

The Signs of the Times.

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

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The Signs of the Times

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Looking for His Appearing.

In the lonely midnight watches,
Hear us, Father, while we pray;
We are watching, we are waiting,
For the coming of thy day;
Day for all our woes atoning,
Of our mortal life the end,
Day of glorious appearing
With our ever-blessed Friend.

Lo, he cometh! Lo, he cometh!
Our redemption draweth nigh,
Soon our eyes shall see the glory
Of his banner in the sky;
Unto earth our King descending,
By his saints shall be adored,
While the wicked flee, astonished,
From the presence of the Lord.

O ye mortals, vain and sinful!
Must we call on you in vain?
When the heavenly Bridegroom cometh,
Shall your lamps unlit remain?
Will ye linger 'mid your pleasures,
Heeding not the warning cry,
Seeking still for worldly treasures
While the world's last hours go by?

Come, Lord Jesus! O come quickly!
End our sighing and complaints;
Come to judge the nations truly,
And to reign o'er all thy saints!
We are weary of our waiting,
And the world is sick with sin;
Open now the gates of glory,
Let thy faithful people in.

—Sel.

The Sermon.

PERPETUITY OF SPIRITUAL GIFTS.

BY ELDER J. H. WAGGONER.

(Continued.)

OTHER Important evidence of the fulfillment, in this present generation, of the promise of the Saviour and of the prophecy of Joel. We now call attention to what the Scriptures reveal on this subject concerning the times immediately preceding the second advent of our Lord. Neander makes a very interesting statement of the faith of the Montanists of the second century. He says:—

"It appears also to have been the doctrine of the Montanists, that the season of the last and richest outpouring of the Holy Spirit would form the last age of the church, and precede the second coming of Christ, and be the fulfillment of the prophecy of Joel." *Rose's Neander, p. 332.*

A book written to reproach this faith, and designed to bring the Montanists into disrepute, was read by John Wesley; but it had the effect to convince him that they were a godly people, and that their faith in regard to the perpetuity of the spirit was correct. This, no doubt, prepared his mind to look for and seek those evidences of divine favor which he so largely received in his after experience. So God overrules the work of his enemies to his own praise. Mr. Wesley's notice of this book and of the result to his mind of reading it, is as follows:—

"By reflecting on an odd book, which I had read in this journey, 'The general delusion of Christians with regard to prophecy,' I was fully convinced of what I had long suspected: 1. That the Montanists in the second and third centuries, were real Scriptural Christians; and 2. That the grand reason why the miraculous gifts were so soon withdrawn, was not only that faith and holiness were well nigh lost, but that dry, formal orthodox men began, even then to ridicule whatever gifts they had not themselves,

and to decry them all as either madness or imposition." *Wesley's Journal, vol. 3, p. 496.*

The faith of the Menonites referred to by Neander, is quite reasonable as we may conclude from a consideration of the use or objects of the gifts, and of the condition of the religious world in the last days.

The object of the gifts, according to Eph. 4, is to carry out the work of the ministry to edify, or build up the church, and to perfect the saints in a complete union of faith and spirit. Now it must be borne in mind that the last generation of the church will be subject to special trials and dangers. The Saviour, speaking of the last days said, "Because iniquity shall abound the love of many shall wax cold." Evil servants will say, "My Lord delayeth his coming." They will eat and drink with the drunken, and smite their fellow-servants who give "meat in due season." Formality in religion and destitution of the power of godliness will be almost all-prevailing. Satan will also work with great malignity and power. In such a time, if ever, will the church stand in need of the aid of the Holy Spirit.

Again, the last generation of the church of Christ must pass through the time of trouble; must stand complete in righteousness when Jesus ceases his priestly work in Heaven, as he prepares to come to this earth to take vengeance on the ungodly; they must have a special work wrought in them and for them, to fit them to be translated without tasting death; for their translation must, of course, take place after Jesus ceases his work of mediation. A single sin committed after the priestly work of Christ closes would sink any one to hopeless perdition. And it is not after, but before he comes that he says: "Let him that is unrighteous be unrighteous still." See Rev. 22: 11, 12. This awful truth is not appreciated, because men refuse to examine the doctrine of the second advent, and therefore they do not understand the nature of the perils which are impending.

In 1 Thess. 4 the apostle gives the true ground of consolation to those who sorrow for their friends who are asleep. He says, the Lord himself shall descend; the dead in Christ shall arise, and the living saints shall be caught up with them to meet the Lord in the air, and so shall we ever be with the Lord.

Having thus introduced the subject of the coming of the Lord, he proceeds, in chapter five to state circumstances which precede and attend his coming. Many will cry, "Peace and safety" when sudden destruction is impending, and "they shall not escape." Their hope is delusive—they know not the hour of their visitation. As it was to the people in the days of Noah and of Lot, so it will be to them. As a thief in the night shall their destruction come upon them. "But," says Paul to the brethren, "ye are not in darkness that that day should overtake you as a thief." They are watching for the return of their Lord. They have received the words of warning spoken by the prophets, and by those whom God in his providence has raised up to "sound an alarm" when "the day of the Lord is near." See Joel 2: 1. To the brethren of the time herein set forth, the apostle says:—

"Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." 1 Thess. 5: 19-21.

And to farther show its application, as to time, he adds:—

"And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." Verse 23.

It is beyond question that they, whose bodies are preserved unto the coming of the Lord are they who do not sleep or die, but are changed and caught up or translated, to meet the Lord in the air. Thus every part of this Scripture shows that it is specially for, and pertaining to, those who are "alive and remain unto the coming of the Lord."

Prophesyings here denotes the exercise of the gift of prophecy. The admonition not to despise the exercise or manifestation of this gift is sufficient proof that the gift will be manifested at the time of which he is

speaking, viz.: when the day of the Lord is near; when the careless and worldly cry "Peace and safety," or, as translated into the language of these days, they sing the song of delusion, "There's a good time coming."

Each age has its own peculiar form of unbelief. In the early ages of Christianity all Christians looked with anxiety to the second coming of Christ as the time of their deliverance and their reward. To deny that event was to deny their hope. Jesus had told his disciples not to let their hearts be troubled about his going away, for he would come again and take them unto himself; he said they should be rewarded at the resurrection of the just, which will take place when he comes; and he said he will bring his reward with him when he comes. With them the prayer was a united fervent one. "Come, Lord Jesus." To them the prophecy pointed out a fearful declension when it said that scoffers shall arise, saying, Where is the promise of his coming? But now we see this prophecy fulfilled. So greatly has the professed church of Christ departed from the primitive faith that they who say, "My Lord delayeth his coming," are almost universally commended for their prudence and good judgment; while the faithful servants who give meat in due season, who sound the alarm as the prophets say shall be done, are regarded as fanatics and alarmists, if not dispised as impostors. A "second advent belief" is, in the estimation of a popular and worldly church, as contemptible as was "a Nazarene" in the days of our Saviour.

And a change fully as great as this has taken place in the church in respect to the gifts of the Spirit. In the early church, while all the gifts were accepted as objects of faith, and received according to that faith, there was a tendency to respect only the larger or more prominent gifts such as apostleship, healing, and prophecy. Those less prominent were lightly esteemed and by some considered almost worthless. This led to the apostle's argument in 1 Cor. 12, wherein he asserts that God often bestows more abundant honor upon that which is lightly esteemed of men. The dependence of the gifts upon each other is shown in this expression, Ye are members one of another; that is, united to Christ in one body by being united to one another. The hand, or the eye, apparently the most useful of all members, cannot say to another or less prominent member, "I have no need of thee." The hand is useful to the head only as it is connected to the head by other members. Every organ must be in its proper place, or the body is imperfect, and the action of all is obstructed.

We are now prepared to realize the change which has taken place in the church concerning faith in the gifts. While in the early church the more obscure gifts were lightly esteemed, and only the more prominent ones were valued, in the last days the reverse is exactly the truth. Now the less prominent gifts are accepted at least professedly, while the gift of prophecy is regarded with suspicion and even with aversion. And what seems most strange of all, many who teach that we are in the last days; who profess to believe that the coming of the Lord is near; who have had all the Scripture evidences of the truth relative to the second advent plainly set forth to them; and who even profess to believe that a special work of sanctification is necessary to meet the Saviour at his appearing, show the most determined opposition and even hatred to the gift of prophecy. This is sad proof of the strength of self-deception, and shows how deeply man may be blinded when he quenches the Spirit of God, and leans to his own understanding. Surely the injunction is timely for these last days. "Quench not the Spirit. Despise not prophesyings."

In tracing the connection between the law and the gifts of the Spirit we quoted several texts from the New Testament which we must notice again, because they refer to the time of which we are now speaking, viz.: of the last days, or the time immediately preceding the second coming of Christ.

In Rev. 14: 9-12, just before the Son of God is seen upon the white cloud to reap the

harvest of the earth, a message of warning is given ending with these words:—

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

The apostle says in Rom. 5: 3: "Tribulation worketh patience." Tribulation brings patience into exercise, and exercise perfects all graces. By this text, therefore, we are given to understand that tribulation will be the lot of those who keep the commandments of God and the faith of Jesus, at the time to which it refers, viz., just before the earth is reaped in the great harvest.

In Rev. 12 the church is brought to view under the symbol of a woman. In prophetic symbol the church is always represented by a woman. This chapter very briefly traces the history of the church from the birth of Christ and the effort of the dragon, or the pagan Roman power to slay him as soon as he was born, and his being caught up to God and his throne, through the long persecution of "a time, times and a half," or "a thousand two hundred and threescore days," down to the last persecution of "the remnant of her seed."

The dragon was, not directly, but indirectly, the persecutor during this great tribulation of the Christians in the "time, times, and the dividing of time." Pagan Rome had long persecuted the Christians unto death. When the empire professed to become the patron of Christianity it soon beheld a most unchristian strife progressing between the Bishops of different churches. It was another clamor for power, a revival of the question, "who shall be greatest?" The parties entirely ignored the instructions of the Saviour, given to quell just such spirits. The bishop of Rome, the most arrogant and overbearing, and of course the least a Christian, was favored by the empire. Favored, not because the most worthy, not because such self-exaltation was according to the spirit, the example, or the teachings of Christ, but because it was deemed most fitting that Rome should have the ascendancy!

Such were the means and such the motives by which an unchristian, persecuting hierarchy was brought into existence. By the power of the Dragon this vast machinery of error and of death was set in motion. The Dragon power made itself responsible for the consequences which it could easily foresee, when it elevated an ambitious and arrogant church ruler to a position which Christ forbid his followers to occupy.

The last persecution will be under "an image to the beast." This image will cause men to worship the beast, the papal power, which received its authority from the dragon, the pagan power. See Rev. 13. And thus it is shown that the spirit of the dragon has descended down to our own times, and that it will be active in the last persecution. Of this last phase of dragonic power it is said:—

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

Having noticed the manner of the rise of the papal hierarchy, it may not be amiss to speak of the formation of the "image of the beast," for it is through this image that the spirit of the dragon will be manifested in the last persecution.

In the United States great efforts are now being made to secure a "Religious Amendment" to the Constitution, by which, its advocates say, "all Christian laws, usages, and institutions may be placed on an undeniable legal basis in the fundamental law of the land." "All Christian laws, usages, and institutions" are supposed to embrace all Christianity, and when all these are legalized in the Constitution then Christianity will be established as the religion of the land by the United States government. And, of course, when controversy arises it will be for the courts to decide what are Christian laws and institutions. And this will be an exact "image to the beast," when Christianity will be enforced by law, and matters of faith must be decided by the civil courts. This will, doubtless, be the manner of the fulfillment of this prophecy; and under such a state of

things, with the history of past persecutions in the name of Christianity before us, it is not difficult to foresee how war may be made with those "who keep the commandments of God, and have the testimony of Jesus Christ."

This prophecy of Rev. 12: 17 is easily located. "The remnant of the seed of the woman," can mean no other than the last part or last state of the church. They keep the commandments of God as do the saints of Rev. 14: 12, and these behold the Son of God in his second advent. War also is made with them, which calls for patience, which is marked as a characteristic of those who live in the last days. And they "have the testimony of Jesus Christ." An explanation of this is given in Rev. 19: 10, thus: "The testimony of Jesus is the spirit of prophecy." This is an inspired and decisive definition of the phrase. If further proof were needed it is furnished in the following scripture:—

"Even as the testimony of Christ was confirmed in you so that ye come behind in no gift." 1 Cor. 1: 6, 7.

By this we learn that the confirmation of "the testimony of Jesus" in a church is the establishing or manifestation of "the gifts of the Spirit" in their midst. And thus are we brought to the unavoidable conclusion that the remnant, the last part or last generation of the church of Christ, who heed the last warning given to man, who keep the commandments of God, who live to see the Son of man appear on the white cloud to reap the harvest of the earth, have the testimony of Jesus Christ—the spirit of prophecy—among them; that is, the gifts of the Spirit will be restored before the Lord comes. These heed the injunction given to those who "are alive and remain unto the coming of the Lord," that they should "Quench not the Spirit. Despise not prophesings. Prove all things; hold fast that which is good."

