacredness, the *Congregationalist*, in its issue of June 14, answering a question relative to Sabbath observance, after speaking of the difference of opinion regarding the origin of that institution, says:—

"All can, at any rate, agree that—some two months or more before the promulgation of the decalogue—the strict keeping of the seventh day as a Sabbath was enjoined (Ex. 16:5, 22–30) upon the Hebrews. . . . The due obedience of this fourth commandment was guarded by some special statutes; and 700 years before Christ (Isa. 58:13, 14), we find Isaiah uttering solemn warning against its profanation, and promising rich blessings to its just observance. . . . When Jesus came, he found the nation to which he came not only thoroughly grounded in the observance of the day, but tied to it hand and foot by a Rabbinic superstructure of traditional laws, which made a burden of what was meant to be a blessing. All this he corrected, and left the occasion to his followers as the rest day of one in seven which it had been for 1,500 years."

After a few rambling remarks in the usual

strain relative to the mythical transfer of the Sabbath institution from the seventh to the first day of the week, the *Congregationalist* continues, still speaking of the seventh day:

"There is no lack of evidence outside of Christian circles that both Jews and early Christians observed this weekly festival, and that such observance was a rite which distinguished the Hebrews from other nations. Perhaps five years before the birth of our Lord, Ovid (*Art. Amat.*, 1, 416) referred to the 'septima festa' as a part of the religious cult of Palestine. Twenty years, or so, after the crucifixion, Philo (*Vit. Mos.*, 2, 137) boasted that the observance of the day was spreading among all nations; and, perhaps ten years later, Seneca—in a work which has not survived to our time, but which is quoted by Augustine (*Civ. Dei.*, 6, 11)—complained because this Jewish and Christian observance obliged them 'to spend the seventh part of their life in idleness, and harm themselves by not doing a great many things when they ought to be done,' adding that, through the spread of that wicked custom (*victi victoribus leges dederunt*), 'the vanquished were giving laws to their vanquishers.'

As the *Congregationalist* says, this evidence is not from Christian sources, but from Jewish and heathen writers; and while that paper does not call attention to the fact, it is none the less a significant circumstance that these heathen writers charge that both Jews and Christians kept the Sabbath. The *Congregationalist* evidently recognizes this fact, however, and so seeks to turn aside the full force of it by saying:—

"The early Christian church for a considerable period appears to have kept both the old Sabbath and the new Lord's day. It would have been clearly very difficult, if not impossible, for the majority of believers at first to observe the Lord's day as the Sabbath. The slaves of a heathen master, the children of a heathen parent, could not be in that respect their own masters."

Just what thought is intended to be conveyed by saying that because many of the early Christians were slaves, "they could not at first observe the Lord's day as the Sabbath," is not clear; but the writer of the paragraph quoted has certainly given ground for the suspicion that he designed to convey the idea that that is the reason why the observance of the Sabbath was so long continued by the early church. Such a proposition is, however, most absurd, since the heathen would naturally have been much more opposed to the observance of the seventh day than they would to the keeping of the first, for the latter was their own great festival, as everybody is well aware; and there is every reason for believing that it was this fact, together with heathen prejudice against all things Jewish, that led to the adoption of the first day by the Western church, which was composed largely of converts from paganism. Indeed it is admitted by all that the observance of the Sabbath was continued in the Eastern church long after Sunday-keeping had become general among the Latin converts.

It matters little, however, what impression the writer designed to give; the fact remains that Sabbath-keeping was so general and so long-continued among the early Christians

that even the most zealous first-day advocates cannot deny the facts; and it is very evident that their numerous attempts to explain away these facts are by no means satisfactory even to themselves.

C. P. BOLLMAN.

HIS FACE.

In olden times, when miracles were wrought,
A pious monk, whose only care or thought
Was of God's glory, lived and strove to win
The suffering world from sorrow, pain, and sin.
A pure and blameless life the good man led;
He clothed the naked, and the hungry fed;
He nursed the sick, and loosed the bondman's chain,
And suffering never sought his aid in vain.
His faith was great; and yet he oft was moved
By strong desire to know his life approved;
To get from Heaven some miracle or sign,
Some sanction of his life by Love divine.
And thus he prayed: "Lord, if I go astray,
Do thou direct me in the heavenly way!"
"And if my life's acceptable to thee,
Do show, dear Lord, thy loving face to me."
But days went by, and summers went and came,
His life unchanged, his daily prayer the same,
But all in vain; for to his yearning cry
All Heaven seemed deaf. The Lord made no reply.
At last, with age grown gray, with suffering bent,
His earthly substance gone, his strength all spent,
Upon a mossy bank, with weary sigh,
He breathed a prayer, and laid him down to die.
Then what a change came o'er his wondering soul!
His pain departed, and around him stole
A heavenly radiance, and before him stood,
Not the dear Lord, only an angel good.
And in a voice so sweet that it awoke
Strange thrills of rapture in the monk, he spoke:
"To do God's will, my son, thou'st nobly striven;
And to thy prayer an answer now is given.
"Affix thy thoughts on Christ, gaze on my face,
And soon thou'lt see the dear Lord take my place."
The monk complied; but at that instant came
A wounded traveler, bleeding, bruised, and lame,
With tattered garments, and with feet unshod,
Who cried, "I need thy help!" and sank upon the sod.
At the faint cry, the monk half turned his head,
But paused an instant as the angel said:
"What! for this beggar would'st thou turn from me,
And from the dear Lord who would honor thee?"
A passing struggle; then the monk replied:
"E'en for this beggar the dear Lord hath died.
"Since he hath done so much, can I do less
Than comfort this poor man in his distress?
"I surely cannot leave this man to die."
So saying, he arose, and, with a sigh,
Unto the stranger's side he, tottering, sped,
Bound up his wounds, pillowed the aching head
Upon his cassock, bathed the bleeding feet,
And soothed the suffering soul with solace sweet.
While thus he labored, to the monk there came
A sense of joy and peace, as if a flame
Of love breathed on him from Heaven's open door,
Thrilling his soul with bliss unknown before.
Wondering, the monk beheld the stranger rise.
What glorious transformation met his eyes!
The tattered garments shone a robe of light!
Around the face an aureole gleamed bright!
Each shrunken limb rounded by perfect line,
The haggard features changed to lineaments divine!
The monk his Saviour knew, and bowed in prayer;
And then a sweet voice sounded through the air:
"Who can, to do my work, his dearest wish resign,
He, and he only, sees this face of mine."

A dreamer's legend, say you? It may be.
And yet the lessons taught in Galilee

Of love to God and man, can ne'er grow old;
And he who learns them well need not be told

That sacrifice of self to do God's will
Will win sweet glimpses of the Lord's face still.

—Independent.

"UNION with Christ sweetens everything."

HOW I CAME TO BE A SEVENTH-DAY ADVENTIST.

UNTIL the year 1884 I had known but little of the doctrines taught by Seventh-day Adventists, had only heard their teachings spoken of as being full of error. But during the World's Exposition in the city of New Orleans, a little company of Seventh-day Adventists came to this city to establish a mission. Here I was engaged in Methodist missionary work and met with this people.

I shall never forget my first impressions of the Adventists. The anointing of the holy One was upon them, I could see it in their faces; and their dress and manner seemed to me to be more in accordance with the Bible requirements than that of any people I had ever met. I wanted to love them, but thought of what I had heard of their "dreadful anti-scriptural teachings," and felt that I must avoid them. I tried to do so, but *we would meet* and *they would* hand me their papers and invite me to their Bible-readings. I feared to read their papers or give them to others, and so, for a long time, would secretly destroy them. It seemed to me so strange that such seemingly good people could teach such strange doctrines. But with sweet Christian spirit they continued their efforts to interest me.

One day, with much hesitation, I went in to one of their Bible-readings. The subject of that reading was the Sabbath. Step by step we were taken along through Old and New Testaments, until all were clearly convinced that the seventh day was the Sabbath, and ought to be kept. I was then asked whether I would obey God and keep that day holy. I consented to do so, and was beginning to feel a considerable interest in these Bible-readings when some of my Methodist people ascertained this and reprovved and warned me against Adventist teachings. Reluctantly, I broke off from the society and teachings of this dear and godly people. But in my own mind I could not help contrasting the sweet Christian spirit, the beautiful humility, the earnest devotion, and conscientious keeping of all God's commandments—I could not help contrasting these with the pride, worldliness, formality, unholy ambition, and lack of spirituality of the church people with whom I was associated. My head and heart ached over these things, but when I spoke of them it only brought persecution upon me.

For two years I was very sad and much discouraged. Then another company of Adventists, Brother and Sister Gibbs, with some others, came to New Orleans. I was soon convinced that they belonged to the same society that the other company of Adventists did, yet because of some of the "strange and anti-scriptural doctrines" I had been told they taught, I resolved not to attend their meetings nor to form any acquaintance with them. But, thank God and them, they did not let me alone, but wherever I met them they were kind and good, and urged me to attend their Bible-readings.

At that time persecutions in the church of

which I was a member were increasing against me. Oh, how my heart longed and cried out for a true people of God! It seemed to me that God in Heaven was looking down upon the popular churches of to-day, and saying, as he did to ancient Israel: "Oh that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever!"

This word of God was "like a fire in my bones." I tried to lift up my voice against worldliness and sin, but the seal of silence was placed upon my lips, and at times I wept until I could weep no more. Many of my professed friends became strange to me and would "pass by on the other side" of me in my grief. But not so with dear Brother and Sister Gibbs, they drew closer to me in my grief. They came to me with such sympathy and help and precious truth as can bind up and heal and save a poor broken heart. Their Christ-like spirit won me. I saw that, like their divine Master, they were no respecters of persons. They took me when I was but the refuse of another church. Their kindness removed my former prejudice against their teachings, and quickly opened my heart and ear to the same, and soon I was convinced that their teachings were only the pure word of God. And under these teachings I was soon convinced that it was my duty and blessed privilege to withdraw from the church of which I had been a member, and unite with the dear people who "keep the commandments of God and the faith of Jesus."

It was a sweet day to my soul when I did this. Peace like a river flowed through my heart. With this people I delight to worship. My long-starved soul now feeds on wine and milk and honey, and I find a power and blessedness brought out of the word of God in their Bible-readings which I had not before known. And, oh, these sweet lessons of humility and love which my cold and proud heart so much needed, and the freedom which I now have from a cold and worldly church! How these things make me love my blessed Lord for taking my feet out of the miry clay and placing them upon a rock!

"This is the way I long have sought,
And mourned because I found it not."

And what a relief it has been to have cleared away by the word of God that dreadful doctrine of an eternally burning hell. God only knows the days and nights of intense suffering I have had on account of this dreadful belief which I have constantly taught to others, one of whom I have reason to believe is now in an insane asylum because of what he heard me say on that subject. Now I can love God more than ever before. "God is love" seems written on everything.

How unspeakably precious are the lessons we have from the Bible in regard to the new earth and the second coming of our dear Lord! And how I love the tracts and papers—precious messengers of love and truth, which my ungodly hands used to tear up! Yes, I am glad that I am now a Seventh-day

Adventist. May I ask an interest in the prayers of this dear people, that I may be kept faithful until Jesus comes.

JOSEPHINE COWGILL.

New Orleans, La.

SINS OF IGNORANCE.

WHAT a multitude of such sins hide in the nooks and crannies of the human heart! Even the wisest of us—those best skilled in the Christian morality—are perpetually stumbling through ignorance. For example, many are the occasions on which we sin through simple unacquaintance or misunderstanding of the circumstances in which we happen to be placed. This was the significance of the sin-offering as set forth in the fourth chapter of Leviticus. But, though ignorance may palliate a sin, ignorance cannot justify it. And he who sincerely longs for a complete purification of his nature, cannot bear that even the comparatively venial sins of ignorance should lurk behind to cast their shadows upon the heavenly pictures with which Christ has begun to adorn the chambers of his soul. Sins of ignorance may not rend asunder the new robe of righteousness, but they sully it. They may not be venial; nevertheless, they need forgiveness. For did not the Son of man, in the very act of being nailed to his cross, pray for his murderers, saying: "Father, forgive them; for they know not what they do"? I do not think that Christ, in offering this prayer, had in mind the Jewish authorities so much as the Roman soldiers who were executing Pilate's sentence. These soldiers were pagans, under control of a pagan procurator, who himself was a representative of a pagan emperor. And this accords with what an apostle says: "Had the rulers of this world known it, they would not have crucified the Lord of glory." And yet can anyone believe that this sin of the crucifixion of Jesus, committed though it was ignorantly, and especially commended though it was to the forgiving mercy of the heavenly Father by his dying Son, was stripped of its wickedness because committed through ignorance? Alas! sins of ignorance may lie with terrible weight of vengeance on our heads. And as we think of the ten thousand unconscious sins which we have committed ignorantly, we may well exclaim, "Cleanse thou me from secret faults."
—George Dana Boardman.

