

# 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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### The Night Cometh.

TIME'S sun is fast setting,  
Its twilight is nigh,  
Its evening is falling,  
In cloud o'er the sky;  
Its shadows are stretching  
In ominous gloom;  
Its midnight approaches,  
The midnight of gloom.

Then haste, sinner haste, there is mercy for thee,  
And wrath is preparing—flee, lingerer, flee.

The vision is nearing  
The Judge and the throne!  
The voice of the angel  
Proclaims, "It is done."  
On the whirl of the tempest  
Its Ruler shall come,  
And the blaze of his glory  
Flash out from its gloom.

Then haste, sinner haste! there is mercy for thee,  
And wrath is preparing—flee, lingerer, flee.

With clouds He is coming!  
His people shall sing;  
With gladness they hail him  
Redeemer and King.  
The iron rod wielding,  
The rod of his ire,  
He cometh to kindle  
Earth's last fatal fire.

Then haste, sinner, haste! there is mercy for thee,  
And wrath is preparing, flee, lingerer, flee. —Sel.

## The Sermon.

### THE LAW OF GOD.—No. 1.

BY ELD. J. H. WAGGONER.

MAN AT CREATION.

WERE the history of the creation of the world written out as fully as modern histories are written, it would furnish a volume of absorbing interest. But it would, doubtless, have less of the grandeur and sublimity which attaches to the brief account given in Genesis. While the superficial reader gathers comparatively little from the brief record in Genesis 1 and 2, the careful, the studious, and above all the reverent reader, is awe-struck with the majesty of the events passing before his view. The style is so simple that a child is interested in the recital; yet it seems as if eternity were needed to so unfold our powers that we may be able to comprehend the facts set forth.

The world was made to be inhabited; Isa. 45 : 18; and to man was given the dominion of the earth. He was formed in the image of his Maker; he was designed to be the crowning glory of the glorious work. And in considering this, man has almost exhausted the vocabulary to describe his own dignity and importance.

But the word of God, whether in brief or particular, is always truthful. With all his powers for good, for high and noble purposes, man soon fell from his state of innocence and happiness. The record of his creation is very soon followed by the record of his sin. Turning his back on his privileges, his happy home, and his Creator and Benefactor, he suffered himself to be led by his worst enemy. He refused the favor of Heaven, the society of angels, and sacrificed life itself, without any assurance of any benefit. A sigh of regret escapes us at the thought. But the story is repeated every day, and even, to some extent, in our own lives. Here we leave the history of events to examine the principles involved in man's rebellion, and to consider how we stand related to those principles.

Though the record in Genesis is very brief, giving us but little idea of man's knowledge

of the will of God, or of God's revelation to man at that time, there are certain declarations elsewhere made which are confessedly, of universal application, whenever, and wherever obligation and responsibility exist. These apply to a man in his first state as certainly as they apply to us at this time. Thus an inspired writer has said, "Sin is the transgression of the law." Therefore, where sin existed, law existed; and in harmony with this necessary conclusion another inspired one has said: "Where no law is there is no transgression, and sin is not imputed when there is no law."

Some have contended that the law was not necessary for man in his unfallen condition, but was first made known after he became a sinner.—But, according to the texts quoted from John and Paul, that cannot be true. Had the law not existed, man could not have been a transgressor; and whatever his actions might have been there could have been no imputation of sin had there been no law. So far as the existence of law is concerned, man, at his creation, sustained the same relation to the government of God which we do now. Men, and among them some who are reputed to be wise, have speculated over the supposed ignorance of man in his primeval state, before he had the sad experience of sin. That he was ignorant they conclude solely from the fact that he was without life's experience. But experience is not always necessary to knowledge; nor is it the best means of knowledge in matters of wrong, where guilt must attend the experience. A revelation from God concerning the nature and result of sin is far better than experience; and this revelation man received. Unfortunately for the race he was not content with this, but ventured on a forbidden path, and to his sorrow proved what he could not trust, that the word of God is truth.

As there can be no transgression where there is no law, even so also in the absence of law there can be no obedience. Hence, had not God revealed his law to man he could not have developed a character, either good or bad.

The silence of the first chapter of Genesis in regard to God's making known the several precepts of his law to man, has been taken as evidence that they were not then made known. But this conclusion is altogether unreasonable. That God held converse with man is a revealed truth; though in the very brief record of Genesis we have but little said concerning that truth. But in revelations afterward given we learn all that is necessary to instruct us on the subject. Cain exhibited a consciousness of guilt, and God dealt with him as with a guilty person. This is all in harmony with the application of Paul's declarations concerning sin and the law, in his letter to the Romans; but not in harmony with the idea that the law which forbids murder had not then been revealed. Abel presented an offering to the Lord which looked to redemption in the plan of the gospel. But, assuming that the gospel plan had not then been revealed to man, his offering is only a mystery.