(To be Continued.)

The Law in Galatians Examined.

WHAT object did Paul have in view in writing this letter to the Galatians? Does he find fault with them for keeping any one of the ten commandments? No such thing is mentioned in the whole letter. In the first chapter he appeals to them thus: "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it; and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." Verses 13, 14. Here he mentions the traditions of the fathers, for which he had been very zealous. He further says that the gospel which he preached was directly revealed to him by Christ himself, and was not taught him by any man. See verses 15-24. Next Paul refers these Gentile Galatians' right back to that great council at Jerusalem, which he and Barnabas attended as recorded in Acts 15; where the question about circumcision and that whole law was fully discussed and settled. Compare Acts 15: 1-5 with Gal. 2: 1-3, and it will be seen that both refer to the same time and the same question. Hence the decision of that council had a direct bearing upon the question that was troubling the Galatians. So he refers to that council and to the action there taken to convince these Gentile Galatians that they were regarding a law that was no longer to be kept by the disciples. Thus he says: "Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. But neither Titus who was with me, being a Greek, was compelled to be circumcised." Gal. 2: 1, 3. Though Titus was a minister, still it was decided that he, being a Gentile, need not be circumcised. This fact, of course, would have great weight with the Gentile Galatians in deciding their duty touching the same question. This fact shows to which law this letter relates. There is no question raised with regard to any precept of the moral law; but every reference is to the ceremonial law. See chapter 2: 11-14. "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; inasmuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" How does this affect the question which Paul is arguing

with the Galatians, if the moral law is the one under consideration? It could have no bearing upon it whatever. But if it be the ceremonial law it is indeed very much to the point.

Peter, a Jew, and an apostle, goes to Antioch and freely eats with the Gentiles, which is a direct violation of the ceremonial law. But when certain zealous Jews come from Jerusalem, Peter withdrew from the Gentiles and would eat with them no more, thus showing that he regarded the ceremonial law as still in force and binding on Christians. Paul justly reproved him for this. "If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" In other words, if Peter, a Jew, could disregard that law; how much more the Gentiles. What law had he violated? Any one of the ten commandments? No, he had simply eaten with the Gentiles, and thus broken the ceremonial law of the Jews. This fact is decisive in showing what law is under consideration here.

Further on Paul asks them, "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Chap. 3: 3. This has plain reference to the fleshly or carnal ordinances of the ceremonial law, of which Paul in another place says: "Which stood only in meats and drinks and divers washings, and carnal ordinances, imposed on them until the time of reformation." Heb. 9: 10. It could not refer to the decalogue, because those precepts are spiritual and directly opposed to the flesh. Rom. 7: 14; 8: 7. Again Paul says: "As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ." Gal. 6: 12.

Here these works of the flesh are directly connected with circumcision; and those who kept that law did it to avoid the cross of Christ, because by regarding the ceremonies of the Jews, they would please them and so escape persecution. That the law here spoken of is that which was written by Moses in the book and not the one on the tables of stone, is shown by the following: "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Chap. 3: 10. But verse 19 is decisive: "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." To the question, what is the object of this law, Paul answers that it was added because of transgression. Transgression is the violation of the law. 1 John 3: 4. Again; where no law is there is no transgression. Rom. 4: 15.

Then it follows that some law existed and was transgressed before this law was given. Nor would it have been given if the other law had not previously been transgressed. We have already seen how this was. When man violated the moral law he became a sinner, needing a Saviour to redeem him. To point to this coming Saviour it became necessary to offer sacrifices. Then there must be priests to offer these, an altar, and a temple. All these things required a law to regulate them. Hence it became necessary, as we have seen, to institute the ceremonial law. How long were these sacrifices, the temple, altar, priests, &c., to continue. Till Christ should come to whom they pointed. Hence that law ended there of necessity. So Paul says it was added till the seed should come. But why should the moral law terminate there? Paul further says, It was ordained by angels in the hands of a mediator—precisely the way in which the law of Moses was given. But the decalogue was given by God himself, written by his own finger, not in a book, but on tables of stone. Then what follows puts it beyond question that it is only the typical law of which Paul was writing. "Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a school-master." Verses 24, 25.

The law here spoken of is one that pointed to Christ, the sole object for which the law of types and shadows was given. Col. 2: 17; Heb. 10: 1. "Christ was the grand center to which that whole law pointed. But what does the moral law say about Christ? Nothing at all. It points out man's duty but does not point to Christ. Chapter 5: 1-3, furnishes further proof that it is not the ten commandments under consideration. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify

again to every man that is circumcised, that he is a debtor to do the whole law."

It will be seen that there is no reference here to the decalogue, but to the law of circumcision. If you be circumcised, says Paul, Christ shall profit you nothing. This he keeps constantly before their minds. He says, Whoever is circumcised is bound to keep the whole law, that is the whole of that law of which circumcision is a part; because if one part is binding, it all is. Hence they must offer sacrifices, &c. He calls it a yoke of bondage, the same term which Peter applies to the law of Moses. Acts 15: 10. Can this apply to the ten commandments? Is it a yoke of bondage to obey them?

Who will stand up and say that these are a yoke of bondage to him? The man who does will declare himself to be a wicked, carnal man.

The above facts clearly show that it is only the ceremonial law of which Paul is treating in Galatians. It furnishes strong proof of our position that all Bible writers recognized the distinction between the moral and ceremonial laws. D. M. CANRIGHT.

Stockton, May 17.

Remarks on the Prophecy of Joel.

[By request we publish this series of articles from the Review.]

JOEL was of the tribe of Reuben. The date of his prophecy is put in the ninth year of Manassah, king of Judah, before Christ about 690.

His book is one of great interest from the fact that so much of it evidently applies to the last days. His language peals forth like a trumpet, to give a thrilling warning of the coming of the great and terrible day of the Lord.

CHAPTER I.

VERSE 1. The word of the Lord that came to Joel the son of Pethuel.

A very common expression used by the sacred writers, to announce that what they had to utter, they had received from the Lord. Joel's prophecy, therefore, is one of the instances referred to by Peter (2 Pet. 1: 21), of holy men speaking as they were moved by the Holy Ghost.

VERSE 2. Hear this, ye old men, and give ear all ye inhabitants of the land: Hath this been in your days or even in the days of your fathers? 3. Tell ye your children of it, and let your children tell their children, and their children another generation.

Joel wastes no time in introduction. With an abrupt appeal to all the inhabitants of the land he opens his discourse. And he excites attention and alarm by withholding his subject till he has indicated its nature. He calls upon the oldest men to say if anything had been in their day of so fearful a nature as that which he was about to announce. And still to heighten the effect he tells them, in verse 3, that it should be handed down as such to all generations.

VERSE 4. That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

Here he reveals the judgment to which he refers. The terrible scourge of the palmerworm, locust, and caterpillar, had fallen upon the land. He did not have to stop to announce or describe the calamity. All understood it. These scourges were frequent in that country; but this one is singled out as especially destructive. The different insects mentioned probably refer to the locust in its different stages of development. These insects, in all stages are simply organized and animated voraciousness. They leave no green thing behind them. The effects of their depredation upon the lands they visit, are described as appalling in the extreme.

VERSE 5. Awake, ye drunkards and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. 6. For a nation is come upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. 7. He hath laid my vine waste, and barked my fig tree; he hath made it clean bare, and cast it away; the branches thereof are made white. 8. Lament like a virgin girded with sackcloth for the husband of her youth. 9. The meat offering and the drink offering is cut off from the house of the Lord; the priests, the Lord's ministers, mourn. 10. The field is wasted, the land mourneth; for the corn is wasted; the new wine is dried up, the oil languisheth. 11. Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished. 12. The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the

apple tree, even all the trees of the field, are withered; because joy is withered away from the sons of men. 13. Gird yourselves, and lament, ye priests; howl, ye ministers of the altar: come lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.

By a series of beautiful figures, and a vividly colored, but not overdrawn, picture, the prophet, in the verses last quoted, sets forth the effect of this great devastation of the locusts. They are compared to a nation coming up upon the land, every one having the teeth of a lion to devour, wasting the vineyards, and stripping the olive and the fig trees, even to the destruction of the bark, leaving their branches white and bare. All this the locusts literally did. Then the drunkards and drinkers of wine are called upon to weep and howl for the loss of their drink. The people were to lament like a young virgin, or, more properly rendered, bride, girded with sackcloth for her dead husband. And the priests were to mourn because, in the general devastation, no offerings could be supplied to the house of God. How could this judgment and its effects be set forth more vividly? This part of Joel's description is considered by commentators as imimitably beautiful.

VERSE 14. Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord. 15. Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.

The day of the Lord was not anything that occurred in connection with the judgment upon Joel's land in his day, which he has thus far described. But in that he saw a figure or illustration of a greater destruction that was to come to usher in the great day of the Lord. Hence, with an easy and natural transition, he glances from the local judgments of his time to the judgments of the future, when the great day of the Lord should be at the door.

This feature is common to the prophetic writings. Isaiah furnishes a notable instance, when in his prophecies respecting Babylon, he looks from the destruction of literal Babylon, over to the greater and more fearful destruction of mystical Babylon at the last day, and so in his fervid language passes from one to the other. See Isa. 13.

Dr. Clarke acknowledges this doubtful nature of the prophecy of Joel; though it did not occur to him to apply the more remote predictions to the end of time.

The spirit of Joel's language it will be profitable for us to study who believe we are living in the time to which it has its application. Let us drink in its spirit till we shall feel like gathering in a solemn assembly and crying fervently unto the Lord.

The expression, "Alas for the day!" is emphatic. The Syriac, says Dr. Clarke, repeats it, and the Vulgate, Septuagint, and Arabic have it three times: "Alas, alas, alas, for the day!" It is no ordinary day, as a destruction from the Almighty shall it come. It is no judgment that human hands or earthly agencies can inflict. What shall arouse the people to prepare for it?

VERSE 16. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? 17. The seed is rotten under their clods, the garners are laid desolate. The barns are broken down; for the corn is withered. 18. How do the beasts groan, the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. 19. O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. 20. The beasts of the field cry also unto thee, for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

These verses describe some of the features of this time that precedes the day of the Lord. The seed becomes unfruitful in the ground, and that which begins to vegetate is withered; for a terrible drouth consumes the face of nature. The Lord is revealed as the only source of hope and help in that time. Alas! for those who have no interest in him then.

A section of country devoured by locusts has every appearance of having been consumed by a terrific conflagration. As a counterpart of this the prophet's eye is directed to the fearful drouth and consequent famine that shall precede the day of the Lord. The angel who pours out the fourth of the seven last plagues, Rev. 16: 8, 9, pours out his vial upon the sun and power is given him to scorch men with fire. This supernatural power given to the heat of the sun, will have precisely the effect described in Joel 1: 19; 20, and it doubtless refers to the same time.

The unnatural heat, as a natural consequence, must evaporate the water of the streams and rivers, wither the forests, and dry up the face of nature. Then the beasts become perplexed for lack of pasture, and groan under the dire calamity. And we may add that among the last judgments to come upon great Babylon, Rev. 18:8, famine holds an equal rank with death and mourning.

But in this time of trouble the Lord will be the hope and stay of his people. The language of faith is:—

“Although the vine its fruit deny,
Although the olive yield no oil,
The withering fig trees droop and die,
The fields elude the tiller's toil,
The empty stall no herd afford,
And perish all the bleating race,
Yet will I triumph in the Lord,
The God of my salvation praise.”

U. S.

Prophetic Time.

THE periods of time connected with the lines of prophecy in the book of Daniel, are quite generally explained by biblical scholars to be prophetic periods. This would make the *day* prophetic time signify a *year* literal time. According to this view the “time and times and the dividing of time” of Dan. 7:25, would be $3\frac{1}{2}$ years prophetic time, or $3\frac{1}{2}$ times 360 which equals 1260 days, and each day a year, 1260 years; and the 2300 days of chap. 8:14 would be 2300 years literal time.

Some writers, however, differ with this view and hold that all these periods are literal time, and had their fulfillment at the time and in the person of Antiochus Epiphanes. In making the application of these times to Antiochus it is necessary to apply the symbol of the “little horn” of chapter 7 to him, also the “little horn” of chapter 8.