IS GOD PARTICULAR?

"THEN Elisha said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full." 2 Kings 4:3, 4. Someone will say, "Why all this bother about shutting the door and gathering vessels, and pouring out oil? could he not have helped the woman without all this detail?" But so it was; and if she had failed in aught, she would have lost the blessing.

I remind you of Israel's first king, Saul

was told to go and slay the Amalekites; and he returned saying he had fulfilled God's command. "What mean the bleating of those sheep and the lowing of those oxen in mine ears?" "Oh!" said Saul, "I forgot for the moment; yes, to be sure, I did spare a few sheep and oxen, but it was for the purpose of sacrificing to the Lord." This was an obliviousness with a consequence; he lost the kingdom through it. Just so, my friend, when you begin to question what God commands, "What is the use of this appointment?" "Where is the good of that injunction?" you are lost.—Dr. Parker.

THE MOVEMENT IN BEHALF OF THE BLAIR SUNDAY BILL.

MOST of the readers of the SIGNS are aware that a bill known as the "Blair Sunday Bill" is now before the United States Senate, and that the purpose of the bill is to establish a national Sunday law. But few probably are aware of the pressure which is quietly being brought to bear to secure the passage of this bill, which, should it pass both branches of Congress and be signed by the President, would put a stop to all "unnecessary" Sunday work in the military and mail service of the Government, and also in the several Territories, and in the District of Columbia. Of course it could not be used in any event to enforce Sunday-keeping in the several States except so far as it may affect Government employes.

Some idea of what the friends of this bill are doing to secure its passage may be gained from the following, by Rev. Wilbur F. Crafts, in the *Chicago Daily News* of July 17. After stating the purpose of the bill, Doctor Crafts says:—

"The Central Labor Union of New York, the Knights of Labor Council for Chicago and vicinity, the Mail-carriers' Assembly of New York, and other labor organizations, and the Presbyterian General Assembly, the State Sabbath-school conventions of New York, Missouri, and Kansas, and many churches have all adopted the following resolution in substance:—

"Resolved, That we indorse the petition to congress asking it to stop Sunday work in its mail and military service, and in interstate commerce.

"Every labor organization in the country, and every humane and religious organization, is invited to adopt a similar resolution and forward it, with statement of the number of members in the organization, and whether the vote was unanimous, or nearly so, attested by signatures of the officers, with place and date, to Senator Blair, at Washington."

What the doctor hopes to accomplish is thus stated by himself:—

"Ours is a wheelbarrow Government, which moves forward in new reforms only when pushed by the people from behind. If the workingmen push together on one handle and Christians on the other, the Senate will hardly tip the new bill onto the refuse heap, but let it go forward to enactment."

But the movement is not confined to the East, the churches of the Pacific Coast are likewise moving in this matter, as is witnessed by the following account of a recent preachers' meeting in San Francisco:—

"Rev. Dr. Anthony called attention to a

circular which had been sent from the East to all the pastors, asking them to take action in favor of the bill which had recently been introduced into Congress, to establish a national Sunday law. He said that a large number of the churches of the East and middle West had already taken action in favor of the bill, including not a few German churches. Instead of circulating petitions to Congress, he thought it would be better for each of the churches to take action and forward the result, duly attested by the pastor, to the committee at the East having the matter in charge, and he moved a resolution pledging the pastors to present the matter at an early date to their several congregations."

The resolution was unanimously adopted, which shows that the leaven of National Reform is working, even in this State.

The magnitude of this movement, and the influence that it is likely to have upon Congress, will be apparent when we consider carefully the "plan of campaign" which has been adopted. The work is not to be done by petition, for the circulation of petitions takes time and money, and then they represent only those who sign them; but in this case entire churches and labor organizations, as such, are to be wheeled into line in behalf of this Sunday bill. It is obvious that in this way a very much larger showing can be made in favor of its passage than could be made in any other way, for the reason that by this plan thousands will be counted as favoring the bill who are either opposed to it or are indifferent on the subject.

Probably every pastor in the United States will be (most of them have already been) asked to present this matter to their congregations, and a very large majority of them will do it. The resolution will of course be put to vote in each congregation, and will in almost every instance be carried *unanimously*, that is, none will vote against it. The result will then be certified to Senator Blair as the unanimous action of a church of so many hundred members, when perhaps, as a matter of fact, not one-half of them actually voted upon the resolution at all. In this way it will be made to appear that a very large number of people are in favor of the bill, a great many more than it would be possible to secure by petition.

There may be no deliberate intention to make a false showing in favor of this movement, but Dr. Craft's statement of the case can mean nothing else than that the action of the several churches and labor organizations is to be reported as the action of the total membership of those associations, less, perhaps, the number actually voting against the resolution. For instance, Mr. A is pastor of a church of two hundred members, he presents the proposed resolution, or a similar one, for the consideration of his congregation; very likely only one-half of the members are present, but a vote is taken, and all who vote at all vote for the resolution; the result will, of course, be reported as the *unanimous* vote of a church of two hundred members.

The effect of this mode of procedure will be not to remove the indifference and lack of conviction which a prominent New York

religious paper recently complained was the greatest hindrance to the success of the Sunday movement, but to overcome the effect of it. For by this plan every church-member who fails from any reason to oppose this movement for national Sunday legislation, will be counted as favoring it; and it matters not how great may be the indifference of thousands, they will count just as effectually in favor of the Blair Bill as though they were its most earnest advocates. Thus the plot against religious liberty in this country is thickening; the strength of the party which is saying, "Let us make an image to the beast," is rapidly increasing, and ere long religious liberty in the United States will be a thing of the past.

C. P. BOLLMAN.

CONDITION OF CHRISTIAN MISSIONS.

AMID all our congratulations we must not forget our humiliation, for while completing the first century of modern missions, it is only the first. The evangelistic activity of the first centuries gave place to secularism and selfishness. A thousand years of the Dark Ages succeeded, during which Christianity scarcely survived. The Lutheran Reformation revived apostolic doctrine, but did not revive apostolic activity and evangelism.

The church had to wait three centuries more before she recognized her duty and debt to a lost world. And even now the bulk of Christian disciples do not feel their individual responsibility for the lost. We do work by proxy. We erect great societies and boards, and by them girdle the world with a net-work of missionary organizations, and content ourselves with trifling gifts and sending forth some 5,000 or 6,000 men and women, while the converts from heathenism furnish five or six times as many workers as all Christendom! We give ten millions of dollars a year to foreign missions, while in London alone enough wealth is buried in ornaments, jewelry, and silver plate to carry the gospel around the world in ten years.—*Rev. A. T. Pierson.*

CHINESE RENDERING OF "AMEN."

"My heart wishes it to be exactly so," is the Chinese rendering of "Amen." The value of this definition is that it is not a mere lip repetition of this blessed old Hebrew word, but a whole-souled, whole-hearted desire for the triumph of that which is good. Is there not danger that our "Amens" shall become a mere head and lip indorsement of the truth, while the heart is not in it? Let us be sure that in everything excellent that is presented to us, we can say of a verity, "Amen, *my heart wishes it to be exactly so.*"—*Herald of Holiness.*

DELAYS teach patience, care teaches faith, and disappointment is a special message to summon our thoughts to Heaven. If, when they all come, we would not seek to run away from them, but to learn God's lesson in them, we should soon leave off calling them trying.—*Selected.*

A SATANIC WONDER.

Forty years ago, Spiritualism, in its modern phrase, was just beginning to attract the attention of people in this country by means of the "Rochester knockings." To-day there are, according to the estimate of the *Banner of Light*, "one hundred and twenty-two papers and periodicals published, specially devoted to Spiritualism, and probably more than twice that number which favor it, and occasionally place in their columns evidences of its truth. Of the former, twenty-four are published in this country, and ninety-eight in foreign countries." Luxuriantly the weeds of error grow, but "what shall the harvest be?"

And yet how little notice is taken of this Satanic delusion by those whose duty it is to watch on all sides constantly against the wolves that devour the sheep, and faithfully and most earnestly to warn those who are in danger. "Better let it all alone. There's nothing to it but humbug. People will grow sick of it all the sooner if let alone," has been the argument. Will they? Does the above statement look like it? And how can any close student of the Bible honestly say, "There's only humbug to it"? Does not the Bible say distinctly that in the last days people shall be beguiled by doctrines of devils; that spirits of devils shall go forth into all the earth? Did they not enter into men when our Lord was on earth? Why not now? That there is something more than humbug in Spiritualism hundreds of people know. To these it is in vain to cry, "Humbug! delusion!" They will but despise your words.

What if there are impostors among them, caught now and then at playing spirit? Are there not such in the churches? There are multitudes who are not impostures—multitudes who have reason enough to be convinced that they do communicate with spirits out of the flesh. They as much believe that they both see and hear them as you believe that you see spirits in the body. It is altogether likely that they speak the truth when they tell their experience. Is it not the most aggravating impudence to look in the face one whose word you would take on any other subject, while he tells you earnestly that he has seen and talked with his dead parent or sister, and tell him by word or manner that you don't believe him? For one, I am not up to that, or down to it—as you like it; and I am not sorry. Yet I do not believe that what they see is what they suppose; but (and here is where the deception and "humbug" come in) spirits of devils personating angels of light. The "men of standing and science" who have from time to time promulgated their opinions regarding Spiritualism, say it can all be accounted for on natural principles; but not one of them has touched bottom in the matter; not one of them knows what one should know of Spiritualism in order to a true and sufficient judgment thereof.—*Augusta Moore, in New York Evangelist.*

"A MAN may work a great evil, and yet himself not be a great man."

The Signs of the Times.

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

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OAKLAND, CAL., SIXTH-DAY, AUGUST 24, 1888.

THE APOSTLES AND THE FIRST DAY OF THE WEEK.

In an article in these columns week before last, it was clearly shown that the seventh day is the true and abiding Sabbath of the Scriptures; nevertheless, the existence of Sunday-keeping in the church, and the persistent claim which is made by many that the apostles sacredly observed Sunday, seem to demand a brief examination of the passages which mention that day, since if there were any sacredness attached to the day, it would there be at least intimated. The argument must, as a matter of course, be negative.

Our task is not very great, for the first day of the week is mentioned only eight times in the New Testament, and six of these instances of its occurrence have reference to a single first day,—the day on which Christ rose from the tomb. These six texts are Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19. They read, in order, as follows:—

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1.

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2.

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Mark 16:9.

"Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." Luke 24:1.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." John 20:1.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you." John 20:19.

In none of these texts is there the least hint that the day was sacred, or was henceforth to be considered so. They simply state that Jesus met with certain of his disciples on the day of his resurrection. Those incidents are mentioned to show that Christ did really rise from the dead the third day as he had said. That he should show himself at once to his disciples, was the most natural thing in the world, in order to relieve their sorrow. The meeting referred to in John 20:19 was not a religious meeting, not a gathering for prayer, or to celebrate the resurrection, but simply such a meeting as Jesus had with Mary in the garden, with the other women, and with Peter, being one of the "many infallible proofs" of his resurrection. That this is so is evident from the fact that the eleven had one common abode (Acts 1:13), and that just before Jesus came into the room where they were, the two disciples to whom Jesus appeared "as they walked, and went into the country" had returned and told the eleven that Jesus was risen, but their story was not believed. Mark 16:12, 13. Moreover, when Jesus himself appeared unto them, they were sitting at meat, and he "upbraided them with their unbelief and hardness of heart, because they believed not

them which had seen him after he was risen." Mark 16:14. They could not have celebrated his resurrection when they did not believe that he had risen. A comparison of Acts 1:13 with Mark 16:14, and Luke 24:36-43, is sufficient to show that when Jesus met with his disciples on the evening of the day of his resurrection, they were simply eating their supper at home and did not believe that he had risen.