We purpose to show in this article that the “little horn” of chapter 8 cannot apply to Antiochus which will be a sufficient reason why the one of chapter 7 does not meet its fulfillment in him. No one will call in question the fact that the “goat” is a symbol of the Grecian Empire, or that the great horn between his eyes—the first king—was Alexander. The four horns which succeeded the breaking of the great horn, represent the four divisions of the Grecian Empire. To this all agree. But in its divided state it is the Grecian Empire still, though some recent writers hold that as soon as it was divided it became the fourth empire. Were this true, then the third grand empire in the series had only one king, Alexander, and the short term of only six years and ten months time. Facts in both the Bible and history are against this, for the angel in explaining to Daniel, says: “The great horn between his eyes is the first king,” plainly implying that others were to follow. These did follow in the divided state of the empire as represented by the four horns of the goat, and the four heads of the leopard of chapter 7.

But the contest comes hottest over the application of the “little horn” that came out of one of the divisions of this empire. But two opinions prevail, viz.: that this horn came out of the Syrian division of this empire and represents the single king Antiochus Epiphanes, and that it came out of the Macedonian division, and was fulfilled by the Roman Empire. That the first opinion cannot be the correct one, may be seen by the following facts: 1. The little horn “magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.” Chap. 8:11. 2. In verse 13 a question is asked, “How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” 3. The same vision and power are referred to in chapter 9. In verse 26 we have testimony similar to the above. “And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.”

All must admit that the “little horn” is the desolating power referred to above, that should lay waste the city of the Jews, and their sanctuary. Was this fulfilled by Antiochus Epiphanes? Some say, yes. But we have a very important reason for believing to the contrary. Our Lord in his prophetic discourse to his disciples bears positive testimony against it. When answering their question “When shall these things be?”—the desolation of Jerusalem and the throwing down of the temple, he says: “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand).” This decisive testimony carries the little horn power clear over the

head of Antiochus and applies it to the desolating power of Rome. There can be no mistake here. All speculations or interpretations that make Antiochus play a large part in fulfilling the symbols of the fourth great monarchy of the prophecy of Daniel are, by this plain statement of our divine Lord, forever set aside.

All commentators are generally agreed in applying the fourth symbol to Rome. To show this we will refer the reader to the Bible Dictionary published by the American Tract Society, which goes out to the world with the unanimous consent of the following seven evangelical denominations, viz.: Baptist, Methodist, Congregationalist, Episcopal, Presbyterian, Lutheran, and Reformed Dutch. Under the article “Rome,” we have the following: “In the books of the Old Testament no direct allusion is apparently made to Rome, except in the prophetic vision of Dan. 2:33, 40; 7:7, 19. * * * The first alliance between the Jews and the Romans was made by Judas Maccabeus, B. C. 162. This was renewed by his brother Jonathan, B. C. 144. After this time, the Romans had much to do with Judea, not only under the Herods, but also when reduced to the form of a Roman province; until at last they utterly exterminated the Jews from the country. They took the city of Jerusalem not less than three times: first under Pompey, B. C. 63; again under Sosius, B. C. 33; and lastly under Titus, A. D. 70, when both the city and temple were destroyed.

As we have now shown the fourth symbol to be Rome, the “little horn” of chap. 7:8 must be a power that does not come up till after Rome was divided into ten kingdoms, hence it cannot apply to Antiochus. The most natural, hence the true application is to the ecclesiastical power of Rome—the Papacy.

From the above considerations the periods of time connected with the visions of the seventh and eighth chapters of Daniel must be prophetic periods. The “time, and times, and the dividing of time,” of chap. 7, must be the 1260 years of the supremacy of the Papal power of Rome, and the 2300 days of chapter 8 must be 2300 years reaching “from the going forth of the commandment to restore and build Jerusalem,” B. C. 457, to A. D. 1844, the time when our great High Priest commences to cleanse the heavenly sanctuary.

In taking this view of these periods we are not alone. The evangelical denominations referred to above, in the Bible Dictionary give their sanction to this method of interpreting these periods. “The prophetic day usually is to be understood as one year, and the prophetic year or time as 360 days. Eze. 4:6. Compare the three and a half years of Dan. 7:25, with the forty-two months and twelve hundred and sixty days of Rev. 11:2, 3.” Bible Dict., Art. Day. Under the article “Time” the same authority says: “Besides the ordinary use of this word, the Bible sometimes employs it to denote a year, as in Dan. 4:16; or a prophetic year, consisting of three hundred and sixty natural years, a day being taken for a year. Thus in Dan. 7:25; 12:7, the phrase ‘a time, times, and the dividing of a time’ is supposed to mean three and a half prophetic years, or 1260 natural years. This period is elsewhere paralleled by the expression, ‘forty-two months,’ each month including thirty years, Rev. 11:2, 3; 12:6, 14; 13:5.”

The apostle Peter in speaking of the second coming of our Lord, as illustrated in the transfiguration on the mount, adds this statement in connection with it: “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.” 2 Pet. 1:16-19. It will be seen by a careful study and right interpretation of the prophecies of Daniel and John, that God has caused the “light” to shine all along the path marked out for his people, that they might never be left in doubt concerning their duty. Strike out the prophetic word, especially the book of Daniel, or have it all fulfilled, as some interpret, before the first advent of Christ, and the light goes out, and we are left in darkness and doubt respecting the important event of the second coming of Christ and the consummation of the Christian's hope.

But God has not left us in darkness. The light of the “sure word of prophecy” is still shining, and shows that this world of sin and woe is soon to close, when the people of God will enter into their home of eternal light and glory. May the day soon come and may we be prepared to meet it in peace.

I. D. VAN HORN.

THE true Christian is like an anagram. Read him up or down, right or left, and he always bears the name of his Master.

God's Commandments.

AS SOME think we are an unconverted people because we try to keep God's law, I have selected a few passages and present them as giving the light in which God would have us hold his law or commandments, and ask the candid reader if he can willfully violate them and expect to be saved. If we love God with all our hearts, we will seek to know his will, and when known, will cheerfully obey.

If I am saved, I expect it to be through obedience and the faith of Jesus Christ, “What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God, with all thy heart and with all thy soul, and to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good.” Deut. 10:12, 13.

“Know therefore this day, and consider it in thine heart, that the Lord he is God in Heaven above, and upon the earth beneath; there is none else. Thou shalt keep therefore his statutes and his commandments, which I command thee this day, that it may go well with thee.” Deut. 4:39, 40. “And, behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? and he said unto him, why callest thou me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments.” Matt. 19:16, 17.

“But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant and to those that remember his commandments to do them.” Psa. 103:17, 18. “The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments; his praise endureth forever.” Psa. 111:10.

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Rev. 22:14. “And he that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us.” 1 John 3:24.

“As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. Ye are my friends, if ye do whatsoever I command you.” John 15:9, 14. “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.” 1 John 2:4, 5. “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; for not the hearers of the law are just before God, but the doers of the law shall be justified.” Rom. 2:12, 13. “Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.” James 1:21-25. “If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty.” James 2:8-12. “Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in Heaven.” Matt. 7:21. “Why call ye me Lord, Lord, and do not the things which I say?” Luke 6:46. “Let us hear the conclusion of the whole matter; Fear God and keep his commandments, for this is the whole duty of man.” Eccl. 12:13. “Oh, that thou hadst harkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” Isa. 48:18. “This people draw nigh unto me with their mouth, and honoreth me with their lips; but their heart is far

from me. But in vain they do worship me, teaching for doctrines the commandments of men.” Matt. 15:8, 9.

JOHN MAVITY.

St. Helena, Cal.

Hints for the Prayer-Meeting.

In the Annual Record of the College street Church, New Haven, we find these suggestions, from the pen of the pastor, Rev. James W. Hubbell, we presume:—

1. *Be punctual.* You come to meet your Saviour, to confess your sins, and to render thanks for his mercies. Come not, therefore, tardily nor reluctantly.

2. *Pray as you come,* that the Holy Spirit may be present, revealing Christ and quickening your own heart.

3. *Bring others with you,* and strive to do your part to make the meeting interesting and profitable.

4. *Let the prayers be short and fervent.* Let the remarks be brief and to the point. Let there be some word of experience, some thought of Christian life or doctrine, something calculated to cheer, comfort, and encourage.

5. *Do not wait for others.* After the meeting is opened, take the first opportunity to offer a short prayer, or to speak a word for Jesus. Do it heartily as to the Lord.

6. *Let those who come first take the forward seats.* Those who are obliged to come late, will thus find places near the door, where they can quietly take their seats. Sit so as to make room for others. Be cordial and courteous to those near you, for they are guests of your Master. The formalities of the world have no place where the friends of Christ are gathered.—*Methodist Recorder.*

Lord Shaftesbury on Science and Religion.

In a recent address, the Earl of Shaftesbury says: If he had the wealth of Glasgow, or the wealth of a few people in it, so far from fearing the progress of science, as many people did, he would spend no end of money to encourage it. He would urge upon these masters of wisdom that they did not plunge deep enough; they should go further and wider and higher. He wished a thousand times as many minds were engaged in scientific pursuits. A few eminent men held a monopoly, and they crushed the public with their crude and abundant fancies. But there was no greater folly than that committed by those who would maintain revealed truth by counter-theories. The Bible has suffered far more from its friends than from its enemies. In their timidity, they have deprecated inquiry, and so have appeared to distrust their own Zion. In their over-zeal—as if the Bible could not take care of itself—they have proceeded to give explanations and interpretations which the language of Scripture would never justify, and then some clever scientific man has laid hold of it, and in his criticisms overthrown the faith of many by his just and his ridiculing observations. Had he the wealth of Glasgow he would say to Max Muller and his Orientalists: “Here is the sum of £50,000; collect the facts you require. Send abroad your men. You say languages are ‘dying’ out; send abroad and take the dying speech, the last confessions of these dying tongues.” He would send the same sum to Professor Tyndall, and say to him: “Accumulate your facts; I don't care about your theories, but turn your powerful intellect to the pursuit of facts.” He firmly believed that if Glasgow or any wealthy city were to come down with such a means of advancing science they would see that, in less than ten years, that grand old book would be, like the ark upon the top of Mount Ararat surveying the subsiding of the waters, and rejoicing in the restoration of life and joy.—*Sel.*

THREE HINTS WORTH TAKING.—1. Never attempt to do anything that is not right. Just as surely as you do, you will get into trouble. Sin always brings sorrow sooner or later. If you even suspect that anything is wicked, do it not till you are sure that your suspicions are groundless.

2. When you do attempt anything that is right, go through with it. Be not easily discouraged. Yield not to sorrow and sloth and fickleness. To resist all these will not be easy, but you will feel that you have done right when you get through.

3. Do not waste your money. Perhaps you have very little. Then take the more care of it. Besides helping to spread the gospel, buy some good books and read them well. A good book is one of the best things in the world. If you cannot buy as many as you need, borrow from others and return them safe and sound. Never let a book lie where it may be injured.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, MAY 27, 1875.

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

Questions on the Sabbath.

EDITORS VOICE OF TRUTH, GENTLEMEN:—

HAVING perused the above-named paper since its first issue, I have been somewhat interested in the various articles regarding the Sabbath. Would it be asking too much to request you to answer and explain, as far as space will admit, for my benefit, as well as that of many who may read the *Voice*, the following questions, which I cannot solve, so that they will harmonize with your ideas already advanced?

1. Why was Ignatius, the reputed friend and associate of some of the apostles, sanctioned by them and placed in so responsible a position, as regards church matters, when he wrote the following: "Let us no more Sabbatize but let us keep the Lord's day on which our Life arose?"

2. Why was the honor of the Pentecostal blessing conferred on the first day of the week, and not on the seventh?

3. Why did the apostles observe the breaking of bread (or the sacrament) and the assembling of themselves together for worship, at which time Paul preached to them on the first day of the week, and not on the seventh?

Yours in Christian fellowship,

E. J. WHITNEY.

Parma Center, N. Y.

In response to the forgoing queries we present replies numbered according to the respective paragraphs:—

1. The History of the Sabbath, while examining the first witnesses for Sunday, speaks as follows of Ignatius:—

"Ignatius, the first of these witnesses, it is said, must have known Sunday to be the Lord's day, for he calls it such, and he had conversed with the apostle John. But in the entire writings of this father the term Lord's day does not once occur, nor is there in them all a single mention of the first day of the week! The reader will find a critical examination of the epistles of Ignatius in chapter fourteen of this history."—*Hist. Sabbath*, p. 211.

In chapter 14 of the History here referred to it is shown that the epistle of Ignatius to the Magnesians, from which the Sunday quotation purports to be taken, is a forgery; and, secondly, that that forged epistle says nothing of the Lord's day, that being a still further corruption.

2. "The text which next enters into the fabric of first-day sacredness is the following:—

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."

"This text is supposed to contribute an important pillar for the first-day temple. On this wise it is furnished: The disciples were convened on this occasion to celebrate the first-day Sabbath, and the Holy Spirit was poured out at that time in honor of that day. To this deduction there are, however, the most serious objections: 1. That there is no evidence that a first-day Sabbath was then in existence. 2. That there is no intimation that the disciples came together on this occasion for its celebration. 3. Nor that the Holy Spirit was then poured out in honor of the first-day of the week. 4. That from the ascension of Jesus until the day of the Spirit's outpouring, the disciples had continued in prayer and supplication, so that their being convened on this day was nothing materially different from what had been the case for the past ten or more days. 5. That had the sacred writer designed to show that a certain day of the week was honored by the events narrated, he would doubtless have stated that fact, and named that day. 6. That Luke was so far from naming the day of the week that it is even now a disputed point; eminent first-day authors even asserting that the day of Pentecost that year came upon the seventh day. 7. That the one great event which the Holy Spirit designed to mark was the antitype of the feast of Pentecost; the day of the week on which that should occur being wholly immaterial. How widely, therefore, do those err who reverse this order, making the day of the week, which the Holy Spirit has not even named, but which they assume to be the first day, the thing of chief importance, and passing in silence over that fact which the Holy Spirit has so carefully noted, that this event took place upon the day of Pentecost. The conclusion to which these facts lead is inevitable; viz., that the pillar furnished from this text for the first-day temple is like the foundation of that edifice, simply a thing of the imagination, and quite worthy of a place beside the pillar furnished from the record of our Lord's second appearance to his disciples."—*Hist. Sabbath*, pp. 149, 150.

3. We suppose this third question has reference to the record in Acts 20: 6-13. In reference to this, the History of the Sabbath says:—

This scripture is supposed to furnish a sixth pillar for the first-day temple. The argument may be concisely stated thus: This testimony shows that the first day of the week was appropriated by the apostolic church to meetings for

the breaking of bread in honor of Christ's resurrection upon that day; from which it is reasonable to conclude that this day had become the Christian Sabbath.

"If this proposition could be established as an undoubted truth, the change of the Sabbath would not follow as a necessary conclusion; it would even then amount only to a plausible conjecture. The following facts will aid us in judging of the truthfulness of this argument for the change of the Sabbath: 1. That this is the only instance of a religious meeting upon the first day of the week recorded in the New Testament. 2. That no stress can be laid upon the expression 'when the disciples came together,' as proving that meetings for the purpose of breaking bread were held on each first day of the week; for there is nothing in the original answering to the word 'when;' the whole phrase being translated from three words, the perfect passive participle *sunegmenon* 'being assembled,' and *ton matheton* 'the disciples;' the sacred writer simply stating the gathering of the disciples on this occasion. 3. That the ordinance of breaking bread was not appointed to commemorate the resurrection of Christ, but to keep in memory his death upon the cross. The act of breaking bread therefore upon the first day of the week, is not a commemoration of Christ's resurrection. 4. That as the breaking of bread commemorates our Lord's crucifixion, and was instituted on the evening with which the crucifixion day began, on which occasion Jesus himself and all the apostles were present, it is evident that the day of the crucifixion presents greater claims to the celebration of this ordinance than does the day of the resurrection. 5. But as our Lord designated no day for this ordinance, and as the apostolic church at Jerusalem are recorded to have celebrated it daily, it is evidently presumption to argue the change of the Sabbath from a single instance of its celebration upon the first day of the week. 6. That this instance of breaking bread upon first-day, was with evident reference to the immediate and final departure of Paul. 7. For it is a remarkable fact that this, the only instance of a religious meeting on the first day recorded in the New Testament, was a night meeting. This is proved by the fact that many lights were burning in that assembly, and that Paul preached till midnight. 8. And from this fact follows the important consequence that this first-day meeting was upon Saturday night. For the days of the week being reckoned from evening to evening, and evening being at sunset, it is seen that the first day of the week begins Saturday night at sunset, and ends at sunset on Sunday. A night meeting, therefore, upon the first day of the week could be only upon Saturday night. 9. Paul, therefore, preached until midnight of Saturday night—for the disciples held a night meeting at the close of the Sabbath, because he was to leave in the morning—then being interrupted by the fall of the young man, he went down and healed him, then went up and attended to the breaking of bread; and at break of day on Sunday morning he departed. 10. Thus are we furnished with conclusive evidence that Paul and his companions resumed their journey toward Jerusalem on the morning of the first day of the week; they taking ship to Assos, and he being pleased to go on foot. This fact is an incidental proof of Paul's regard for the Sabbath, in that he waited till it was past before resuming his journey; and it is a positive proof that he knew nothing of what in modern times is called the Christian Sabbath. 11. This narrative was written by Luke at least thirty years after the alleged change of the Sabbath. It is worthy of note that Luke omits all titles of sacredness, simply designating the day in question as the first day of the week. This is in admirable keeping with the fact that in his gospel, when recording the very event which is said to have changed the Sabbath, he not only omits the slightest hint of that fact, but designates the day itself by its secular title of first day of the week, and at the same time designates the previous day as the Sabbath according to the commandment. Luke 23: 56; 24: 1."—*Hist. Sabbath*, pp. 179-182.

In reply to the questions of our correspondent we have thus simply quoted from the History of the Sabbath published at this office, in which will be found a thorough examination of hundreds of other points relative to the Sabbath question. To this work we would earnestly recommend every one who is investigating this subject.

The Spirits in Prison.

OUR belief that this text, 1 Pet. 3: 18-21, refers only to those who lived in the days of Noah, "while the ark was preparing," and not at all to conscious spirits in limbo, to whom Jesus preached between his death and his resurrection, has, by many, been considered as bordering on infidelity. Protestants have contended that it proved the separate existence of the human spirit, and Catholics and Mormons have taken up the statement and offered it as evidence that probation and the offer of salvation is extended to the dead. We have often wondered that Protestants should thus prepare fuel for the fire of their enemies, but their prejudices seemed too strong to permit them to look at the subject in a candid and impartial manner. Now we are pleased to find that no less a work than the *Princeton Review* comes out squarely on the truth of this text, and the *Interior*, the

influential Presbyterian paper of Chicago, strongly indorses the truth.

Let it be noticed that the teaching of the text is simply this: The spirits now in prison were once preached to by Christ, through the same spirit by which Jesus was raised from the dead. Dr. West infers that as the spirits of the just were not preached to after death, that, therefore, they were happy in Heaven. This inference is worthless, for Peter says nothing on the subject. As to what the text actually does teach, without any regard to inferences, we fully agree with the Dr. in his article in the *Princeton Review*, and we believe this article will have no slight influence in doing away with the prejudice so largely existing against the truth.

The words with which the *Interior* introduces the article are worthy of approval. They are as follows:—

"There are some passages of Scripture which, by common consent, are allowed to be 'obscure.' And the fact that they have this reputation is, perhaps, the reason that a great many persons feel justified in having no opinion about them, or an opinion which gravitates toward the view of a leading commentator, but for which no defense is attempted. It is creditable to a man's modesty, if it does not evince his indolence, for him to say, 'This passage is one in the interpretation of which the ripest theologians, and the most accomplished philologists, are unable to agree, and what right have I to an opinion.' It is not always remembered that in Biblical criticism, as in other departments of inquiry, there is a great deal of slovenly writing and immature thinking, that authors are not indifferent to labor-saving expedients, and that where one man, as Alford, for example, undertakes to write a commentary on the entire New Testament, he will be apt, in some cases, to reach his conclusions too rapidly, and particularly if a particular conclusion is one to which he leaned, irrespective of the passage under consideration, and coincides with the views of older exegetical authorities. After all that has been written by way of exposition and elucidation of the New Testament, there is much yet to stimulate the industry of those who, by culture and taste, are qualified to enter this important field of inquiry. In proof of this we have a good illustration in Dr. West's article on the 'Spirits in Prison,' which has just appeared in the *Princeton Review*. 1 Pet. 3: 18-21, is one of those passages in Scripture whose difficulties have been such as to keep most men from dealing with it. Those who are boldest in referring to it are those who are confident that it teaches that Christ preached in hades after his crucifixion, to the antediluvians. Those who reject this interpretation are too apt to do so with a timidity and a hesitancy while they admit that it is a difficult passage, and seems to teach a doctrine which nevertheless they do not believe. It is time that this passage, the horizon of which, as Dr. West says, 'virtually sweeps the whole circle of revealed truth unto salvation,' should be taken out the hands of those who use it as a *locus classicus* in proof of a revolting dogma; should be redeemed from the sphere of obscurity to which orthodox interpreters, in their timidity, have too often consigned it; and should be made, as it is so seldom made, the theme of pulpit discourse, so that by a presentation of the separate elements which compose it, the whole redeeming work of Christ may be brought out. To this end we invite especial attention to the article from the pen of Rev. Dr. West, of Cincinnati, an article which deserves the highest praise whether we consider the writer's diction, his logic, his controversial skill, his theological grasp or his competency in the sphere of philological criticism."

In noticing the mistakes of interpreters the *Interior* gives an illustration of the meaning of Peter's words as follows:—

"The next mistake of interpreters is that of supposing that the passage teaches that when Christ preached to the antediluvians, they were in prison. But it does not. Suppose one should say, 'Many a time have I played with the poor wretch in prison, and I remember what a disobedient boy he was, and how he taxed his parents' patience.' Would anybody think that he went into prison to play with the criminal? Would it not rather occur to every one that the time of the playing referred to the time of the disobedience, and that it was after that period that the imprisonment occurred? This then is what Peter means: Christ preached to the antediluvians, when they were in a state of unbelief and particularly when Noah was building the ark. Those antediluvians for their unbelief were punished, and are now 'Spirits in prison.' Christ preached to them, therefore, before he became incarnate. Yes; Peter says,

he preached to them in that divine nature, in virtue of which he rose from the dead."

We have not seen the *Review*, though we would be pleased to see the whole article; but the following, which the *Interior* calls "a single sentence" of the article, it gives as a summing up of the results of the writer's inquiry, and as a fair specimen of the style of the essay:—

"To say, then, in face of all these facts of grammar, history, and theology, that Christ actually went into *phulake* to preach, when Peter says no such thing; that the preaching Christ did to the contemporaries of Noah was subsequent to the crucifixion, when Peter says it was in the days of Noah; that it was more than two thousand years after the ark rotted, when Peter says it was when the ark was building; that it was to the disobedient, A. D. 33, when Peter says it was to the disobedient, B. C. 2377; that it lasted about one day, or a day and a half, when Peter says it lasted one hundred and twenty years; that the consequence of it was a deliverance of the disobedient out of *phulake* when Peter shows that the consequence of it was a putting of them into *phulake*; that, again, it was to pious spirits the preaching was sent, when Peter makes mention of none there save the impious; that it was made in a subterranean cavern—'tenebrosa cavositas'—in Hades, when Peter says it was done in Eastern Asia, or on the Armenian plateau between the Persian Gulf and the Mediterranean Sea; that it was done by the human soul of Christ, or by a semi-panththeistic ubiquitous soul and body together, when Peter says it was done before Christ ever had a human soul or body either; that *phulake* is a place where pious antediluvians went when the flood arose above their dwellings, when Peter says they went into the ark, and were saved by water; that it was a place of holy repose and expectation for the Old Testament church, when forty times out of the forty-five in the New Testament, it means a jail or place of penal detention, and the other five times, a watch or police; to say that God's long-suffering toward the antediluvians extends over into another world, when God says it was given them, once for all, during one hundred and twenty years in this, and then forever withdrawn—to assert all this in face of the reformed critics and theologians, some of whom towered in intellectual grandeur even above the loftiest of the church fathers and the schoolmen, and in face of the best modern critical apparatus, is not only to set at defiance all established principles of interpretation, but unconsciously to wage war against the laws of the Greek language and the *usus loquendi* of the Sacred Text."

The *Interior*, with a mixture of truth with facetiousness, says, "It will be as hard to answer that sentence as it is to read it through in one breath." Perhaps this sentence will answer the purpose of those who will know how to use it as well as the whole article would. We venture the prediction that this paragraph will be read in the hearing of many thousands within the next few months. J. H. W.

Sunday Communion.

THE subject of communion has been connected by many professed Christians, with Sunday keeping, and Acts 20: 7 has been pressed into service, as if it were a help to that idea. But the light is spreading, and many have been led to acknowledge that Acts 20: 7 neither states a custom, nor declares a duty in that respect. The Disciples have clung most tenaciously to that groundless theory, but even they are beginning to see that there is no ground for the theory. McGarvey, a popular Disciple writer, in his *Commentary on Acts*, speaks on both these points, and really concedes the whole ground of dispute. He says:—

"It must, in candor, be admitted, that there is no express statement in the N. T. that the disciples broke the loaf every Lord's day, neither is it stated that they met every Lord's day."

He might have gone further and said there is not a second instance of their breaking bread on first-day, and no intimation that the single instance in Acts 20 was connected with that time either by custom or duty.