When Jesus met with them he did not tell them that thenceforth they must observe the first day of the week in honor of his resurrection, nor did he pronounce any blessing on that day. In short, he made no reference whatever to the day. To the disciples he gave the salutation of peace, saying, "Peace be unto you," and he breathed on them, and said, "Receive ye the Holy Ghost;" but that affected the disciples, and not the day. Thus we see that in connection with the resurrection of Jesus there is not the remotest hint of Sunday sacredness.

The next reference to the first day of the week is in Acts 20:7, and there we find that a meeting was held on that day. And here one thing may be noted, namely, that this is the only direct mention in the New Testament of a religious meeting on the first day of the week. If there were the record of fifty meetings on that day, however, that would not in the least affect its standing, for meetings were held every day in the week. The New Testament contains an account of many meetings held on the Sabbath, but that is no reason why the Sabbath should be kept. The Sabbath stands on a different foundation than that, even the unchanging word of God.

But what of this one meeting on the first day of the week. We note first that it was in the night, for "there were many lights in the upper chamber, where they were gathered together" (verse 8); and Paul preached until midnight (verse 7), and then, after a brief intermission, until break of day, when he departed. Verse 11. But every day, according to the Bible method of reckoning time, ends at the setting of the sun. (See Gen. 1:5, 8, 13, 19, 23, 31; Lev. 23:32; Mark 1:32.) Therefore since this meeting at Troas was in the dark part of the first day of the week, it could not have been at the close of that day, but must have been at the beginning, corresponding to what is popularly designated as "Saturday night."

Now note what immediately followed that Saturday night meeting. As soon as it was break of day, on Sunday morning, Paul's companions went to the ship, and resumed their journey to Jerusalem, while Paul himself chose to walk across the country and join the ship's company at Assos. The distance from Troas to Assos was about sixty miles by water, but only about nineteen by land, so that Paul could easily reach that place before the ship did. That this trip was taken on the first day of the week is so evident that few, if any, commentators suggest any different view. The Scriptures need no indorsement from men; but it may help some minds to know that this view of the text is not a peculiar one. "Conybeare and Howson's Life of Paul" says of this trip of Paul's:—

"Strength and peace were surely sought and obtained by the apostle from the Redeemer as he pursued his lonely road that Sunday afternoon in spring among the oak woods and the streams of Ida."—*Chap. 20, paragraph 11.*

So far, then, as the example of the apostles goes, Sunday is to be used in secular employment.

One more text completes the list of references to the first day. It is 1 Cor. 16:2, and, together with the preceding verse, reads as follows:—

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

A literal rendering of this would be, "Let each one of you lay by himself at home, treasuring up in store, as God hath prospered him," and that Paul's injunction has reference to private stores and not to public collections is evident from the language, as well as from what the apostle wrote in his second epistle, in which he says: "I thought it necessary to

exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness." 2 Cor. 9:5. But if their offerings had been cast into the collection box, and so kept all together in the treasury of the church, there would have been no need of sending the brethren ahead to make up beforehand their bounty.

These are all the texts that speak of the first day of the week, and not one of them intimates that it was in any sense a sacred day. Indeed, at the time the New Testament was written, no one in the world had ever heard of "the day of the sun" being kept as a sacred day. The heathen observed it only as a wild festival day.

But throughout the New Testament the seventh day of the week is called the Sabbath—the same title that is given to it in the commandment. This is not because the New Testament writers were Jews, for they did not write as Jews, but as men inspired by the Holy Spirit. They were Christians, writing, under guidance of the Spirit of God, for the comfort, encouragement, and instruction of Christians until the end of time. If the seventh day were not the Sabbath for Christians and for all men, then the Holy Spirit would not have given it that name. But the truth is, as shown before, that the seventh day is the Sabbath—made so by the unchangeable act of the Creator—and no other day can ever be the Sabbath. And so we see that Dr. Scott and the *Christian at Work* told the exact truth when they said that we must go to later than apostolic times to find Sunday observance, and that it came in gradually and silently. But for everything that came into the church, after the days of Christ, the church is indebted to paganism.

CHURCH OFFICERS.

There are but two classes of church officers named in the Scriptures, namely, bishops and deacons; for that the terms elder and bishop refer to the same officer is evident. In his letter to Titus, Paul says: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee; if any be blameless, . . . for a bishop must be blameless." Titus 1:5-7. In his first letter to Timothy, in giving directions in regard to church officers, he names only bishops and deacons. 1 Tim. 3. In the address to the church at Philippi, we read, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." Phil. 1:1. As Paul was on his way to Jerusalem, it is said, "And from Miletus he sent to Ephesus, and called the elders of the church." But when Paul addressed them he said, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers" (bishops, Revised Version, Greek, *episkopous*, bishops). Peter uses the two words in the same way to designate the same officer: "The elders which are among you I exhort, who am also an elder, . . . feed the flock of God which is among you, taking the oversight [Greek, *episkopountis*, bishopric] thereof, not by constraint but willingly." 1 Peter 5:1, 2.

Says Mosheim of the church in the beginning:—
"The rulers of the church were called either presbyters [elders] or bishops—titles which, in the New Testament, are undoubtedly applied to the same order of men."—*Church History, cent. 1, part. 2, chap. 2, sec. 8.*

Says Neander:—
"That the name *episkopoi*, or bishops, was altogether synonymous with that of presbyters [elders], is clearly evident from those passages of Scripture where both appellations are used interchangeably. Acts 20:17 with 28; Titus 1:5, 7; and from those where the office of deacon is named immediately after that of bishop, so that between these two church offices there could not still be a third intervening one. Phil. 1:1; 1 Tim. 3:1, 8. This interchange in the use of the two appellations shows that they were perfectly identical."—*Church History, vol. 1, p. 184, Torrey's edition, 1856.*

But, it may be asked, why are there two titles for

the same officer? The following from Schaff will explain:—

"BISHOPS OR PRESBYTERS.—These two terms denote in the New Testament the same office; the first signifying its duties, the second its dignity."—*Church History, vol. 1, sec. 42.*

The term presbyter, or elder, is a continuation of the Hebrew usage, while that of *episcopos*, or bishop, is adapted from the Greek. Of *presbyter* Mosheim says:—

"The word *presbyter*, or elder, is taken from the Jewish institution, and signifies rather the venerable prudence and wisdom of old age, than age itself."—*Church History, Id., note.*

And of both the terms *elder* and *bishop* Neander says:—

"In the Jewish synagogue, and in all sects that sprang out of Judaism, there existed a form of government . . . consisting of a council of elders, *presbyteroi*, who had the guidance of all affairs belonging to the common interest. To this form, Christianity, which unfolded itself out of Judaism, would most naturally attach itself. The guidance of the communities was accordingly everywhere intrusted to a council of elders. It was not necessary that these should be the oldest in years, though some respect doubtless was had to age. But age here was a designation of worth. . . . The founding of communities among the pagans led to another name, more conformed to the Grecian mode of designating such relations. . . . This name was *episkopoi* [bishops], borrowed from the city form of government among the Greeks, and applied to the presiding officers of the Christian communities, as overseers of the whole, leaders of the community."—*Church History, Id.*

Thus much for the titles of the officers of the church; now, how are they to be chosen? There is no proposition that can be made plainer than that among Christians there is no superiority of persons or rank. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. 12:13. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Gal. 3:28. "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." Col. 3:11. "If any man desire to be first, the same shall be last of all, and servant of all." Mark 9:35. "Be not ye called Rabbi [master]; for one is your Master, even Christ; and all ye are brethren. . . . But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Matt. 23:8-12. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Phil. 2:3. "All of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." 1 Peter 5:5. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Eph. 2:19. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." 1 Peter 2:9. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever." Rev. 1:5, 6. "As many as received him, them gave he power [right or privilege] to become the sons of God." John 1:12.

Thus all are "sons of God;" all are "priests;" all are "fellow-citizens;" all are "brethren." Primarily, therefore, among Christians there is no superiority of dignity or of rank; but there is perfect and entire equality, each one possessing, in his own right, all the rights that belong to any or all others. It is as certainly true of the new creation in grace as of the old creation in nature, that "all men are created equal," and "are endowed by their Creator with certain inalienable rights." But God is the God of order. He is not the author of confusion, either in nature or in grace. He is the author of government and order, both in nature and in grace; both in the world and in the church. He has established an organization,

and an order of government, among Christians. This organization is the church; this order of government is that which is set forth in the Scriptures as the means of assuring to the church order, efficiency, and discipline. Organization is essential to the efficiency of any class of people with a common purpose. For whereas one in his individual capacity can chase only a thousand, two with a common purpose and with their efforts united can put ten thousand to flight.

But, although it be true that each one possesses all the rights and privileges that belong to all, yet it is equally true that everyone cannot perform the duties and offices that are common to all, with equal profit to all. Therefore, by the united wisdom of all, those are chosen who possess most fully the qualifications by which they can perform the offices that are common to all, with the greatest benefit to all. We say that it is by the voice of all that these are to be chosen, because no one can exercise the offices that are common to all without the common consent. The following passage from Luther states the case exactly:—

"It has been said that the Pope, the bishops, the priests, and all those who people convents, form the spiritual or ecclesiastical estate; and that princes, nobles, citizens, and peasants, form the secular or lay estate. This is a specious tale. But let no man be alarmed. All Christians belong to the spiritual estate; and the only difference between them is in the functions which they fulfill. We have all but one baptism, but one faith; and these constitute the spiritual man. We are all consecrated priests by baptism, as St. Peter says: 'You are a royal priesthood;' although all do not actually perform the offices of kings and priests, because no one can assume what is common to all without the common consent. But if this consecration of God did not belong to us, the unction of the Pope could not make a single priest. If ten brothers, the sons of one king, and possessing equal claims to his inheritance, should choose one of their number to administer for them, they would all be kings, and yet only one of them would be the administrator of their common power. So it is in the church. Were several pious laymen banished to a desert, and were they, from not having among them a priest consecrated by a bishop, to agree in selecting one of their number, whether married or not, he would be as truly a priest as if all the bishops in the world had consecrated him. . . . Hence it follows that laymen and priests, princes and bishops, or, as we have said, ecclesiastics and laics, have nothing to distinguish them but their functions. They have all the same condition, but they have not all the same work to perform."—*D'Aubigne's History of the Reformation, book 6, chap. 3.*

This is the genuine philosophy of the election and ordination of officers in the church. As all cannot exercise, with equal benefit to all, the functions that are common to all, by the common consent certain ones who are considered best qualified are chosen to exercise those functions, as the representatives of all. And by the laying on of hands, the powers of all, to the fulfillment of that office, are delegated to the ones chosen by common consent. So absolute is this principle that where men were already chosen and appointed by the Lord to the work of the ministry, they were not allowed to enter upon that work until the action of the church was taken in setting them apart with the common consent and delegation of powers. Paul when on the way to Damascus was apprehended by the Lord Jesus himself, and was then made a chosen vessel unto him, to bear his name before the Gentiles and kings and the children of Israel. Acts 9:15. Yet it was several years after this when the following occurred: "There were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts 13:1-3. Thus, although Paul had already been chosen most miraculously to the work of the ministry, yet order and governmental authority in the church were of such importance that the Lord, who had already so miraculously chosen him, would not suffer him to go forth without the express

consent of the church and his setting apart by the church in the laying on of hands.

As the numbers in the church were generally too great to allow the hands of all to be conveniently laid on, it was done by those to whom the powers of the church had already been delegated. Thus Timothy was ordained "by the laying on of the hands of the presbytery," that is, by the laying on of the hands of the elders. 1 Tim. 4:14. And when Paul and Barnabas had been sent forth they "ordained them elders in every church." Acts 14:23. And Titus was appointed to ordain elders in every city. Titus 1:5. But the choice of the elders and deacons lies always with the brethren from among whom they are to be chosen; while the choosing of a minister for the work of the Lord at large lies with the Lord, and the choice sanctioned by the action of the church according to the order of God.

J.

TRUSTS.