Again he acknowledges that Paul pursued his journey from Troas on Sunday morning; thus virtually confessing that Paul did not rest on that only Sunday to which they refer as a precedent for Sunday observance!

We frequently find the truth acknowledged where we did not expect it. The latest blow against this superstition (for we call that superstition which urges as a religious duty anything not taught in the word of God) we find in the *Examiner and Chronicle*, a celebrated Baptist

paper. The question is brought up by a pastor in the following manner:—

"A SATURDAY COMMUNION SERVICE.—I am supplying two churches. We hold our Sabbath-school in the audience-room immediately after preaching. My afternoon appointment will not allow time for the Sabbath-school and communion season. In consequence, by mutual agreement, we have had the communion on the Saturday of our covenant meeting. Brethren and sisters related their exercises as our manner has been many years, and then celebrated the Lord's Supper, and felt greatly blessed. But a certain traveling Elder says we are doing wrong, and takes the trouble to make it appear so to all he can reach or influence. Now what does the *Examiner* say? Let us hear? c."

To this a reply is made as follows:—

"The *Examiner* says the church has the right to celebrate the Supper just as they are doing it. The Supper was instituted on a week-day night, and it is not worth while for any 'traveling Elder' to make objection to a week-day observance of it."

That is a bold step toward doing away with what has long been claimed as an "established precedent." Thus, "our enemies themselves being judges." There is really no precedent for Sunday observance, nor for Sunday communion, and it has always been acknowledged that there is no commandment for them.

We do not object to Sunday communion; we would as soon celebrate the supper of the Lord on that day as on any. But we do object to the endeavor to make it a church duty on a scriptural basis. And we are glad to have our objections sustained by so eminent church authority as the *Examiner and Chronicle*.

J. H. W.

Go to Work.

HUNDREDS of hearts are panting to be useful. The thought of a listless life is positively painful to them. But they are waiting for golden opportunities which never seem to come. Many of them are looking too high. While they eagerly watch for something to "turn up," which shall open some grand avenue of usefulness, they allow a thousand little opportunities to pass unimproved. The secret of success is in being quick to see, and prompt to do, *present duty*. Life is but an aggregation of items. To ignore the items, is to waste a life.

Probably not less than five hundred of you who read this brief article, are waiting for something to do. You watch with eager gaze to see which way the cloudy pillar moves. With uplifted hammer you stand ready to strike, if you could only be sure of hitting the heated iron in the right place. While you hesitate, the iron cools and the timely occasion is over.

Hesitate no longer. Make no more bargains with the thief of time. Break up this chronic habit of parleying with questions of duty. Let no plausible excuses paralyze your nerves of activity. Wake up to the momentous issues that are pending. Look out upon the suffering, dying, perishing world! Have you no tears to shed, no groans to utter, no prayers to offer, no warnings to sound out, no instruction to impart, no money to scatter? How wide the field! How urgent the demands! How short the time! How solemn the responsibility! How terrible the results of neglect! How glorious the reward of consecration to the work of God!

Channels of usefulness run in every direction. Every tear that glistens in the eye of sorrow, is a Macedonian cry. Every sigh of distress is a fresh proof that we are in a fallen world, where sympathy and activity are especially needed. Every sound of blasphemy and every scene of debauchery, should remind us that we are standing in the midst of a vast missionary field. *There is a world of work on hand. Where are the workers?*

The above earnest words from the *Bible Banner* are worthy of being read and heeded by all. How the devil cheats the most of us out of what good we might do by leading us to overlook small duties and present opportunities to engage in some imaginary great work in the future. Let us have done with this, and take hold of the first thing that comes up and do it now.

D. M. CARRIGHT.

Living on Others' Faults.

THIS is poor living indeed. Yet many reject good and wholesome articles of diet; and, like those beasts and birds which choose to live on carrion, delight to regale themselves with, and wallow in, putrefaction. Instead of calling to mind the most amiable traits in the characters of their friends and neighbors, they search for

their faults and failings, as if greedy of something that they may use as an excuse by which to justify their own sins. It would be much better to take the counsel of an apostle in scanning the character of others: "Whatsoever things are true; whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." All have faults, more or less; but if we would habituate ourselves to think on others' virtues, it would be much more agreeable to all.

Some seek to excuse themselves from living a religious life because professors do not live up to their profession. That there is ample occasion for them justly to find fault cannot be denied, and a fearful responsibility rests upon all professors of Christianity who give unbelievers cause to blaspheme. But, my friend, this is no excuse for you. You belong to this same fallen family for whom Christ died; and if the light of revelation and the gospel, or good news of salvation, has come to you, as well as to others, you have an equal interest in it, and an equal responsibility to live agreeably to its teachings, thus setting the right example for others to imitate, as any one else has. It will not clear yourself to say, "Oh, I do not profess;" for you are under as great obligation to profess the truth, and engage in the work of saving others, as any of your friends and neighbors. They have an equal right to complain of you for not setting them the right example; if you are living a life no better than they.

Do you plead ignorance? In your complaints against others you assume to know how a Christian ought to live. Then show the world, in your own life, how a Christian should live. Otherwise, if you are really ignorant of what a Christian life should be, it illy becomes you to assume the place of a judge.

But we admit it to be a fact that the mass of professors of Christianity of the present day are mere worldlings, setting an example which it is not safe to follow. They are in the broad road to perdition. If you follow with them, you will share with them the like unhappy fate. But you have a soul to save or to lose; and though you undertake to excuse yourself on account of their failings, it will not save you. You may be saved, if you will; but a diet selected from their faults is not healthful, and will not give you life. Then avoid this filthy and life-destroying stuff, not worthy of the name of food, choose that which is good and live; and be assured that you will not regret your choice.

R. F. COTTELL.

Withdrawing Support.

THE real supporters of good reliable journals, and those who contribute of their energies and means to make them a success, are generally the last ones to talk of "withdrawing support." It is amusing to look the case over and see who *such* talk, as a general rule, emanates from.

I call to mind a circumstance in the past history of the *Advent Review*, which will serve as an illustration. Some twenty years ago, a small faction, in one of the Western States, took a notion that they did not like the *Review*, because it did not favor their peculiar ideas of the age to come, but followed the even tenor of its way, publishing the great truths of the third angel's message as the distinct and specific truth for the times.

The opposition with this faction went so far that they thought they must do all in their power against the *Review*. As they could neither get it into a quarrel with them, nor make it teach their jargon, they concluded it must have its voice silenced. Knowing that a paper could not be published without means, they assembled in conference and gravely "voted to withdraw their support from the *Review*." When the publishers of the *Review* read the record of this vote in a letter which had been hastened to their office from the meeting, it occurred to them that they would look over their lists to see how much their finances were to be affected by the loss of this score or so of names.

The list, with account of each was produced, when, lo! it was discovered that with hardly an exception they were all behind on their papers, and some had paid nothing for over two years. The withdrawal of such "support" of course was a relief to the *Review* instead of any embarrassment. The loss of such confusing elements was speedily made up by many scores of consistent, substantial souls embracing the truth, who became permanent friends of the cause and real supporters of the *Review*.

In conducting the SIGNS we meet with some

who, after all the explanations, don't exactly see how it is done, and are hastily showing their spite by ordering their paper stopped, for which they have paid nothing for over a year. One such case I was about to refer to, but before quoting the letter, I wish to state the facts. When the SIGNS was started, it was plainly stated in its terms "\$2.00 a year to those wishing to pay a subscription price, and free to others so far as sustained by the donations of the liberal." Some lists of subscribers came in, as high as forty, fifty, and in one case over a hundred to one post office, with no donation of the liberal to pay for them.

After a time a statement was made that the actual cost of publishing 4000 copies of the SIGNS was \$2.00 each paper for one year. Those who had sent these free lists were requested to see if the papers were read with profit, and if those who were reading were so disposed, give them an opportunity to contribute for the support of the paper.

After some have had the paper free for nearly a year, a final effort is to be made to learn the standing of the lists, and Bro. White wrote an article showing that an actual expense of several hundred dollars over receipts had been incurred in publishing the SIGNS to that date. He requested those who did not want the SIGNS longer to stop it, and those who wished to contribute for its indebtedness and support to send in their donations for that purpose from \$2.00 to \$25.00 as they felt disposed.

Now somebody "got hit." Who was it? Some brother who had donated \$30.00 and sent the paper to several of his friends free? No. It comes from one who has been reading the paper free for over a year. He says:—

"GENTLEMEN SIR: I write to ask you to DISCONTINUE MY PAPER. In the last paper, No. 26, is an article written by James White, (page 208, first column) which interests me, and I should think it would every other non-paying subscriber. I do not wish to be longer considered a BURDEN and consequently UNWORTHY. Please stop my paper and send it to somebody that will pay all the way from \$2.00 to \$25.00 a year for it, and I think it will be quite a profitable business."

The subscriber does not seem to see the point, yet, only so far as to get a little vexed because his paper and several hundred more like it, should cost somebody money to print them. No one has been asked to pay \$25.00 for the paper. These donations are for printing the papers of those who have been reading the SIGNS (we trust many of them with profit) without money and without price. As our friend requests it, we will close his subscription with this number, merely suggesting that he tell us where the profit comes in, on those papers that we furnished to subscribers one year for which nothing is paid by them.

J. N. L.

San Jose.

THE cause is still advancing in San Jose. From a letter in which the churches of San Jose and Santa Clara request to have a minister at their next quarterly meeting, we quote the following:—

"Our little band of Sabbath-keepers at San Jose, are all strong in the faith. Not one has left the faith since you were here last winter. We have had no increase of members, yet all have increased in spirit, zeal, and determination. Every one is trying to live out our principles and religion, thus showing to the world our faith and hope.

"We have rented a neat and commodious hall, size, 12x24 feet, have purchased a carpet, and seats sufficient for seventy-five or eighty persons, and a stand for the preacher (whenever we get one), and would like to have your presence to christen it. Everything is paid for. Our services are held regularly every Sabbath, and prayer-meeting Tuesday evening.

"We are so glad to hear of the encouraging reports all over the State. Surely God is in this work. May he continue to bless his cause and people, as he has in the past, is our earnest prayer.

"How cheering and welcome is every issue of the SIGNS, and what solace and comfort to read it after a week's hard labor. 'Tis as food to a hungry man.' Our earnest wish is that success may attend the publishing interests, the church interests of San Francisco, the cause of truth all over the land, and the ministering servants in their labors everywhere."

H. H. STEVENSON, Clerk.

RELIGION is the best armor in the world, but the worst cloak.

The American Cardinal's Oath.

WE inquired a day or two ago into the nature of the mysterious oath which Cardinal McClosky must have taken, but of which no report appeared in the New York papers. We are able to answer the question, quoting the text from the copy furnished to Lord Palmerston, in 1850, by the British Minister at Turin. It is as follows:—

"I, _____, Cardinal of the Holy Roman Church, do promise and swear that, from this time to my life's end, I will be faithful and obedient unto St. Peter, the Holy Apostolic Roman Church, and our most Holy Lord, the Pope and his successors, canonically and lawfully elected; that I will give no advice, consent or assistance against the Pontifical Majesty, and person; that I will never knowingly or advisedly, to their injury or disgrace, make public the counsels entrusted to me by themselves, or by messengers or letters (from them); also, that I will give them any assistance in retaining, defending and recovering the Roman Papacy and the regalia of Peter, with all my might and endeavor, so far as the rights and privileges of my order will allow it, and will defend against all their honor and state; that I will direct and defend, with due form and honor the legates and nuncios of the Apostolic See, in the territories, churches and monasteries and other benefices committed to my keeping; that I will cordially co-operate with them, and treat them with honor in their coming, abiding and returning, and that I will resist unto blood all persons whatsoever who shall attempt anything against them; that I will, by every way and by every means, strive to preserve, augment, and advance the rights, honors, privileges, the authority of the Holy Roman Bishop, our Lord the Pope, and his before-mentioned successors; and that at whatever time anything shall be decided to their prejudice, which it is out of my power to prevent, as soon as I shall know that any steps or measures have been taken in the matter, I will make it known to the same our Lord, or his before-mentioned successors, or to some other person by whose means it may be brought to their knowledge. That I will keep and carry out, and cause others to keep and carry out, the rules of the Holy Father, the decrees, ordinances, dispensations, reservations, provisions, apostolic mandates and constitutions of the Holy Pontiff Sixtus of happy memory as to visiting the thresholds of the apostles at certain prescribed times, according to the tenor of that which I have just read through. That I will seek out and oppose, prosecute and fight against (Latin—*omni conatu persecuturum et impugnaturum*) heretics, schismatics against the same our Lord the Pope and his before-mentioned successors with every possible effort."

The remainder of the oath provides in detail not to sell or give away, or otherwise alienate any church property without due authority; to maintain the "constitution of the blessed Pius" of 1507; and the declarations of his successors, particularly those of Innocent IX, 1591, and those of Clement VIII, 1592. It also engages to maintain the Papal claims to various Italian cities, and closes with the words: "I will not seek absolution from any of the foregoing articles, but reject it if it should be offered me (or in no way accept it if offered), so help me God, and these most holy Gospels." How any American citizen can reconcile honest allegiance to our national and State Constitutions and laws with this complete and abject devotion to a foreign potentate, we cannot see. It is no mere theoretical obedience that is promised. On the contrary, should a band of devout Catholic filibusterers, or a Spanish army resolve to drive the government of Italy—a power with which our nation is at peace—from Rome, the Cardinal would be pledged to give the assailants all the aid in his power. Should any legate or nuncio get into any trouble with any government the Cardinal must defend them "unto blood." He must play the spy for the Holy See; must obey the mandates of the persecuting Pontiffs of the sixteenth century, and must use "every possible effort," even to persecuting and fighting against the heretics and schismatics who oppose the Pope reigning when the oath was taken, and his successors. Now, as the encyclical of Pius IX., of 1864, often quoted in our columns, clearly denounces as wicked, freedom of religion and other fundamental doctrines of our national constitution, it follows that an American Cardinal must actually pledge himself to overturn the government by which he is protected. If Cardinal McClosky took any other oath than the one from which we have quoted, it would be satisfactory to see it in print.—*Cincinnati Gazette, May 8.*

A Prayer.

When at thy footstool, Lord, I bend,
And plead with thee for mercy there,
Oh, think thou of the sinner's friend,
And for his sake receive my prayer!
Oh, think not of my shame and guilt,
My thousand stains of deepest dye,
Think of the blood which Jesus spilt,
And let that blood my pardon buy.

Think, Lord, how I am still thine own,
The trembling creature of thy hand;
Think how my heart to sin is prone,
And what temptations round me stand;
Oh, think how blind and weak am I,
How strong and wily are my foes;
They wrestled with thy hosts on high;
How should a worm their might oppose.

Oh, think upon thy holy word,
And every plighted promise there,—
How prayer should evermore be heard,
And how thy glory is to spare;
Oh, think not of my doubts and fears,
My strivings with thy grace divine;
Think upon Jesus' woes and tears,
And let his merits stand for mine.

Thine eye, thine ear, they are not dull;
Thine arm can never shortened be.
Behold me here—my heart is full—
Behold, and spare and succor me,
No claim, no merit, Lord I plead,
I come a humbled, helpless slave;
But, ah! the more my guilty need,
The more thy glory, Lord, to save.

Sel.

Missionary Department.

"Philip saith unto him, Come and see." John 1:46.

Instructions.

THERE are many who talk as though they had "no missionary work to do," because they do not see a favorable opening for successful tract distribution, or an opportunity to obtain subscribers for some of our periodicals. Let it be borne in mind that there are several objects to be accomplished by the T. and M. organization. While one important object is to secure a wider circulation of our periodicals, either by paid or trial subscribers, another object is to "collect arrearages on periodicals," and to look after the cases of trial subscribers, to ascertain whether papers are read with interest and profit, by trial subscribers; to collect donations for support of the paper from interested readers who may be disposed to contribute for its support, and, if the paper is not read with interest and profit, to see that it is stopped or changed to some other person on trial. We are well aware that this is a branch of the work a little more crossing than to gather up names by telling the people, "Here is a paper you can have without money and without price if you will only give me your name." Nevertheless this kind of work must be done.

We have commenced to send out printed lists of our subscribers to the SIGNS in California. These lists we shall send to the business agents of the churches, and individuals, with the request that immediate measures be taken to see those who are receiving the SIGNS and have not paid for it, and give them an opportunity to contribute for its support, to ascertain what papers should be discontinued, and to report the results immediately to the SIGNS office personally or through your district secretary.

In Napa, yesterday, the list was passed out. One brother had the charge of it, and was to see that a report was made of the whole to the SIGNS office, while others took names to look after and report to him as soon as possible. Will those to whom these lists are sent see that the same is done in their respective places. If all take hold with a will this matter can be attended to at once. Let us do the work of the Lord faithfully and promptly.

In a few days we shall send lists of our subscribers to different States. These we shall send to the Presidents of the respective State T. and M. societies, and they may divide them among their respective districts and soon give us a report on unpaid subscribers. With a little explanation we commit this to our T. and M. workers. The figures after the name signifies the volume and number to which a person has paid. If it is Hans Jessen 1-1, it means that he has received the papers from the first, and has paid nothing. If it is 2-1, it means that the paper is square till the commencement of next volume. A volume will probably consist of 48 numbers. If a name stands 1-35, it means that such subscriber will have to pay for 13 papers to carry him to the end of the first volume. Full-paying subscribers are counted at 4 cents a number. To pay for thirteen papers would therefore require 52 cents.

The present number of the paper is 29 of

vol. 1. If a person's figures are less than 1-29 they owe for just as many papers as their figures are less than 1-29. If their figures are more than 1-29 those figures will indicate how far in advance they are paid. Let us do faithfully and cheerfully what we find to do.

J. N. L.

Order.

On this subject of harmony and order in the T. and M. work, I will quote a few excellent remarks from the pen of Bro. Haskell. Of the T. and M. work as a whole he says:—

It costs no more to move aright and thus save confusion in this matter than it does to move wrong so as to bring the work into confusion. We believe that all that is wanting is an understanding, then a little care will keep everything moving like clock-work in the missionary enterprise.

Of the T. and M. work he says:—

The plan recommended, and which is found to work well thus far, in substance is as follows:—

1. Each director should hold a district quarterly meeting.

2. This quarterly meeting should be held not more than four weeks, and not less than one week, previous to the State quarterly meeting.

3. It will be perceived that all the various districts in a Conference will be thus holding their quarterly meetings within the range of four weeks of the same time.

4. The district secretary should send a report to the State secretary of the workings of the Tract Society in the district, including the doings of the district quarterly meeting, so that he may receive it in season for the State quarterly meeting.

5. This report should state, first, the number of members of the Tract Society in the district; secondly, the number of reports returned by the individual members, stating the amount of labor performed, taking up each item separately. The nature of these items may be learned from the blanks passed out by the librarian to the members each quarter.

6. The time and place of the general quarterly meetings should be agreed upon at the previous general quarterly meeting.

7. The president or vice-president and the State secretary should attend every general quarterly meeting.

8. The director and district secretary should attend every district quarterly meeting.

9. Just previous to the district quarterly meeting, the director should see that each member of the Tract Society in his district is furnished with a blank report, and also see that it is returned to the district secretary.

This can be done as follows: If there are scattered members not living in the immediate vicinity of any church, send them a blank report by mail. But members of the Tract Society living in companies, can be supplied through the librarian of said company or church; there should be a librarian in each church or company. The president of each Tract Society should see that the appointment for the general quarterly meeting is published in due season. If the president, directors, or the district secretaries, by lack of interest or a misunderstanding, should fail to do according to the system adopted, the secretary should feel a responsibility in the matter and notify them. Thus the secretary of each Conference Tract Society fills as important a position as any officer in the society, relative to the general working of the system of missionary labor.

Thus far, the missionary labor has been a success, and we look for far greater results in the future than anything we have as yet seen. We feel rejoiced to see the interest taken to work in harmony, as it is manifested in different parts of the field.

S. N. HASKELL.

Now.

OUR Saviour, by his precept, and especially in his life of devotion and earnest labor, teaches us the lesson of improving present opportunities for doing good. To be an effective worker for Christ, is not simply to wait till cases come up of individuals literally entreating us in tears to present the truth to them, but, Christ-like, to go about doing good. Going about, would imply seeking for opportunities to labor.

I fear with many of us, instead of watching with anxious hearts every opening providence, and improving the golden opportunities to drop a tract here, a paper there, or to speak a timely Christian counsel or tender word of warning in another place, we let many cases where it is apparent that good might be done pass by unimproved.

The apostle tells us, "Now is the accepted

time." To learn how to impress our hearts with a sense of this we should make it a rule to "Never put off till to-morrow what can, and should, be done to-day." Cultivate a spirit and disposition to be prompt in all duties. All our T. and M. officers and members should learn their duties, learn to do faithfully the work pertaining to their office and position, this will tend to develop in us a spirit of caring for others' good, and for the work of the Lord.

Men of the world have discovered that to successfully manage their worldly schemes they must have efficient organization, and that the success of that organization depends on the promptness and faithfulness of every officer and worker of that organization. Though the children of this world are said to be "wiser in their generation than the children of light," it ought not so to be. We, as children of God, should consider that we are "laborers together with God" and should act faithfully our part.

The members should every one of them do thoroughly their tract and paper distribution, visiting, or letter-writing; at the same time keeping a faithful record of the same, that they may make the quarterly reports required of them. All officers, whether Secretary of State or district, directors, librarians, or business agents, should learn what is expected of them, and then by faithfulness in their work they stimulate others to diligence "all along the line."

Oh! for more men and women that shall be possessed of that disposition which Paul found in Timothy, of whom he said "I have no man like-minded, who will naturally care for your state." It can only be continued perseverance in the path of duty which develops a habit and nature like that. We may learn duty, we may lead lives of usefulness, we may learn to improve the favored now, striking the effective blow where and when it should be struck.

J. N. L.

Stockton.

MONDAY, May 24, we took down the tent after a stay here of five weeks. Bro. Waggoner remains a week or so to follow up the work, hold prayer-meetings, organize s. B., &c. Though our meetings were thoroughly advertised both by bills and the dailies, which gave us favorable notices frequently, yet our attendance was small most of the time.

Many who did attend were transient persons who heard a few sermons and then went to other places, most of them took more or less books with them. I obtained nine paying subscribers for the SIGNS and one for the Tidende; sold about \$30 worth of books, many tracts and pamphlets, and gave away a good many. Some eighteen have commenced to keep the Sabbath, though we do not feel certain of all of them. Some live too far away to meet with them here and others will soon go to other parts. All are in moderate circumstances. Their meetings will be held in a private house. As usual, others are interested for whom we still hope. And so we have not a large or strong company here for the present. We have done the best we knew how and are thankful to God for some fruit. I enjoyed an excellent parting meeting with them the day I left.

D. M. CANRIGHT.

North Pacific Mission.

THE cause of the Lord is still slowly and steadily advancing in this part of the field. Those who have received the truth are generally in earnest and are bending their energies and means to advance the work.

Our last quarterly meeting was held in our new meeting-house in Walla Walla, the first Sabbath and Sunday in April. By comparing this meeting with the first one I held in this country, about one year before, I could not help noticing the contrast. Then, I saw about twenty Sabbath-keepers and a few others gathered in a small school-house near the Walla Walla River; now, there was assembled before me some seventy-five Sabbath-keepers with their children and others making a congregation of one hundred and fifty or more. Instead of occupying a school-house in the country, we assembled in our large house of worship in the city of Walla Walla. Then, we had no Sabbath-school; now, we have the best one in this Valley.

Our people have entered heartily into the plan of Systematic Benevolence, and I do not know of a single dissenting voice among them. When they get their present burden of building off their hands they will be prepared to help by their means in other directions.

This spring I have hardly known how to

plan for future labor. When I came into this mission it was designed that I should labor one year in the Walla Walla Valley to assist the brethren who had been so long calling for help, and then move the tent to the Willamette Valley where the greater portion of the people live. The year is now up. I have not thought it best to go into the large towns of the Willamette Valley without some efficient laborer to help me. The brethren up here are all pleading for me to remain in this part of the field another year. There is work enough here to keep me constantly busy. I read with joy the suggestion of the President of the General Conference that Bro. E. B. Lane and wife should come to this coast and this mission to labor. I have thought of Bro. Canright as the man to labor with me here, but shall be pleased to labor with any one the General Conference Committee may see duty to send.

My present conclusion regarding labor the coming season is to remain in this upper country till after our next quarterly meeting the 1st of July. Accordingly, I have pitched the tent in the little village of Waitsburg, W. T. I have already held six meetings with good interest, considering the rainy weather and the smallness of the place. We shall do what we can in new places till the quarterly meeting. The meeting-house will be completed by that time and will then be dedicated. This will leave the work here in very good condition.

Should some one be sent to labor with me, we could ship the tent down to Portland, and immediately following our quarterly meeting here, go down there to commence the work. By that time the rainy season will be over in the Willamette Valley and we could probably run the tent there four months this season.

We hope to be directed by the providence of God in the work in this mission. Pray for us.

I. D. VAN HORN.

Waitsburg, May 12, 1875.

Success in the East.