THE "Trust" is now the favorite scheme by which the greedy increase their gains. There is the Whisky Trust, the Sugar Trust, the Coffee Trust, the Oil Trust, and Trusts of all kinds too numerous to mention. A "Trust" is formed by the leading dealers in a certain article of trade laying together all their interests in that line, making a combination so strong as to control the market, and then putting up the price to the highest possible point. If a dealer refuses to join the Trust and does not follow the rise in price which is laid upon the article by the Trust, then the Trust takes steps to compel him either to join the Trust or go out of the business. If the Trust cannot so fully control the market as to keep him from buying from anybody but them, at their own price, then they will run down the price so low that he cannot afford to sell at such a rate, and in one way or the other the object of the Trust is accomplished,—he is either forced into the Trust or out of the business,—and then the Trust, having the field entirely to itself, puts up the price to the highest possible point, clears immense sums, pays its trustees enormous salaries, and divides the profits amongst the managers of the combination, making them, many times, millionaires in a very few years. The Standard Oil Trust, for instance, has nine trustees, who are paid a salary of \$25,000 a year, and divides among its managers profits amounting to millions every year.

It will readily be seen that the word "Trust" is but another name for an organized monopoly, but with this characteristic: it is wholly irresponsible. A corporation, a railroad or steamboat line for instance, may secure a monopoly of the traffic in a certain locality, but, being a corporation, receiving its charter from the State, it is responsible to the State, and the State may put a check upon its exorbitant greed. But a Trust is not incorporated, is responsible to nobody but itself. The following from the *Christian at Work* fitly describes the Trust:—

"What after all is a Trust? Well, for one thing it is neither a corporation nor a well-defined common-law Trust; it avoids the checks and safeguards which a wise public policy has thrown around corporate acts; its articles of agreement are secret and jealously guarded even from the investor himself; no charter nor statements need be filed for public inspection; no reports need be made or published; it may carry on any business it desires; the principles of *ultra vires* acts do not check it; no limit is placed by statute on its capital stock; no law prevents an increase or decrease of its Trust certificates; no qualifications are prescribed for its trustees; no tax is levied on its charter or franchises or capital stock; no limit is placed by the public on the power and discretion of its trustees; no publicity is given to its acts. It may move from State to State; it may evade taxation and defy the powers of courts; it wields vast sums of money secretly, instantaneously, and effectively to accomplish its nefarious ends; and it does all this not for the advancement of the community and the nation, but for the purposes of extortion and for the annihilation of independent firms. Such a trust is the Sugar Trust; such are the four great Oil Trusts,—such in short are almost all the Trusts."

It is evident that, in its accepted sense, the word "Trust" signifies a combination of

mation of an irresponsible monopoly to rob the consumer of the extra price which he can thus be forced to pay. This is the one extreme. There is another monopoly, although not called a Trust, at the other extreme, which is as irresponsible, and consequently as despotic, as any Trust in existence can be. Although not called a Trust, to all interests and purposes it is a Trust. Although, by those who compose it, it is not granted that it is a monopoly, yet a monopoly it is. Instead of calling this a Trust it is called a Union. Instead of a monopoly in certain lines of trade, it is a monopoly of labor. What we refer to is the trades-union. It is as really a Trust, and as certainly a monopoly, as any Trust or any monopoly that was ever formed. And, like any other monopoly, its greed grows by what it feeds upon.

An instance in point (if any instance were needed to show what is palpable to all) will show that the action of the Union is identical with that of the Trust: In the fishing season of 1888 the Fisherman's Union in the Columbia River formed a combination so strong that no outside fisherman was allowed to enter the Columbia to fish. Then, having secured control of the river, they forced up the price of fish so that each fisherman of the Union made from seven to ten dollars a day. The only difference between this and the Trust is in the amount secured to the parties interested in the monopoly.

More than this, the trades-union not only assumes the monopoly of work within the trades, it monopolizes the trades themselves. This combination that is responsible to no law, presumes to make and enforce the law that nobody shall learn any trade without the consent of the Union; and that consent is granted only to a limited number. Under this "law" of the trades-union Trust a manufacturer cannot apprentice his own son, at his own trade, in his own shop, without the consent of the labor Trust. Not long since a young man wrote a letter to Mayor Hewitt, of New York City, asking to be directed to some place where he could learn some mechanical employment. He said that he had applied to more than fifty employers to be received as an apprentice, but could not find an entrance anywhere. The Mayor replied, regretting that he could not give him a favorable answer, and said:—

"In this great city there ought to be abundant opportunity for every young man to learn a trade. Under the regulations adopted by the various trades-unions, the number of apprentices is limited, so that there is growing up in our midst a large number of young men who cannot find access to any mechanical employment. This is a lamentable state of affairs, because these young men are turned loose upon the streets, and grow up in habits of idleness, resulting in vice and crime. If this action of the trades societies in this matter really limited the competition for employment which they experience, it might be defended, at least upon selfish principles; but, inasmuch as foreign workmen are free to come to this country in unlimited numbers, the only effect of these regulations is to keep our own young men out of useful employment, which is freely open to those who are born and trained in foreign countries. The evil is of the most serious character, and I trust that this statement of it may lead to a reconsideration on the part of the various trades organizations who now restrict the right of employment without benefit to themselves, but to the great injury of the rising generation."

We seriously doubt whether this statement, or any other, will ever lead to any such reconsideration as the Mayor suggests. Monopolies never voluntarily loose their grip.

Only lately some boys in Chicago made application to the Police Court to be sent to the Industrial School, or House of Correction, that they might become sufficiently acquainted with some trade so as to enable them to follow some useful occupation. We are not informed whether their request was granted or not. But even if it were, we know that even this refuge is not long to be left them; for the despotism of the labor Trust is controlling the State, and is already declaring that the trades shall not be followed to any material extent even in penal institutions; but that all criminals shall be supported in idleness.

At the session of last July, the Legislature of New York, at the instigation of the "labor" agitators, enacted a

law which provides that no manufacturing machinery shall be used in any of the penal institutions of that State; that hand-labor only shall be employed; that only such articles shall be made therein as can be used in the penal or public institutions of the State; and that none of the prison products shall be sold to the public. And why is this? Because, it is said, articles manufactured in prison by convict labor and sold outside, come into competition with articles manufactured outside by "free labor," thus lowering the prices of the outside articles, which tends to reduce wages and degrade "labor"!

Is it necessary to point out to any man who thinks, the blind fallacy of such an argument? Do these men not know that if the State is not allowed to make the convicts support themselves, they will have to be supported by taxation? And if the manufacturer has to pay increased taxes, wages will be lowered accordingly. But the labor monopoly may say, We will not allow him to lower the wages. Very well, he will then add to the price of his goods the extra tax which he pays to support idle convicts, and when the laboring man buys any manufactured article he will pay the tax. And if the merchant or the grocer has to pay an increased tax for the support of convicts, he will add the amount to the price of his goods, and when the laboring man buys a piece of muslin, or a pound of coffee, he pays the tax which the State is compelled to levy to support the criminals, whom he himself has declared shall not be allowed to do enough to support themselves. The whole subject then resolves itself into this simple question: Shall the convicts be made to do enough work to clear the expense which they cause, or shall the laboring man support them in idleness so that the proper dignity of labor may be maintained?

Thus the labor monopoly forces the youth into idleness, rather than to allow them to support themselves by honest trades. Through enforced idleness they are led into vice and crime, and by that into jails and penitentiaries: and even there the labor monopoly compels him to dwell in idleness. Therefore of all Trusts the labor Trust is the most heartless; of all monopolies the labor monopoly is the most wicked. To say that such organizations are in the interests of labor, is a perversion of language. Their principal effect, if not their direct aim, is solely to promote idleness, with its inevitable consequences—vice and crime. J.

WINE, AND THE LORD'S SUPPER.

MANY years ago we took our position on the ground that intoxicating wine should not be used at the Lord's Supper; and with all that we have known to be urged in favor of its use, we have seen no reason to change our opinion. At this time we wish to examine what is urged on 1 Cor. 11:20, 21, in favor of fermented wine.

1. It is not denied that intoxicating wine was known and used even from very early times; and, further, that it was used by the church of Corinth on the occasions referred to by the apostle.

2. We claim, also, that they knew how to preserve the juice of the grape, pure and free from intoxicating properties. Of this we have the most indisputable evidence. But we do not enter upon this field of argument at this time, because it is not material to an examination of 1 Cor. 11.

3. It is urged that the word "drunken," in 1 Cor. 11:21, signifies *intoxicated*, which is proof that intoxicating wine was used, in apostolic times, at the Lord's Supper. We do not accept this conclusion, because there are important considerations brought to view in the text which are not noticed in that argument.

4. And it is further argued that the apostle is opposing, not the use of wine, which was allowed, but the abuse of it. And such, they say, was the intention of all those Scripture expressions where the use of wine is spoken against.

5. But this statement has not in it the least semblance of the truth, according to the words of the apostle. He was not trying to correct the abuse of wine; he was denouncing the *perversion and abuse of*

the Lord's Supper. Our question here is not, What kind of wine were they using? but, *Whose supper were they eating?* And to this question Paul attends in this letter. He emphatically stated that, in their practice, when they came together, *it was not to eat the Lord's Supper.* We may appeal to all if there was any likeness to a proper preparation for the Lord's Supper in preparing for an occasion of drunkenness and gross feeding.

6. It is evident that there were very wide divisions in the Corinthian church; this the apostle directly declares and deplores. While part of the church was worthy of high commendation, for he highly commended them, another part had fallen into great depravity, and carried the greatest abuses under the Christian name. And this latter part was not a small part, as is proved by the chapter under consideration, and by chapter 5, where Paul speaks of the most shameful practices which had not only entered the church, but were practiced openly and without shame, which would not have been the case if the wrong were confined to a few. From all this we must conclude that we may draw nothing concerning our duty, or what is permissible in the church, from the practice of the church of Corinth; but we must learn all from the sacred word.

7. In explaining the true intention of the Lord's Supper, Paul simply said that the Lord Jesus "took the cup," saying, "This cup is the New Testament in my blood." Verse 25. And the evangelists used the same language. He does not here inform us what the cup contained; for that we must look to the institution of the supper.

8. Three evangelists give the explanation in the same words. Matt. 26:29; Mark 14:25; and Luke 22:18, all record that Jesus said he would no more "drink of the fruit of the vine, until the kingdom of God shall come." And now the query arises, What is the fruit of the vine? The fruit of the vine is simply and only grapes; and to drink of the fruit of the vine is to drink of the juice of grapes. But we affirm with all confidence that there is no wine in the market, either in Europe or America, that can truthfully be called the fruit of the vine. The wine of the markets is a mixture of grape juice, or some other vegetable juice, with certain proportions of water and sugar, converted, in part, into alcohol by fermentation. Alcohol is not the fruit of the vine. It is a dangerous, a deadly evil, that is every year destroying the human family by hundreds of thousands, producing more misery than any other cause; misery, not only to those who use it, and are often thereby sunk below the ordinary level of the brute creation, but misery, untold and indescribable suffering, to multitudes of helpless women and innocent children. And, horrible thought! alcoholic wine at what was called the Lord's Supper has proved the ruin of many souls, by arousing their appetites beyond their power to control them. "This is not the Lord's Supper."

9. We affirm that it is no more just to call alcoholic wine "the fruit of the vine" than it is to call whisky the fruit of the corn-field. Brandy, as well as wine, is made from grapes; shall we therefore call it the fruit of the vine? Shall it be used at the Lord's Supper because it is made of grapes? And if not, why not? The alcohol in brandy is exactly like the alcohol in wine. True, there is about four times as much alcohol in brandy as there is in wine, of the same quantity of each. But what of that? There is more alcohol in some kinds of wine than there is in others. If alcohol is to be taken in mixture at the Lord's Supper, who is to prescribe what the quantity shall be? If one chooses fourteen per cent., about the proportion in what would be called "good wine," who shall deny another the privilege of choosing fifty per cent., the average quantity in brandy? Both are made from grapes.

We might go further and notice that much that passes for wine in the markets is made of the juices of other fruits besides grapes; and the shocking idea of taking an alcoholic mixture, that is bringing multitudes to destruction, preparing them for the hopeless graves of drunkards, and making it represent the sacred blood of the everlasting covenant of peace and good-will to man! But we think that we have pre-

sented enough to lead anyone to pause before he brings such an element to the holy communion; before he presents to the lips of a brother that which may prove a snare to his soul. Let "no man put a stumbling-block or an occasion to fall in his brother's way." Rom. 14:13. J. H. W.