REPORTS from the States show that the truth is gaining ground. Bro. Matteson writes as follows from Grundy Co., Iowa:—

For the last three weeks the interest has been good, and some souls have been gained for the truth. Twenty-five are keeping the Sabbath. Nine of these had commenced before I came. Sabbath and first-day seventeen willing souls were buried with Christ in baptism. We have commenced to organize a church of nineteen members. Others will join when there shall be another opportunity for baptism. I intend to return and labor more with them before leaving this State. It has been a source of great joy to see souls converted—some of them from drinking, swearing, and tobacco-using—to the Lord, and to hear them call in humble, earnest prayer on the name of the Lord.

Bro. Downer reports interesting meetings at Mindoro and Burns, Wis., a few more having come out on the truth.

Bro. G. W. Colcord writes from Cerro Gordo, Ill.: In Lovington our friends had raised (in cash and pledges) a sum equal to the debt incurred in building our house of worship; and on first-day, the 17th, the house was dedicated to the worship of God. Our enemies had scouted the idea of our "building a church"! We humbly say, "It is the Lord's doings."

Monday, the 25th, three were baptized, and a church of sixteen members organized. Systematic Benevolence was explained, and adopted by some; others waited to understand more fully its direct claims upon them.

Of his work for a few days in February, he says:—

I have tried to hold the post at Lovington, and push the work into new fields. Hearing of an interest south-west from Lovington, went and spoke seventeen times. These meetings were held in a school-house. Sold some tracts, and obtained ten subscribers for the papers. We understand that seven or more were confirmed in the truth of our position on the Sabbath question. These had heard but few of our lectures in Lovington. They had been reading. Two others have taken their stand with us as the result of those meetings.

Of the meetings at Cerro Gordo, he says: From March 19 to April 25, held meetings in Cerro Gordo, commencing in the Presbyterian church; but being requested to close my meetings there "to save division" they said, I finished the course in Mr. Welly's hall. When the meeting-house was closed, I knew not what to do. Thought of the tent; but the air was too cold. Next evening a friend said: "We've secured the hall; announce for to-morrow evening." This was entirely unknown to me. Obtained eight subscribers for periodicals to be sent to Cerro

Religious Miscellany.

—There is only one Catholic newspaper in the United States to every 300,000 Catholics.

—Of the 754 journals published in Paris, 53 are devoted to religion and theology.

—The Methodist Bishop Roberts of Liberia, Africa, having died, it is not thought best to endeavor to sustain a bishop there longer.

—The fiftieth anniversary of the American Tract Society was celebrated March 28, in New York. In the past fifty years it has issued over 10,000,000 publications.

—The Presbyterian General Assembly meets at Cleveland May 20. It is proposed to limit the office of elder to a term of years instead of for life as heretofore. The effort to unite the North and South Presbyterians is a failure for the present.

—A new mission to the interior of Africa has been started. \$50,000 has been raised for this purpose.

—A new religious society has risen in Ohio. The members call themselves Eternalists, and hold that the soul is immortal, and occupies a succession of bodies on earth, both of men and animals.

—Everybody rejoices that all the testimony in the Beecher case is finally ended. It is hoped that in a few more days this case of scandal will be dismissed from public attention.

—The Methodists are fitting up an extensive camp-ground on the sea coast near Monterey, Cal. It is to be permanent after the fashion of the Eastern camp-meeting watering places.

FOREIGN.

—A Baptist chapel has just been dedicated in Rome to the great horror of the Catholics.

—A few years ago some copies of the Bible were sent to the interior of Abyssinia, Africa, which have caused much stir. About seventy Jews have embraced Christ.

—The city of Berlin has only sixty-three Protestant places of worship, and only 115 clergymen, that is, one church or chapel to every 11,603, and one pastor to every 6,365 souls.

—Eld. S. Carpenter, Seventh-day Baptist missionary to China, reports some encouragement in his work there.

—In Burmah, India, the first home missionary society of natives has just begun its work.

—The new school of the Church Missionary Society at Acca, Palestine, which has been closed by the Mohammedan authorities, has been re-opened by order of the Governor of Syria. A good deal of interest in the gospel has been manifested by the people of Acca.

—The Paris papers publish a Papal Encyclical renewing the excommunication pronounced against the Old Catholics of Switzerland and censuring the authorities for protecting them.

—The Jesuits have taken an extensive plot of ground at the east end of Beirut, Syria, and are beginning to build what promises to be a very large college upon it.

—It is reported from Russia that 250,000 United Greek Catholics of Poland intend to join the Orthodox Russian church. Their priests have presented a statement to the Government explaining that the change of faith arises from the impossibility of their accepting the dogma of Papal infallibility.

—The brave Moravian pioneers, who a few years since established themselves on the snowy mountains of Central Asia, far beyond the boundaries of civilization, were cheered last year by the coming in of several converts, and one more has lately professed faith in Christ.

BERLIN, May 10.—The bill for the suppression of religious orders passed to a third reading to-day in the lower House.

—Word comes from Vienna that the Turks have murdered two hundred and seventy Christians in Roumania and Bulgaria during the last three months.

—The London *Times* states that according to the Protestant statistics 30,000 Spaniards have become Protestants since the revolution of 1868.

NEW YORK, May 14.—A special dispatch from Rome states that the Pope's birthday anniversary was celebrated with extraordinary rejoicings. Deputations, letters, and congratulations arrived throughout the day. Twelve preceding pontiffs reached the age of 84. Pio Nono alone surpasses the years of St. Peter in his chair.

—Images and figures, it is finally decided on appeal, are not objectionable features in the decoration of a church of the English Establishment, provided they do not give occasion for any idolatrous or superstitious practices. The ritualists now have as broad a license as they could wish.

—The "nominally Christian countries" which the American Board has added to its field of operations seem to be about as hard to impress as those that are not Christian in any sense. In Austria, for instance, the opposition to Rev. Mr. Shaufler's mission at Brunn is open and bitter. The books and tracts which he gave the people have been taken away from them and torn up or burned. He and his wife have been summoned before the authorities, to answer the complaints made against them by the priests, of illegally distributing literature and enticing minor children into their meeting, and they have also been peremptorily forbidden to hold any more meetings either public or private.

D. M. C.

News and Miscellany.

PENNSYLVANIA DISTURBANCES.

The labor disturbances in Pennsylvania are proving more widespread in their consequences than was at first anticipated. The disaffected miners now exercise complete domination in the coal regions, and the long suspension of work has resulted in a scarcity of coal that is injuriously affecting manufacturing, shipping, and other industrial interests. For several weeks the stocks in the hands of the extensive dealers have been rapidly dwindling, until now they are nearly exhausted. Even if the difficulties between the mine owners and the men were to be soon adjusted, it would be too late to prevent serious damage to many important interests. There has never been a strike in the United States bringing in its train so much and such varied mischief as this is likely to cause, aside from the suffering of the miners and their families. The longshoremen's strike in New York last year was but a bagatelle to it.

TYRONE (Penn.), May 19.—Xingo Parks, the agitator, was arrested to-day at Osceola. Twenty-five Italians have arrived from New York for the Philadelphia mines. The strikers' meetings at various points last night were poorly attended. The strikers are demoralized, and many men have gone to work.

FIRES.

The papers report everything drying up in the East, and predict that from present indications the coming summer will be a remarkably dry one in all parts of the United States.

Following this are accounts of terrible fires, especially in the forests of Pennsylvania and New Jersey. Such disasters are becoming so common that they scarcely occasion comment. Had they occurred fifty, or even twenty-five years ago, general terror and apprehension would have been occasioned by such extensive and quickly-following calamities.

THE EASTERN FOREST FIRES.

TYRONE, May 22.—Reports were received here last night that the fire was approaching Phillipsburg, and in order to save the town Mayor Burgess ordered the brush around the place set on fire. About 250 men were sent out to fight the flames at points from which the most danger is to be feared. All that is now left of the thriving town of Osceola is about thirty houses. Soon after the commencement of the fire the turnpike roads in every direction were a mass of flame, and there seemed no way of escape until Daniel Wood, of the Pennsylvania Railroad, brought a train of cars, with which it was found necessary to pack the men, women and children as close as possible, and even then it was found necessary to make four trips. It is estimated that one thousand people were saved in this manner. The sight was terrible to witness. A gentleman who was obliged to take this means of escape says it was past description. The flames leaped up from the trees hundreds of feet high. The crackling of the flames was something awful, cinders and branches falling on the riders, and the men were kept busy putting out the fires on the women's and their own clothing.

NEW YORK, May 22.—Dispatches from Milford, Pa., says the forest fires are sweeping over ten or eleven townships in Pike county, and unless rain comes soon there will be great suffering and loss of life.

NEW BRUNSWICK (N. J.), May 20.—A large fire has been raging since midnight of the 18th in the woods near Milltown, N. J., four miles from this city.

SCRANTON (Pa.), May 20.—This afternoon the forests around Lobianna, some twenty-five miles distant, on the Delaware, Lackawana and Western Railroad, took fire and much excitement prevailed among the citizens who feared the destruction of the town. The fire is still raging and gangs of men are fighting it at many points.

Thirty million feet of lumber are destroyed. The total loss so far is about \$2,000,000. The insurance generally is very light. No lives were lost. The people are in very destitute circumstances.

PORT JERVIS (N. Y.), May 20.—The mountains near this city are again being devastated by fire and the air is thick with smoke. No further damage than the destruction of young growths of timber has been caused in this section, but all the timber along the Delaware for twenty or thirty miles has been destroyed.

LACKAWANA (Pa.), May 19.—Destructive fires are raging in the mountains about this place. Great damage is being done to timber land, and several buildings have been destroyed. About 200 men, women and children are engaged in fighting the fire surrounding this place. Large quantities of bark and cordwood have been destroyed.

POTTSVILLE (Pa.), May 20.—An attempt was made to burn the town of Shenandoah this morning. At Riles' Hotel it was discovered that coal oil and lighted matches had been thrown in the windows.

LONDON, May 19.—A dispatch from Lancaster, Cornwall (England), says that a terrible conflagration is raging in that town.

THE INDIANS.

The delegation of Sioux Chiefs now at Washington, preparing for interview with the "Great Father," make bitter complaint of the cruel frauds practiced upon their tribes by the government agents. Plenty of supplies are promised but they never come. Red Cloud in conversing with Mr. Rosewater of the Omaha Bee said: "When Dr. Daniels was agent we received rations four times a month. Since Dr. Saviile is there we get them only once in a while. We ought to have them at least every ten days, but we are often without rations for thirty days and even longer." Mr. Rosewater asked "How much longer?" Red Cloud produced a paper on which were six long pencil marks saying "This is a record which I am going to send to the Great Father. It shows that we have been without rations for sixty days at one time. My people have been suffering awfully. Last winter they had to eat their dogs and live on horse meat to keep from starving. Many children are dying off. I am going to see my Great Father with tears in my eyes to implore him to relieve us."

The other chiefs report similar dishonesty in their agents.

MEXICAN OUTRAGES ON THE TEXAS BORDER.

WASHINGTON, May 22.—Official information has been received here showing that the Mexican outlaws who have been raiding on the Texas border have been aided and abetted by Mexican residents on the Texas side of the Rio Grande. The Governor of Texas has failed so far to take any measures for the proper vindication of the State laws.

Obituary Notices.

"I will ransom them from the power of the grave; I will redeem them from death." Hosea 13: 14.

DIED at the house of Bro. Wesley Diggins, San Francisco, Cal., May 23, Oliver P. Diggins, aged 56 years. He had been troubled with a cough for the last five years, but took a violent cold some twelve days since which was the immediate cause of his death.

Bro. Diggins had been a professor of religion about 35 years, and was an Adventist so far as he understood the doctrine. He has lived, for several years near Lawrence, Kansas. His crops being destroyed last year by grasshoppers, he and one son came to California, leaving a companion and five other children in Kansas. He came on before to secure a home for them, but five short weeks have terminated his life here, and blasted his earthly plans. His friends here kindly and tenderly cared for him. He frequently said, "I am afraid I am making too much trouble and expense for the family. You are doing everything for me that can be done." He said, "Tell all my friends that I was well taken care of, and amply provided for, from the time I landed here."

A discourse was given on the funeral occasion, May 24, by the writer, from Rev. 20: 4.

J. N. LOUGHBOROUGH.

Gordo, besides (by the aid of several brethren in this part of the State) sending 122 for other post-offices. Six kept the last two Sabbaths, and three others have promised to observe it in the future. Now expect to commence tent-work here.

Bro. H. A. St John says of meetings held by him at Ransom, Mich., in the month of March:—

It was my thought to hold but a few meetings in this sandy section until the roads and weather were more settled, but the interest was such that I could not leave. Many times loads went away, being unable to get even standing room in the house. Often the house was filled in the evening before it was dark. From eighteen to twenty-five, during this meeting, have signified their intention to obey the truth. Some of these may fall away, but there are others for whom we have strong hope. The interest is still quite good, and investigation goes on.

Bro. Sanborn writes of meetings held by him at Douglas Center, Wis., during the month of April as follows:—

Although it was in the hurrying time of seeding, I continued my meetings every evening, and twice on Sabbaths and first-days for ten days. The result is that ten have commenced to keep the Sabbath; thirteen have been baptized; and a prayer society has been organized numbering fifteen. I also organized Systematic Benevolence amounting to \$61.16, a year.

This good work is partly due to the faithfulness of sister Zollar, who lived in this neighborhood some time before her death. As I visited from house to house, and talked and prayed with the people, they would often speak of her faithfulness in the truth. By this, all can see how important it is that all the lonely Sabbath-keepers live so faithful to God that their lives may reflect the character of Jesus, and exemplify the power of this truth so that when God shall send his servants into such places to preach, they will not have to clear away a thick cloud of darkness and prejudice, created by an unconsecrated Sabbath-keeper, before they can gain the confidence of the people.

Brn. Hill and Decker of the Minnesota Conference, say some interesting things of an interest awakened in that State by tract labor, from which we take the following:—

For the encouragement of those engaged in this good work, we write a brief statement of what has been done in this place. A brother came here from Grove Lake during the past winter, scattered a few tracts, obtained a few subscribers for the *Voice of Truth*, and went his way.

It was not long before he received a letter calling for some one to come and present the present truth to the people. As soon as possible we responded to the call. When we came, we found one family striving to keep all the commandments of God, and also a general interest to hear throughout the neighborhood.

We commenced meetings a little over a week ago, and have given nine discourses. The people seemed particularly anxious to hear on the commandments and the Sabbath, and we tried, in the name of the Lord, to speak to them on these great truths. The result is that nearly the whole neighborhood can now say with Paul, "We delight in the law of God after the inward man." It is the spring of the year (a busy time), and the roads are very bad, yet the people come out, night after night, and even women walk long distances to and from the meetings, and the interest is still increasing as new ones take a stand on the truth. The spirit of inquiry is spreading into other neighborhoods, and others are calling for help. All this, dear brethren, from scattering a few tracts and obtaining a few names for the *Voice*. Go thou, and do likewise.

"He that goeth forth and weepeth, bearing precious seed, will doubtless come again with rejoicing, bringing his sheaves with him." Our hearts are warm in this cause as never before. The message will soon go with power. The Lord will soon come, and angels shout the harvest home.

DURING the progress of a "Union Temperance Conference" held in England a few weeks ago, one of the speakers, Rev. C. Garrett, urged that even if an occasional glass did not harm some who took it, the example might prove exceedingly harmful to others. No man liveth to himself. He (Mr. Garrett) was fond of climbing. He had pretty strong limbs and a cool head. A few months ago he was climbing a precipice—he thought he could hold on with safety. When at a dangerous point, he heard a voice which almost paralyzed him; it was the voice of his own boy who had caught sight of him, and was following not far behind. The voice said, "Papa, take the safe path, for I am following you."

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, MAY 27, 1875.

Publishing Fund.

WORK upon the Office building has commenced, and must be prosecuted with as much energy as possible, in order to carry out the plans suggested in this week's paper, relative to a daily paper in connection with a tent effort this fall in San Francisco. To carry on the work of erecting the Office we must have building material, and though a few may work out their subscriptions, there is labor that must be paid for in cash. We must have means from some source to carry on this work: We appeal to the brethren and sisters who have pledged to this enterprise, and ask you to make it a personal matter. Let each one make an effort to pay their pledges immediately that the work of erecting the publishing house be not hindered.

If you cannot send all send a part of your pledges. Let none who can possibly pay their pledges in full consider themselves released. We shall expect to hear from a goodly number soon.

J. N. L.

Camp-Meetings.

BROTHER AND SISTER WHITE design to hold meetings in each of the Conferences before returning to California. If the Oakland, Cal., Office can be built in season to receive the new press by the first of September, and if a commodious church in San Francisco can be ready by the middle of November, their plan will be to attend the California Camp-meeting the last of September; then immediately after camp-meeting join in a large tent-meeting in San Francisco, to be advertised by a daily paper from the new Office and press, and adjourn to the new house of worship the last of November.

Both Bro. and sister W. are in the enjoyment of freedom of spirit, and a good degree of physical strength, and probably were never better qualified to speak to the people, and give counsel as to ways and means to advance the cause than at the present time. They design to labor to the point to make our camp-meetings, seasons of the greatest interest possible. They ask for a general attendance of all our people, and an effort on the part of all to gather in all those who may be benefited by the camp-meetings.

What has been said relative to ministers attending our camp-meetings only to hear was not designed to keep any away; but was intended to harness them into the work the very first day of the meeting and keep them at work until its close. Preaching is not a tithe of the work to be done at a camp-meeting when properly conducted. The work of preaching, however, as well as other labor, can be divided among all our ministers, not excepting the young ministers. If it be a task to young men to speak, then let them make their discourses short. Nothing is more killing to a camp-meeting than long discourses day after day from the same set of speakers.

Let there be a general rally at all our camp-meetings. And let all come up to these general convocations with faith and hope and a heart to work for the salvation of souls.

Napa.

OUR meetings with this church were seasons of interest, and we trust of profit to the church. All of the Napa Sabbath-keepers who remain in the place are holding on their way. Several who embraced the truth in Napa have moved to other places which has lessened their numbers somewhat, but they are glad to learn that absent members are making endeavors to shed rays of light, and scatter the truth in other places.

At the close of our meeting Sunday, one was received into the church by letter, and a sister who had been an Adventist since 1843, took her stand with us and united with the church.

J. N. LOUGHBOROUGH.

A New Book.

We have just received from the author, Uriah Smith, a copy of a bound book, with this title, "A word for the Sabbath: or, False Theories Exposed." This interesting and terse poem of 60 pages is put up in neat muslin covers, printed on heavy book paper, yet offered at the small sum of forty cents a copy, post-paid. Send in your orders which we can soon fill as we have ordered a quantity of them to this coast.

Camp-Meeting.

INQUIRIES come in as to the location of the camp-ground I mentioned last week. It is thirty miles east of Oakland, on the Central Pacific R. R. To get to it with teams from Sonoma and Napa counties, you would have to cross the river from Benicia to Martinez, which costs \$2.00 per team, and 50 cents each for all passengers. From Martinez it would be one day's drive to the ground, by way of Mount Diablo.

Our attention is called to a ground near San Rafael, Marin Co., some twelve miles up the bay from San Francisco. We will examine the grounds and report upon it next week.

J. N. L.

Note.

To the brethren in Santa Clara Co. You will see by the change in the quarterly meeting appointments this week that we decide to provide preaching for the quarterly meeting at San Jose as you request.

J. N. L.

Missionary Districts.

By request we republish a list of the districts of the T. and M. Society of California:—

District No. 1, consisting of the southern portion of Sonoma county and Marin, including the churches of Petaluma, Bloomfield, and Green Valley. (T. M. Chapman, Director, *Petaluma.*)

District No. 2, consisting of the northern part of Sonoma county and Mendocino, Humboldt, Trinity, Klamath and Del Norte counties, and including the churches of Santa Rosa and Healdsburg. (Wm. Harmon, Director, *Healdsburg.*)

District No. 3, Napa and Lake counties, including the churches of Napa and St. Helena. (John Mavity, Director, *St. Helena.*)

District No. 4, Solano county, including Vallejo church. (J. S. Howard, Director, *Vallejo.*)

District No. 5, consisting of Yolo, Colusa, Sacramento, Sutter, Yuba, Placer, Nevada, El Dorado, and Amador counties, including Woodland church. (G. C. Martin, Director, *Woodland.*)

District No. 6, consisting of Tehama, Shasta, Butte, Sierra, Plumas, Lassen, and Siskiyou counties, and including the church of Red Bluff. (J. H. Disher, Director, *Red Bluff.*)

District No. 7, consisting of Alameda, Contra Costa, San Joaquin, Calaveras, Alpine, Stanislaus, Tuolumne, Mono and Mariposa counties, including the Oakland church. (D. B. Rickey, Director, *Oakland.*)

District No. 8, consisting of Santa Clara, San Benito, Merced, Fresno, Tulare, and Inyo counties, and including the churches of San Jose and Santa Clara. (Wm. Swinnerton, Director, *San Jose.*)

District No. 9, consisting of San Francisco, San Mateo, Santa Cruz, Monterey, San Luis Obispo, Santa Barbara, Kern, Los Angeles, San Bernardino, and San Diego counties, including San Francisco church. (Charles Chittenden, Director, No. 733 Bryant street, San Francisco.)

J. N. L.

The Millennium not Yet.

It is a truth much to be deplored that money is the criterion of merit in the judgment of the majority. Anything is endurable from a man who is rich; it is wealth alone that hides a multitude of sins. While this is so the poor will not only strive to be rich, but will generally follow the ways of the rich as far as possible. This shows the great responsibility resting upon the rich to be examples, which very few of them consider or care for. When those who stand in high places become corrupt, we find the corruption contagious. Men high in office, men who prefix "honorable" to their names, are proverbially unreliable at this time in this nation. Honesty in office is now rarely found. The following from the *Chronicle* gives a sad, but no doubt truthful view of the wealthy business men of San Francisco, and of the perversion of justice in the land.

"There is more than a minority, who, in their greed of gain and lust of lucre, will in their business operations step close to the line of crime. Transactions are not of uncommon occurrence which, by every standard of moral right, ought to consign the wealthy operators to the prison at San Quentin. There is here a different standard by which to determine the honesty of rich men; what would be blackmailing, swindling, subornation of perjury, conspiracy to rob and cheat, if perpetrated by a man of small means in ordinary occupations, is, when done by millionaires in the carrying out of their stu-

pendous enterprises, regarded as evidences of shrewd management and business capacity. The result of this is to demoralize the business community and to lower the standard of commercial honor. It is only disgraceful to steal small amounts, and the grade of rascality is in the inverse ratio to the magnitude of the offense. San Quentin is only intended for poor men and small offenders. Of nearly a thousand prisoners at present confined in our State Penitentiary there is not one who is worth \$10,000. Men worth \$100,000 are never convicted; while a man worth \$1,000,000 is never legally arraigned and never put on trial.

Appointments.

OAKLAND. I will speak at Oakland, Sabbath, May 29, at 11 A. M. Baptism immediately after service.

SAN FRANCISCO. I will speak in San Francisco, Sunday evening, May 30.

LAKE CO. I will speak in Lake Co., Cal., as Bro. Poulson and Hicks may arrange, Sabbath and first-day, June 5, 6. Bro. Healy and myself will spend some ten days at least in that County. Arrangements can be made for baptism at our first meetings, and the time fixed upon. J. N. LOUGHBOROUGH.

THE next quarterly meeting of the S. D. Adventists of the Walla Walla Valley and vicinity, will be held at Walla Walla City, on Sabbath and first-day, July 3 and 4. Friends from Pendleton, Weston, Milton, Dayton, and Mill Creek, are especially invited to attend. The house of worship will be dedicated at this meeting. We shall hope to organize a Tract and Missionary Society, and it is hoped that all will be prepared to pay their s. b. pledges as far as possible. Come brethren and sisters all make preparations to be at the meeting.

I. D. VAN HORN.

Quarterly Meetings.

THE Quarterly Meetings for the third quarter will be held as follows:—

The State Quarterly Meeting will be held at Oakland, Cal., July 3 and 4.

District Quarterly Meetings will be held in District No. 1, at Bloomfield, June 19 and 20. District No. 2, at Healdsburg, June 19 and 20. District No. 3, at St. Helena, June 19 and 20. District No. 4, at Vallejo, June 19 and 20. District No. 5, at Woodland, June 19 and 20. District No. 7, in connection with the State Quarterly Meeting at Oakland, July 3 and 4. District No. 8, at San Jose, June 19 and 20. District No. 9, at San Francisco, June 19 and 20.

We will try to furnish ministerial labor for the State Quarterly Meeting at Oakland, and at the San Jose meeting. The other Quarterly Meetings will be presided over by the directors of the respective districts, except No. 3, which, in the absence of the director, will be presided over by the Vice President of the Cal. T. and M. Society.

The blanks should be passed out by the church librarians June 5, and then filled out and returned to the librarians June 12, so as to give the librarians ample time to make up their reports for their district Quarterly Meeting. The report of each church should be sent, or carried, to the district secretary at the Quarterly Meeting, so that the district secretary can make a report of the workings of the district for the quarter.

J. N. LOUGHBOROUGH,
Pres. Cal. State T. and M. Society.**Business Department.**

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

Received for the Signs.

\$2 EACH. Mrs H Canright, Mrs L M Bradley, J W Moody, Mrs Lemuel Herendeen, Wm H Smith.

\$1 EACH. Mrs Wm Gobin, J C Westbay, Ernst Wagner, Joseph Jellis, A Weeks, Edwin T Lake.

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