THE FIRST DEPARTURE OF BIBLE WORKERS TO REGIONS BEYOND.

It is now nine months since the house in Tufnell Park was opened for the reception of those who wished to fit themselves for Bible work. It is one year since the work commenced in London, and nine years since it commenced in England. We would not convey the idea that the London Training School is not a part of the English Mission, but it is a branch of the work that did not develop until a year ago. And while there has been much valuable missionary instruction given in England, as well as elsewhere, there never has been a specialty made of educating Bible workers, as is done in the United States, until the establishment of the work in London.

At first we hoped to be able to gather in individuals from the various churches, as in America, who would engage in the work. We have reason to believe there are quite a number who would be successful could they have a proper training for this phase of the work. But for various reasons we did not succeed in this. Our only hope, therefore, for immediate help, seemed to be to secure workers among those who embraced the truth as the result of the labors put forth in this city. Our work therefore has been of a twofold nature: first, to lead individuals to embrace the truth; and second, from them to develop laborers to go forth to other places, and carry the truth they here received. Our friends will at once perceive a vast difference, therefore, between our labor in this direction, in London and in America, where they have thousands of experienced believers to select from.

There is a general impression with some that if we have the truth we are at once prepared to give it to others. There are many who sincerely love God and the truth and are willing to sacrifice for the same that do not perceive the difference in "the word of wisdom" and "the word of knowledge." These are two distinct gifts from the same Spirit. 1 Cor. 12:8. Solomon clearly indicates the difference when he says, "The tongue of the wise useth knowledge aright." Prov. 15:2. Indiscretion in the manner of presenting the truth, and what portion of the truth is proper under the circumstances, and the amount of truth which should be presented, has often closed the door which the providence of God had opened before us.

We are instructed by our divine Lord and Saviour to be "wise as serpents and harmless as doves." Among the last words our Saviour spoke to the disciples before his crucifixion were, "I have yet many things to say unto you, but ye cannot bear them now." John 16:12. There is nothing strange in this when we consider that, after repeatedly telling them he must be crucified and rise the third day, they had questioned "one with another what the rising from the dead should mean." Mark 9:10. The same principle is taught in almost every page of inspiration. In the epistle to the Hebrews the apostle says, "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing." See Heb. 5:11-14. He writes to the Corinthians, "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." 1 Cor. 3:2.

If after the apostle had preached one year and a half at Corinth and the same church had had five years experience in the gospel; if the Hebrews at Jerusalem, after thirty years' instruction from those who had been with Christ; and if even the disciples of Christ, after being with him three and a half years, could not bear certain truths, it is no marvel that much instruction and experience are needed to become a successful worker; but it is the greatest marvel that more importance is not attached to properly

educating others by experienced laborers, as to the best method of presenting the truth to others.

It was in view of these things that the training school has been opened in London, where daily instruction is given in the Bible truths and the Bible work. There are also opportunities for canvassing and holding Bible-readings.

For over three months there has been a class exercise each day at "Chaloners," with a regular attendance of four who have embraced the truth here, and some others also. For some time past these have been successfully holding readings. Two ladies who have thus been engaged sailed, July 25, on ship *Medway*, from Southampton for the island Antigua, to their home, with a burden of labor for their friends. The island contains 4,000 inhabitants, more than one-half of which are English and Americans. The love of these ladies for the truth, and their devotion to it, so precious to us, has endeared them to the hearts of all connected with the training school. They will be followed with the prayers of their former associates, that the planting of the truth in those islands of the West Indies where as yet no knowledge of it has gone, may be successful. These are the first-fruits of what we confidently believe will be a bountiful harvest, in due time. I need not add that tears of joy for this token of God's goodness in giving them a love for the truth and a burden for their friends, and tears of sadness at their separation from the school, were freely shed.

Three others take their places in the class and a number more are expected to do so shortly. Those who have freely contributed to this work, have the privilege of believing "the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for this unspeakable gift."

The prayers of God's people for the work in this kingdom have been heard, and these are the first-fruits, who, at their own expense, carry the truth into "regions beyond." S. N. H.

The Missionary.

THE CAUSE IN CALIFORNIA.

THERE has been but little reporting in the SIGNS OF THE TIMES of labor performed in the State during the past summer, and it will doubtless be of interest to our readers to learn something of the situation. Brother and Sister White have aided much in counsel and labor at different places, for which we have been very grateful. The testimony of Sister White has been such as was very timely to our people. May the Lord help us to heed the instruction given.

In our spring meeting it was decided to send seven tents into the field, in this Conference, during the present season. This program has been carried out with one exception, it was expected that Brother R. S. Owen and Brother H. F. Courter, with Brother Bliven as tent-master, would use a tent in Santa Barbara County. Owing to the sickness of his wife, however, Brother Owen was unable to go with the tent, so, instead, Brother Courter has held Bible-readings with families, and meetings in school-houses, in the vicinity of Paso Robles, where some souls have accepted the truth. Brother Bliven has spent the summer in canvassing.

Brethren Healey and Hope, with Brother Brighthouse as tent-master, have held a tent-meeting in San Diego. As the result a number have been added to the company there. At last report they had just erected their tent, for the second time, in another part of the city, and were favored with some attentive listeners.

Brother Briggs, with Brother Merrill as tent-master, has had the Los Angeles County tent in Monrovia, and is now in Pasadena. He reports thirteen as having signed the covenant, and others about ready to obey the truth.

Brother G. K. and Sister J. A. Owen have given a few discourses at the tent with Brother Briggs, but most of their time has been spent either at the Los Angeles City Mission, where a meeting-house is being erected, and where new ones are continually becoming interested in present truth, or in laboring among the churches in other parts of the county.

Brother E. P. Daniels, with Brother Rollo Morton as tent-master, and Brother and Sister A. J. Morton as assistants in missionary and colporter work, has had a tent most of the summer at Grangeville, Tulare County. A number have signed the covenant to obey the truth, and at the time of this writing Brother A. T. Jones is conducting a debate at Grangeville on the questions of the Sabbath and immortality, with A. Johnson, Disciple.

Brother Jasper Smith, Brother Kent, and Brother Bartlett, with Brother Osborn as tent-master, have spent the summer with a tent in Vacaville. This has not only been a source of encouragement to the church, but a few souls have been added to their number. Money has been pledged, and sufficient paid to secure a lot and erect a house of worship 24x36 feet. The brethren continue meetings in the tent while the house is being erected. Brother Kent has gone to Lodi to hold some meetings there.

Brethren Hickox and Derrick, with Frank Hutchins as tent-master, have the Nevada tent at Greenville, Plumas County, Cal. At last reports they had an excellent interest. A number had already decided to obey the truth, and there was a fair prospect of a good church being raised up. One or the other of the ministers occasionally visits the companies in Susanville and Willow Creek.

Brother Frank Lamb, Brother George Hollister, and Brother Frank Thorp have had the Humboldt County tent at Rohnerville, where a few have accepted the truth, and where preparations are being made for the annual camp-meeting of the county to be held. Brother Hollister has also had some meetings at a school-house a few miles up Eel River, where about half a dozen have already accepted the message.

Besides these tent-meetings other work has been carried on in various parts. Brother St. John has been doing a good work for church in San Francisco. Brother [redacted] has conducted a Scandinavian meeting in [redacted] city, with good results. Not [redacted] eral hundred dollars' worth of [redacted] periodicals been disposed of, [redacted] souls have accepted the

spent about ten days at Little River, Mendocino County, and organized a Scandinavian church of thirteen members, and a Sabbath-school and missionary society. Brother McClure has been kept very busy in general work in connection with the city missions and correspondence as corresponding secretary of the California Conference. Brother William Hutchinson has been holding meetings and Bible-readings in Stockton with favorable results.

Beginning with July, Brethren E. R. Jones, J. H. Cook, and Wm. Ings have been laboring at different points among the churches, and otherwise. Brother Cook's labors have been mostly in the Fresno church. Brother Ings's labors have been with the Santa Rosa church. He also held a few meetings at Penn's Grove, where three signed the covenant to obey the truth. Brother Jones was a few days with the Napa church and then went to Round Valley, Mendocino County, to conduct a series of meetings in a new field. Brother E. A. Scott has spent the summer in the State of Nevada in mission and colporteur work from church to church, and from house to house. Such labor is very important, and, with God's blessing, will accomplish much good.

The writer has been exceedingly busy in Conference work, in camp-meetings, in labor with some of the churches, and in labor in connection with the Health Retreat, and editing the *Health Journal*.

Looking over the field I see much reason for encouragement, and more than ever the necessity of unity of effort to speed the truth. Our cause is one everywhere, and while it is natural that we should desire to see it move just where we live, yet souls are just as precious anywhere else. Let us rejoice that the Lord has wrought for souls, if not just where we live. Those who have had lengthy protracted efforts in their own vicinity will doubtless desire to see others share a like benefit, while they shall go on laboring for themselves by the aid of light and courage they have received.

It must be apparent to all, even from what has been said, that the California Conference has a large force of laborers to settle with in the soon-coming Conference. Besides those mentioned above there are many whose names are not mentioned who are laboring in the different city missions. To make these settlements it is essential that the tithes of our people should be promptly paid into the treasury. I am glad to report a coming up of our people in this respect. A large number are paying a conscientious tithe of their income, and God is blessing them. Would that all would do this; not simply that the treasury might not lack, but "the tithe is the Lord's." Certainly we may claim his blessing (Mal. 3:10) if we bring in the tithes, while we withhold, we may expect leanness of diversity in our affairs. See Prov.

Prayerfully inquire for duty, perform it in the fear of the

J. N. LOUGHBOROUGH.

NORTHWEST NEBRASKA CAMP-MEETING.

The camp-meeting for Northwestern Nebraska was held at Ainsworth, Brown County, beginning July 19 and continuing one week. The tents were erected on a pleasant site in the north part of the city near Bone Creek. The surroundings were pleasing and attractive. The meeting was a very successful one, considering the busy season of the year, and was a real blessing to all who attended. Some came two hundred miles to attend this meeting.

The Spirit of God seemed to rest upon the entire camp, leading many from the road of indifference and sin to the Saviour; while others who had grown cold were brought closer to their divine Lord. The interest continued good from the very beginning.

On the Sabbath the meeting was especially solemn. When an opportunity was given a large number came forward for prayers. Broken testimonies were given and the love of God came into all hearts. The services on Sunday were quite well attended from town and surrounding country.

The subjects discoursed upon during the meetings were doctrinal intermingled with practical religion. The subject of health and temperance received considerable attention. On Monday afternoon a Tract and Missionary meeting was held, which proved to be a very profitable meeting indeed. The State secretary was present and gave some very pointed instructions on, "What is Missionary Work?" All were privileged to ask information on all points, and to give short personal experiences in work done.

Monday afternoon eight persons showed their faith in the Saviour by baptism.

The good meetings held here seemed to inspire all to attend the coming State Conference at Grand Island if possible.

G. E. LANGDON.

The Commentary.

THE THIRD ANGEL'S MESSAGE.

THE PURPOSE OF THE SABBATH IN THE MESSAGE.

(Lesson 10, Sabbath, September 8.)

1. WHAT warning does the Lord send to the world, against the worship of the beast and his image?

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

2. How widely was the first message of this chapter announced?

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Verse 6.

3. What is said of the second?—*It followed.* Verse 8.

4. And what is said of the third?—*The third angel followed them.* Verse 9.

5. If, then, the first one went to every nation and kindred and tongue and people, and the third one follows, what must be the extent to which the Third Angel's Message will go?

6. What does the first angel have to preach?

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Verse 6.

7. What does this angel proclaim?—*The hour of God's judgment is come.* Verse 7.

8. What does he call upon all people to do?—*Worship him that made heaven, and earth, and the sea, and the fountains of waters.*"

9. What results from the rejection of this message?

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Verse 8.

10. What came of the first falling away from the everlasting gospel?—*That man of sin, "the mystery of iniquity," "the beast."* 2 Thess. 2:2-8; Dan. 7:11; Rev. 19:19, 20.

11. What comes of this second falling away from the everlasting gospel?—*The image of the beast, and the enforced worship of the beast.*

12. When men refuse to worship him that made heaven and earth, and the sea, and the fountains of water, what are they led to do?—*To worship the beast and his image.* Rev. 13:12, 13.

13. What then do the three messages of Rev. 14:6-12 form?—*One threefold message rather than three distinct messages.* See note.

14. When the first in order tells men that the hour of God's judgment is come, what does the third tell them to do, to be prepared for the judgment?

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Verse 12.

15. What is to be the rule in the judgment?

"For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:12, 16.

16. When the first angel calls upon all men to worship Him that made heaven and earth, etc., what does the third tell them to do that their worship may be acceptable to Him, and also that they may avoid the worship of the beast and his image?

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

17. Is a man's worship acceptable to God if he does not keep the commandments of God?

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

18. Is it possible to keep the commandments of God without faith in Jesus?

"For whatsoever is not of faith is sin." Rom. 14:23, last part.

19. Is there any part of the commandments of God that points especially to Him that made heaven and earth?

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, 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; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

20. Therefore in the time of the preaching of the Third Angel's Message, what will be done?—*Every nation, and kindred, and tongue, and people will be called upon particularly to keep the fourth commandment.*

21. What day is the Sabbath of the Lord?

"But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20:10.

22. Of what is it a sign?

"A sign . . . that ye may know that I am the Lord your God." Eze. 20:20.

23. Why is it such a sign?

"For [because] in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:17.

24. Then of what is the keeping of the seventh day a sign?—*It is a sign that those who do so worship the true God—"him that made heaven, and earth, and the sea, and the fountains of waters."*

25. What is the one great question under the Third Angel's Message?—*Whether men will worship Him that made heaven and earth, or worship the beast and his image?*

26. What is the keeping of the seventh day—the Sabbath of the Lord?—*It is the God-given sign that those who do so are worshipers of Him that made heaven and earth.*

27. Therefore what is the inevitable conclusion?—*That the keeping of the Sabbath of the Lord—the seventh day—is the one point above every other that distinguishes the worshipers of Him that made heaven and earth from the worshipers of the beast and his image.*

NOTES.

THE word rendered "followed," in Rev. 14: 8, 9, is *akolouthēō*, which means, in constructions like that in this text, "to go with." Liddell and Scott render the word thus: "To follow one, go after or with him." Robinson says: "To follow, to go with, to accompany anyone." It is the same word that is used in Mark 5:24: "And Jesus went with him; and much people followed him, and thronged him." It is also used of the redeemed one hundred and forty-four thousand, where it is said: "These are they which follow the Lamb whithersoever he goeth." Rev. 14:4. In both these places it is evident that the idea intended to be conveyed is that of going together, in company with. So in 1 Cor. 10:4, where we read of the children of Israel that "they drank of that spiritual Rock that followed them," the word "followed" is translated from the same Greek word, and the margin has it, "went with them." From this we learn that the idea in Rev. 14: 8, 9 is not simply that the second and third angels followed the first in point of time, but that they went with it. Therefore the second and third messages must necessarily be as widespread as the first. As a matter of fact, they are now inseparable; it is impossible properly to preach one without preaching the other two.

QUESTION 13.—It is the rejection of the first message that causes the falling away referred to in the second message. From this falling away the image of the beast and his worship are developed. And the third message warns against the worship of the beast and his image. From this it is evident that these three messages are inseparably connected, and form one threefold message.

AGAIN: The first message calls upon all men to "worship Him that made heaven and

earth," etc. Those who refuse to do this are led to worship the beast and his image. The third angel follows, warning against the worship of the beast and his image, and calls upon all men to keep the commandments of God and the faith of Jesus. The fourth commandment points directly to the worship of Him who made heaven and earth; and this is the very thing which the first message calls upon men to do. Therefore it is certain that these three messages are but one threefold message. They are *three* only in the order of their rise. But having risen, they go on together and are inseparable.

NOTES ON THE INTERNATIONAL LESSON.

THE SPIES SENT INTO CANAAN.

(September 2.—Num. 23:17-33.)

THE Lord commanded Moses to send men to search the land of Canaan, which he would give unto the children of Israel. A ruler of each tribe was to be selected for this purpose. They went, and, after forty days, returned from their search, and came before Moses and Aaron, and all the congregation of Israel, and showed them the fruit of the land. All agreed that it was a good land, and they exhibited the rich fruit which they had brought as evidence. One cluster of the grapes was so large that two men carried it between them on a staff. They also brought of the figs, and the pomegranates, which grew there in abundance. After they had spoken of the fertility of the land, all but two spoke very discouragingly of their being able to possess it. They said that the people were very strong that dwelt in the land, and the cities were surrounded with great and high walls; and, more than all this, they saw the children of the giant Anak there. They then described how the people were situated around Canaan, and the impossibility of their ever being able to possess it.

As the people listened to this report, they gave vent to their disappointment with bitter reproaches and wailing. They did not wait, and reflect, and reason, that God, who had brought them out thus far, would certainly give them the land. But they yielded to discouragement at once. They limited the power of the Holy One, and trusted not in God, who had hitherto led them. They reproached Moses, and murmuringly said to one another, This, then, is the end of all our hopes. This is the land that we have been traveling from Egypt to obtain. Caleb and Joshua sought to obtain a hearing; but the people were so excited that they could not command themselves to listen to these two men. After they were calmed a little, Caleb ventured to speak. He said to the people, "Let us go up at once, and possess it; for we are well able to overcome it." But the men that went up with him said, "We be not able to go up against the people; for they are stronger than we." And they continued to repeat their evil report, and declared that all the men were of great stature.

THE Israelites not only gave vent to their complaints against Moses, but accused God himself of dealing deceitfully with them, by promising them a land which they were unable to possess. Their rebellious spirit here rose so high that, forgetful of the strong arm of Omnipotence which had brought them out of the land of Egypt, and had thus far conducted them by a series of miracles, they resolved to choose a commander to lead them back to Egypt, where they had been slaves, and had suffered so many hardships. They

actually appointed them a captain, thus discarding Moses, their patient, suffering leader; and they murmured bitterly against God.

MOSES and Aaron fell upon their faces before the Lord in the presence of all the assembly of the congregation, to implore the mercy of God in favor of a rebellious people. But their distress and grief were too great for utterance. They remained upon their faces in utter silence. Caleb and Joshua rent their clothes, as an expression of the greatest sorrow. "And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us. Their defense is departed from them, and the Lord is with us. Fear them not."

"THEIR defense is departed from them." That is, the Canaanites had filled up the measure of their iniquity, and the divine protection was withdrawn from them, and they felt perfectly secure, and were unprepared for battle; and, by the covenant of God, the land is insured to us. Instead of these words having the designed effect upon the people, they increased their determined rebellion. They became in a rage, and cried out with a loud and angry cry, that Caleb and Joshua should be stoned, which would have been done had not the Lord interposed by a most signal display of his terrible glory in the tabernacle of the congregation, before all the children of Israel.

"AND the Lord spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me." The Lord told Moses and Aaron to say to the people that he would do to them as they had spoken. They had said, "Would God that we had died in the land of Egypt! or would God we had died in this wilderness." Now God will take them at their word. He tells his servants to say to them that they should fall in the wilderness, from twenty years old and upward, because of their rebellion and murmurings against the Lord. Only Caleb and Joshua should go unto the land of Canaan. "But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised."

THE Lord declared that the children of the Hebrews should wander in the wilderness forty years, reckoning from the time they left Egypt, because of the rebellion of their parents, until their parents should all die. Thus should they bear and suffer the consequence of their iniquity forty years, according to the number of days they were searching the land, a day for a year. "And ye shall know my breach of promise." They should fully realize that it was the punishment for their idolatry, and rebellious murmurings, which had obliged the Lord to change his purpose concerning them. Caleb and Joshua were rewarded a reward in preference to all the children of Israel, because the latter had not claimed to God's favor and protection.

THE Lord sent fire from heaven, which consumed the men who had given the report, which made the people cease to murmur against Moses. Mrs. E. G. White.

The Home Circle.

HERE AND THERE.

HERE is the sorrowing, the sighing,
Here are the clouds and the night,
Here is the sickness, the dying;
There are the life and the light.

Here is the fading, the wasting,
The foe that so watchfully waits;
There are the hills everlasting,
The city with beautiful gates.

Here are the locks growing hoary,
The glass with the vanishing sands;
There are the crown and the glory,
The house that is not made with hands.

Here is the longing, the vision,
The hopes that so swiftly remove;
There is the blessed fruition,
The feast, and the fullness of love.

Here are the heart-strings a-tremble,
And here is the chastening rod;
There are the song and the cymbal,
And there is our Father and God.

—Alice Cary.

JOHN CALVIN MOSS AND MRS. MOSS.

Of all the stories told by Samuel Smiles in his book, "Self Help," I think that of Palissy the Potter is the most thrilling. I admire most heartily the pluck of Palissy in fighting down every difficulty in the way of securing the glaze on his pottery ware.

For want of fuel to feed his furnace he destroyed his wife's furniture. I do not blame him one bit. Poor woman, she was hardly to be blamed, however, for not relishing this sacrifice to the cause of art. I commend the modesty of Palissy, who would not assume even the title of potter until he had achieved notable success in his loved employ. I am reminded of the plucky and persistent Palissy as I read the story of Mr. and Mrs. Moss, and their discovery of the process of engraving known as the Moss system. It is through its aid that our magazines are enabled to furnish many of their beautiful illustrations. The story of this brave couple is told in the *Woman's Magazine*, from which the following is an extract:—

Mr. Moss had been called John Calvin by his mother, who destined him for a minister. But he became an engraver. When a lad he delighted to be in his father's carpenter shop rather than spend his time in boyish sports; in his study of heads of birds and animals, in his desire to be a portrait painter, in the persistent study of chemistry and natural philosophy, while teaching or type-setting, and finally, in his advance as a photographer, learning from books and by experiments, rather than taking his knowledge second-hand. Through all these steps he came to his life-work—a photo-engraver—and the first to achieve complete success in producing engravings directly from the photograph.

He was fortunate in securing a wife whose interest was much in her husband's work as well as in her own, and most practically did she interest herself in his.

After his marriage, Mr. Moss was engaged in housekeeping in Monongahela, Pennsylvania. In his outfit, which, with the help of his wife, yielded their simple living, he engaged him on. Once,

while reading an account of some experiments made by Professor Grove, in which he tried to produce engraved plates by etching out the daguerrean image, but having failed to get his etchings deep enough to be of any practical value, it occurred to Mr. Moss that by using Professor Grove's method, he could etch through the daguerreotype plate, and then change the plate to another solution, which would act upon the copper, and would not act upon the silver, and by this means get the required depth.

He told his wife of his plan. "Why not try it at once? and I will help you."

"But I have no galvanic battery, and there is none to be had in this place; besides, I cannot spare the money to buy one, if there were."

"Can't you make one yourself?"

"If I only had some copper and zinc plates, I have all the chemicals, but there is no such thing for sale nearer than Pittsburgh."

She disappeared for a few moments, and returned with their copper kettle and zinc wash-board.

"They will do," the husband said, "but oh, my! how your mother will scold if we cut them up; they are almost new."

"Leave that to me. Mother is out, and we will get the battery made before she comes back."

So they went to work, bringing the sugar-bowl and the tea-pot into requisition for battery cells, and soon had the battery completed.

The scraps of the kettle and the wash-board told the tale to the amazed mother-in-law, but "she didn't scold just then. She couldn't." The two children were two happy in their experiments—the "scold" died out before it was uttered.

That night the appliances were slipped into their sleeping-room, and in stocking feet they pursued their work. Before morning they produced their first plates,—all bad but one little patch, that Mrs. Moss declared was "just beautiful."

Some time after this they moved to Philadelphia, where type-setting earned the bread, and the evenings gave time for continued experiments. Mrs. Moss would purchase and mix chemicals during the day, and they would work together at night. Sometimes success seemed so near all the time would be given to experiments, and want would compel the sacrifice of their household stores. Nearly all was gone at one time but a feather-bed—a gift from Mrs. Moss' mother, which they had resolved never to part with. He said, "If I only had a few dollars success would be sure."

Mrs. Moss soon came in with ten dollars.

"Why, Mary, where did you get that?"

"I heard our washwoman say she was saving money to buy a feather-bed; so I sold her mine," adding with a merry laugh, "feather-beds are unhealthy, anyway. We will pick out a soft board; it will make us grow straight."

There is one characteristic thing about the lives of these good people. It was always "we." Writing to a friend, Mr. Moss relates this incident:—

"It is only just to say that without the assistance of my wife, it is very doubtful whether I should have succeeded. She became quite as enthusiastic in the matter as myself. My other relatives had lost all hope of my ever succeeding, and did all they could for many years to dissuade me from pursuing it further. On one occasion, we had been baffled for several weeks over a certain difficulty. We had tried everything to overcome it, in vain. There was one experiment we had tried that seemed faultless in theory, but it too failed in practice. My wife insisted that we had not given it a fair trial. We were in a state of almost perfect desperation, as we were working on a *real order*, which would bring us \$40, and the time for delivery was past due. For several nights we had scarcely slept. It was two o'clock in the morning, and I sat down upon the bed in a complete state of exhaustion, and fell asleep; but my wife determined that she declared had not been fairly tried. Late in the morning I awoke, aroused by the sun shining in upon my face. My wife had not slept at all.

"Though pale and haggard, I saw that she was smiling and very happy. She had taken our last few pence to buy a good breakfast—a hot loaf of graham bread, coffee—with milk in it—and a quarter of a pound of butter. The butter and milk were luxuries we had not seen for many a day.

"I knew by her looks that she had succeeded, and did not want to eat until I knew just *how*; but no, I must eat my breakfast first. Hot graham bread with good butter, oh, how delicious it tasted! and the coffee was to me like the nectar of the gods; every sup seemed to give me new strength. When I had eaten to my satisfaction, she took from her hiding-place some plaster moulds—perfect. She had repeated the experiment several times to make sure that it was not all a delusion. We finished up the order, and got the \$40, and were rich again. Had not that experiment succeeded, the 'Moss process' might never have been heard of, for it was really the *only* way in which that part of the work could be successfully done. It was the last link necessary to make the chain complete."

"But it makes a world of difference about the kind of man a woman helps," says one, and truly.

All the work of Mrs. Moss was like holding up a ladder, steadying it with strong hands, and pointing to the sunlight above. She knew the "kind of man" that was climbing. Here is a bit of proof:—

In the spring of 1860, while Mrs. Moss stayed with her little boy at her mother's, Mr. Moss went to Philadelphia to seek employment, always bearing in mind his one individual work of making engravings from photographs. Of over seven hundred members of the Printers' Union, less than three hundred had employment. His search for work was unavailing. Going out of a printing office one day where he had applied without success for work, he saw an old hand-press standing near the door. He went back,

News and Notes.

RELIGIOUS.

—The Conference of the Young Men's Christian Association of the world convened in Stockholm on the 15th inst.

—Three hundred and fifty auxiliary troops under the command of Italian officers have been destroyed by Abyssinians. The killed included all the officers.

—The self-supporting missions of the M. E. Church in Chili, South America, have recently been reinforced by the addition of sixty ministers to their corps of workers.

—The Swedish missionary at Castle Garden, New York, says that "there are 600 Swedish Lutheran congregations in America, comprising fully 125,000 members. This body has general control over the Scandinavians in this country."

—The African Methodist Episcopal Church, whose General Conference was recently in session at Indianapolis, reports a membership of 403,351, and the total amount of money raised for all purposes during the year 1887, as \$1,064,569.

—The *Pipe of Peace*, published in the interests of the Indian school at Genoa, Neb., says that missionary statistics show that the Christian tribes have, in proportion to their means, given more for religious purposes than any other class of men.

—Almost \$800,000 worth of Mormon church property has been already turned over to the United States under the act of disincorporation. The whole of this sum goes into the school fund of Utah Territory, and, strange as it may seem, will be used largely in paying Mormon teachers.

—The receipts of the American Missionary Association for the first nine months of the present financial year, to June 30, were \$214,434, an increase of 10 per cent over the same months last year; and the Association have been

generally circulated in the months since, to the effect that the Turks had closed their schools had been reopened. While some of the schools are still closed, persecution is still main-

SECULAR.

—Famine prevails at Epirus, Albanai.

—The Pope is said to be in very poor health.

—An American man of war has been ordered to Port-au-Prince, Hayti.

—It is now thought that Stanley is near Suakinin, Egypt, with a large force of men.

—It is said that \$7,000,000 is annually invested in Florida by the Northern tourists.

—A resident of San Francisco was burned to death on the 10th inst. in White Pine County, Nev.

—Charles Crocker, one of California's millionaires, died at Monterey, this State, on the 14th inst.

—A fire in Cayenne, French Guiana, on the 16th inst. destroyed property to the value of \$2,000,000.

—The revolution at Port-au-Prince, Hayti, has been successful, and a new government has been formed.

—Destructive brush fires were reported in the neighborhood of Kingston, Canada, under date of August 16.

—August 16 a Mexican boy aged 14 years shot and fatally wounded another boy, 2 years his junior, near Fresno, Cal.

—A severe wind-storm in Western Pennsylvania destroyed telegraph wires.

—A yellow fever is said to be spreading in Florida, and many people are leaving the State, to escape the disease.

—The crops in parts of Iowa and Dakota are very poor this season, and that farmers are discouraged.

—A picture gallery in the wing of the State House, N. Y., was destroyed by fire.

—The river has again broken out, and one day recently the water rose to a height of 105—45 on one side and 100 on the other, in a pitched battle, in which 15 were wounded.

—August 13 the Stevens Steel Works, near Swansea, Wales, were suddenly closed, and thousands of men thrown out of work.

—At the beginning of the present century St. Louis was a village of less than a thousand inhabitants, now it has nearly 500,000 souls.

—Ten horses, valued altogether at \$100,000, were killed on the 13th inst. by a railway accident on the Erie road at Shohola, N. Y.

—A large petition has been sent to the President from Dakota asking him to favor the admission of that Territory at an early day.

—A woman and two children lost their lives in a burning cottage at the Mount Tabor camp-grounds, near Newark, N. J., on the 15th inst.

—Montreal was visited by a very severe thunder-storm on the 17th inst. The damage to property was very great in both city and country.

—A Dane in Chicago who has been eighteen years in America, has been pronounced a leper. The man came from a leprosy section of Denmark.

—August 14, thirty Russian convicts en route to Siberia made a desperate attempt to escape. Eleven were killed, ten wounded, while only six escaped.

—A new Catholic Church at Coleman, Wis., collapsed on the 16th inst., killing one man and injuring seven others so severely that they will probably die.

—An old woman who posed as a witch in a Mexican town was recently murdered by a man whose children she had threatened for the purpose of extorting money.

—Whisky and a loaded revolver killed two men at a dance near Guiderock, Neb., on the 17th inst. As is frequently the case, the whisky hurt the men who did not drink it.

—About 2,000 girls are employed in the silk mills at North Hudson, N. J., and every week some of them are enticed away to a life of shame by flashily dressed women from New York.

—Great excitement was created at the Newport Steel Mills, just across the river from Cincinnati, on the 17th inst., by the discovery of seventeen dynamite bombs in a pile of scrap-iron.

—Owing to the non-receipt of wages the Albanian garrison at Metzers revolted recently and sacked the town. The soldiers burned ten houses, plundered the shops, and killed a number of Christians.

—The Puget Sound fishermen have formed a Salmon Trust, and fixed the price for the season at seventeen cents per fish. Last year the price was ten cents. The fishing season opens September 1.

—A large dynamite bomb, containing enough of the explosive to demolish an entire train, was found on the Chicago, Burlington, and Quincy Railroad tracks at Sixteenth and Halstead Streets, Chicago, on the morning of the 14th inst.

—August 16 a mob attacked and killed nearly a score of negroes at New Iberia, La. The killing was done, it is claimed, in the interests of good order in the community. Such outbreaks are, however, a disgrace to any community, and the people of the South cannot afford to thus take matters into their own hands and slaughter people by the wholesale, even if they are bad characters.

—Hot weather has seriously injured the grape crop in some parts of California. This will probably not reduce the yield of wine much if any, as grapes are not absolutely necessary for the manufacture of wine in this State. "Cherry juice," an abominable combination of drugs, made in San Francisco, is cheaper and sells nearly as well as the genuine article.

—Sunday, August 12, there was a Hebrew wedding in Fall River, Mass., and in the evening the guests, to the number of over thirty, indulged in dancing; the noise attracted the police, who arrested the entire party for dancing on Sunday. The bail commissioner being absent, the whole party were compelled to spend the night in prison. The affair is very justly regarded by many as an outrage.

—One of the most terrible weapons ever invented is the new French, or "Label Rifle." Recent experiments made on dead bodies show that bullets fired from this rifle will pass through bones at a distance of over a mile without making a fracture. Wounds made by bullets from this gun would be very small and exceedingly hard to heal, as it would be impossible in most cases to trace the course of the bullet.

—For some time past a commissioner appointed by the President under authority of Congress, has been trying to persuade the Sioux in Dakota to sign a treaty providing for the reservation of eleven millions of acres of their reserve land. The Sioux refuse absolutely to do anything of the kind, and it now looks very much as if the Government must steal the land outright or else give up the attempt for the present.

—Wealth in the United States increased during twenty years from 1860 from fourteen billions to forty-four billions. In England something like the same marvelous increase begun with the year 1846, and these two countries are now the wealthiest in the world.

—Cardinal Lavigere, of Brussels, has announced his purpose to form a committee to organize an armed volunteer expedition to the Tanganyika country, Central Africa, for the suppression of the slave trade. The estimated cost is 1,000,000 francs, and the Cardinal invites subscriptions for a fund to defray the expenses.

—About one-half of the vineyards in France have been destroyed by phylloxera, and although many experiments have been made and a large amount of money expended to discover some way of exterminating the pest, the prize of \$60,000 offered some years since by the French Government has not yet been awarded.

—The president of the great Western Whisky Trust recently testified before a congressional committee that the output of the trust is 40,000,000 gallons of spirits, of which 15 per cent., or 6,000,000 gallons, is used as a beverage, 8,000,000 in the arts, and the remainder, or 26,000,000 gallons, in manufactures and in wine fortifying.

—According to the report of the Bureau of Labor Statistics, the strikes and lockouts in this country from 1881 to 1887 caused a loss to employers of \$34,000,000, and to employes of \$67,000,000, a total of \$101,000,000, with a balance of \$33,000,000, against the employes. Fifty per cent of the strikes were failures, 10 per cent partially successful and 40 per cent successful.

—Part of the subjects of the emperor of Morocco are in a state of revolt, and not long since sent delegates to the emperor to treat for peace, his majesty promising them safe conduct. The promise was, however, violated, and the delegates were executed. The rebels then desired that Prince Muley be sent to receive their submission. The prince went with an escort of 200 men, and the insurgents ambuscaded and massacred the whole party, including the prince.

—August 14 the steamer *Geiser* was in collision with the *Thingvalla* off Sable Island, about 150 miles from Halifax. Five minutes after the collision the *Geiser* went to the bottom. Out of eighty-six passengers aboard the ill-fated vessel seventy-two were drowned, and of a crew of fifty persons thirty-three shared the fate of the majority of the passengers. The *Thingvalla* was badly disabled, but was saved from sinking by her water-tight compartments. Later reports put the total number lost at 117.

—There is considerable interest in New York over the question of reducing the time between that port and European ports. The quickest passage on record was made in May by the *Etruria*, of the Cunard line. The *Etruria's* time was six days, one hour, and forty-five minutes. So far the *Umbria*, another Cunard steamer, has been the *Etruria's* only rival for speed, but now a new vessel, the *City of New York*, belonging to the Guion line, is to be pitted against the fast Cunard steamer, and the result will be watched with a great deal of interest.

Appointments.

CAMP-MEETING AT INDIANAPOLIS, IND.

THE annual camp-meeting and State Conference for Indiana is to be held at Indianapolis, September 11-18. It is to be preceded by a workers' meeting of one week, beginning September 4.

The place of meeting is in Bruices Grove, situated in the northeast part of the city, near to the L. E. & W. R. R. and Thirteenth Street. The Massachusetts and College Avenue street-cars reach within three squares of the place. Reduced rates on the railroads can be secured by paying full fare for a ticket to the city and procuring from the agent where you buy the ticket a Central Traffic Association Certificate. This certificate will be counter-signed upon the grounds by W. A. Young, and will then entitle you to purchase a return ticket for one-third fare.

This is to be a meeting of great importance to the cause of present truth in the State. Elder G. L. Butler, president of the General Conference, and other leading workers of the denomination, are to be present. The officers of the Conference, the Tract and Missionary Society, the State Sabbath-school Association, and the American Health and Temperance Society, are to be elected in connection with this meeting. It is also the design to dedicate the new meeting-house owned by the Conference located on Central Avenue, in the city of Indianapolis. A full attendance of all friends of the cause in the State is desired.

WM. COVERT,
For Indiana Conf. Com.

Publishers' Department.

RECEIPTS.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not appear in due time, and if books ordered by mail are not received, please notify us. All other business is acknowledged below.

1. REMIT by Bank Draft, Money Order, or Express Order.
2. If Postal Note or paper money is sent, register the letter.
3. Drafts should be made payable to the PACIFIC PRESS, on New York or San Francisco banks. Those written on other banks cost us exchange.

HEALDSBURG COLLEGE.—H. P. Gray \$450.

FOREIGN MISSIONS.—Mrs. L. Carter \$10, Lemoore \$1.50, a friend \$30.

LONDON MISSION.—J. N. McBrown 25 cts., Rohner-ville camp-meeting S. S. \$36.30.

CALIFORNIA T. AND M. SOCIETY.—Dist No 3 Oakland \$24.45, Dist No 5 Fresno \$5.35, Mrs M. L. Coleman \$7.25, Elder Loughborough \$13.75.

CALIFORNIA CONFERENCE FUND.—Santa Ana \$22.80, Chris Woessner \$34.05, M. F. Brown \$1, Norwalk \$6.47, Ferndale \$38.50, Eureka \$83, Lemoore \$6.50, Mrs. A. J. Cartwright \$3.55, A. C. Phillips \$5, Napa, \$20.

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[Price, handsomely bound in cloth, \$1.00. Address, Pacific Press, Oakland, Cal.]

"THE ABIDING SABBATH."

"The Abiding Sabbath and the Lord's Day." A review of the \$500 and \$1,000 prize essays. By Elder A. T. Jones. Pamphlet, 175 pages; price, 20c. Pacific Press Publishing Company, Oakland, California.

Of this pamphlet the *Herald of Gospel Liberty* (Disciple, Dayton, Ohio) says:—

"The prize essays contain the best thought on the question that can be given. The quotations are ample for an appreciation of the essays, while the review is both candid and able. The pamphlet is well worth its price to parties interested in the Sunday question."

A WORD OF ADVICE.

INASMUCH as some are canvassing for the "Marvel of Nations" in red binding, instead of green, and expect that the Tract Societies will furnish all books that may be ordered in red covers, we offer a suggestion regarding the relative merits of the two bindings. While it is true that books in red covers are more flashy in appearance than when bound in other colors, and are therefore more readily received

Orders for red "Marvel" will be filled, but with the understanding that the canvasser TELLS THE TRUTH regarding its liability to fade. When the truth is told few will want the red book. The green binding will always give satisfaction, as it is less easily soiled, and does not fade.

We recommend all to canvass with the green-covered book, gilt edge, as over half of the orders ordinarily taken in the past, by those who have used the gilt-edge book, have been for this style of binding. Gilt-edge "Marvel," \$1.25. With *American Sentinel* one year, \$1.60. Plain-edge book, with *Sentinel*, \$1.35. *Sentinel* alone, per year, 50 cents.

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Gen. Canvassing Agent.

MARVELOUS YO SEMITE VALLEY.

"IN THE HEART OF THE SIERRAS." By J. M. Hutchings. One of nature's most sublime creations is the Yo Semite Valley. Human language is impotent to describe its grandeur. Selected gems of beauty here and there may be delineated, and salient features portrayed; but the sublimity of its grand entirety can only be absorbed by frequent personal vision of its mighty walls and waters. This inoculation J. M. Hutchings has acquired by a life's residence in this abysmal wonder of the world. With his morning and evening breath for over a quarter of a century he has inhaled the inspirational grandeur of this world's greatest wonder; and now in this book he gives us a right royal setting of his impressions. There does not live a writer who could do this service better. With him it is a work of love, and this entire being is bound up in this volume. Fortunate California to have within her borders the crowning, regnant natural wonder of all the earth! and again to be congratulated with having one of her own citizens competent to best tell the story of its sublimity! No other curiosity of the nations has ever had so capable and sincerely earnest a chronicler of its qualities and merits as the Yo Semite has in Hutchings.

All that is interesting in its history, commanding in view, attractive in outline or quiet beauty, and romantic in its mythological lore, is contained in this pretty volume. The illustrations are profuse, commencing with the earliest traditions of the valley and pictorially tracing the incidents of the past and visitors to the present day. Some of the sketches from the easels of world-famous painters are reproduced herein with great artistic excellence, which will bring to the distant reader as clear an impression as art can furnish of the massiveness and supernal dignity of the grand originals. Besides a narration of the incidents connected with the valley's discovery, settlement, and progress, this book contains a guide to all trails, waterfalls, lakes, cascades, and outside points of interest. The Big Trees, too, come in for a graphic description, and well they deserve it, for

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From all that proud old land
Beyond the sea, ere bore his crown so loftily
As these bear the rich coronal of leaves
With which His grace has crowned them."

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BY J. M. HUTCHINGS.

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The Signs of the Times.

OAKLAND, CAL., SIXTH-DAY, AUGUST 24, 1888.

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 copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

CAMP-MEETINGS FOR 1888.

SOUTHERN MICHIGAN, Homer,	Aug. 28 to Sept. 4
VERMONT, West Randolph,	" 28 " 4
IOWA, West Liberty,	" 29 " 4
ILLINOIS, Springfield,	Sept. 4-11
MAINE, Bangor,	" 4-11
NEW YORK, Rome,	" 11-18
INDIANA, Indianapolis,	" 11-18
NORTH CAROLINA, Hickory,	" 11-18
NEBRASKA, Grand Island,	" 11-19
KANSAS, Neodesha, Wilson Co.,	" 13-23
COLORADO, Denver,	" 18-25
CALIFORNIA, Oakland,	Sept. 20 to Oct. 2
MICHIGAN, Grand Rapids,	" 25 " 2
KANSAS (German), Aiken,	Oct. 3-8
MISSOURI, Kansas City,	" 2-9
TENNESSEE, Guthrie, Ky.,	" 2-9

ARE you getting ready for camp-meeting? We mean the camp-meeting to be held in Oakland, from September 20 to October 2. If not, it is high time that you were, for you cannot afford to miss the meeting. It has been appointed early, so as to accommodate the greater number, and we look for a large attendance. From the arrangements that the committee is making, we believe that the coming meeting will be the best ever held in this country, and the best spiritually or otherwise.

Just so; that will be about the extent of its suppression of the slave trade. From what was Palestine rescued by the Pope and his armies? If anybody can tell us in what respect the Holy Land is better off now than it was eight hundred years ago, we should be pleased to be informed. It seems to us that that country needs rescuing now about as much as it ever did.

AFTER speaking of the Pope's action in the matter of the African slave trade, the *Christian at Work* adds:—

"And when this work has been accomplished, perhaps Pope and Protestant will unite in one supreme effort to persuade Christian England to give up once and forever the infamous opium traffic, with its slavery, as deplorable, as wicked, and as cruel as the slave trade barbarities at Nubia."

Perhaps; indeed there is very little doubt that Pope and Protestant will unite to banish, or cover up to their satisfaction, all the immoralities in the world, and so bring in the long-looked-for millennium. And when that has been done, then what? For an answer read the second chapter of Isaiah.

At the recent congressional investigation into the condition of Italian immigrants, in New York, one of the Italian laborers was asked if he went to church. His reply was that he went to church when he was in Italy. On being asked if he attended church here, he replied, "I tried to get in, but they wanted me to pay." Perhaps all our readers are not aware of the fact that, especially on great church festival days, everyone who enters a Catholic Church has to pay an admission fee at the door. We cannot say how extensively this is practiced, but we have seen it done on Easter day in New York. And yet that church calls itself the church of the poor, when it turns people away from the church door, if they are unable to pay the admission fee. To the glory of Protestant denominations be it said that as yet they have not become popular enough to be able to exact an admission fee to regular church services. The more of the gospel there is in a service the farther will it be from being able to charge the public for it. Truth has to fight its way in this world; it has to have free course, and exact its own terms. Catholics and Spiritualists, among religionists, are able to get a crowd when they charge an admission fee. But let them not glory in this fact, for even they are not yet able to compete with the circus, which exacts a still higher fee.

SOME person in San Francisco has been pasting in a scrap-book the titles of many of the discourses that have been delivered in that city during the past three or four years. Among them are the following: "Invisible Patching;" "A New Bill of Fare;" "The Functions and Power of Humanity;" "Deer Coming to the Lick;" "The Language of Flowers;" "The Chinese Must Go;" "Whom Shall We Nominate;" "Choosing a Wife;" "How to Find a Wife;" "The Great Unpatented Motor;" "Beauty;" "Beckey Sharp Turned Preacher;" "How to Find a Husband;" "How to Prosper in the World." These are only a few of the titles which are given by the *Occident's* correspondents, but a small portion of those which are given by the church notices of four of the principal discourses of San Francisco. We heartily commend the comment upon it, which is

The California Viticultural Association has secured the services of Miss Kate Field as special lecturer in the East in the interests of the wine industry of this coast. Her reply to the association's request is as follows:—

"I thoroughly appreciate the compliment you pay me in thinking that I can advance the cause of California's noblest industry by acting as your delegate in the great cities of the East.

"Believing most profoundly that the only road to true temperance is by the substitution of light, pure wines and beers for distilled spirits, I yet was not sure of the wisdom of my undertaking the work suggested by your commission, and wrote at once to men in the East, whose names are household words, whose hearts are as sound as their heads, whose patriotism knows no point of the compass. They bid me 'good speed.'

"I therefore accept the proposition made in your second communication, dated July 27, and will preach the gospel of the grape to the best of my ability. Very truly yours, KATE FIELD."

We believe that she was selected for this work on account of her having made the wonderful discovery that all the ills of life are caused, not by intemperance, but by dyspepsia. She will not have so difficult a task in securing converts to the "gospel" which she proposes to preach, as those do who preach the gospel of Christ, and with her talents she may be depended on to greatly increase the amount of intemperance in this country, and thereby to increase the amount of dyspepsia, and all its attendant ills.

ONE of the readers of the *Sunday School Times* propounds the following query to that paper:—

"Is there any Bible order of Sunday service? In other words, is there anything in the Bible which indicates that the preaching service should precede the Sunday school?"

To this question the editor responds as follows:—

"There is no Bible order of Sunday services which is to be followed as Moses followed the divinely given pattern in his tabernacle building. 'The preaching service' which is made so much of in our day was not known in Bible times. It is a later invention. Nor was 'the Sunday-school' then in vogue precisely in its modern form."

Very good; but it would have been better still if the editor of the *Sunday School Times* had told his correspondent the great reason why the Sunday-school was not in vogue "in its modern form." That reason is that the Sunday itself was not then in vogue "in its modern form." Such a thing as regular religious worship on Sunday was not known until many years after the apostles were all dead; and it was not until hundreds of years after Christ that anybody ever thought that the day had any sacredness attached to it.

THE *California Christian Advocate*, in speaking of the anniversary meetings of the Presbyterians, says:

"The late General Assemblies of this staunch and steady body of Christians call our attention again to the fact that we are divided in a great many ecclesiastical bodies in this country, for the most fantastic reasons. We have white churches, black churches, and red churches, and north and south churches. North and south are ecclesiastical terms nowhere else, we believe. We might have churches due east, southeast, and northwest. We simply call attention to the fact that names are not exhausted. We have a Cumberland Presbyterian Church, but no Missouri River Church. Going into geography with the business gives us almost an infinite number of otherwise useless names."

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