We find the offerings to the Lord were common in the early history of mankind. Only one, that of Abraham as recorded in Gen. 15, was by divine direction given in the history. But we have an account of his building an altar to the Lord several years before this.

God is no respecter of persons. It is true that he had respect to Abel and to his offering rather than to Cain and to his offering; but it was because Abel offered his by faith. Heb. 11 : 4. Cain was also told that he should be accepted if he did well; and if not sin was at his door. It is true that of that generation Enoch only was translated; but he walked with God as the others did not. True, that to Noah was revealed the coming of the flood and the means of escape; but the reason is found in the declaration of the Lord that only Noah was "found righteous in this generation." Abraham, also, was called to an eminent place, as the father of the faithful; but he was "the friend of God," and God said he knew him, that he could commend his works. So it was and so it ever will be.

"In every nation he that feareth him and worketh righteousness, is accepted with him."

### KNOWLEDGE OF GOD'S LAW.

A law to be of force, or to be enforced on just grounds, must be given by proper authority, and the author, and his right to govern, must be known to the individuals amenable thereto. The fact that men, in the patriarchal age, were treated as sinners, is sufficient evidence that they had a knowledge of God as Law-giver and Governor, and that they so far understood the claims of his law as to incur guilt in its violation. But the main point of inquiry is this: Was the law of God known by the patriarchs the same that was afterward proclaimed to Israel? This we answer in the affirmative, and shall endeavor to maintain the affirmation by Scripture evidences.

That the law of ten commandments have ever been considered the moral law, and pre-eminently the law of God, is by no means accidental. It alone was spoken by the voice of God in the hearing of all the people. It alone was written by the finger of God on the tables of stone. It alone was placed in the ark beneath the mercy-seat, upon which the priest sprinkled the blood of the sin offering, thus showing that their sins were violations of that law, and that their violations of that law must be blotted out in order that they might be accepted with God. The objection that the present wording of the ten commandments is not suited to the condition of an un-fallen or sinless race does not present any real difficulty, as it is not the present wording on which we insist. But we do insist that the ten commandments contain substantially all moral obligation, covering, as they certainly do, all moral relations. And we claim that all of these, substantially, were known to the patriarchs and to those living in that age. Though we have no direct declaration that they were given to the people in that age, we have direct evidence of their knowledge of them, and of their being held responsible as sinners for their violation of them. We will briefly notice them in order.

1. When God spake from Sinai, he first commanded, "thou shalt have no other Gods before me." This commandment not only forbids the holding of gods in preference to him, but also having them before him or in his presence: this would exclude the worship of false gods from all parts of the universe, all parts being present, or "naked and opened unto the eyes of him with whom we have to do." In considering this commandment, we can appreciate the remark of the psalmist, "Thy commandment is exceeding broad." Ps. 119 : 96. As every individual is continually a transgressor who does not love God with all his heart, and has not chosen him as his chief good, every object of his pursuit is an idol preferred to God, whom he has rejected.

When Abraham's servant came to the house of Laban, he said, Come in, thou blessed of the Lord. Gen. 24 : 31. Afterwards, when Jacob had served his appointed time for his wives, and desired to return to his own country, Laban requested him to remain because he had learned by experience that the Lord had blessed him for Jacob's sake. Chap. 30 : 27. Notwithstanding this acknowledgment of the true God, and that blessings proceeded from him, we find that he transgressed the first of God's commandments, and had other gods. When Jacob fled from Laban, he pursued him, but God appeared to Laban, and warned him not to touch Jacob; yet immediately after God had thus manifested himself to him, he accused Jacob of having stolen his gods. Jacob denied the charge, and said, with whomsoever thou findest thy gods let him not live. Chap. 31 : 24, 26, 30, 32. When the two sons of Jacob had slain the Shechemites, Jacob was told to go to Bethel and build an altar unto God, who appeared unto him. And Jacob said to his household, and to all that were with him, "Put away the strange gods that are among you and be clean. . . and I will make an altar unto God who answered me in the day of my distress." Chap. 35 : 1-4. Here it is not only evident that the first commandment was broken, but they understood that they were unclean in the sight of God, and not fit to approach

the altar of God, while the strange gods were among them.

2. Idolatry is manifested in various ways, and the gods anciently worshiped were of various kinds; while some worshiped the sun and the hosts of heaven (Deut. 4 : 19; 17 : 3), others made to themselves images "fashioned with a graving tool." Ex. 32 : 4; Isa. 40 : 19, 20. Against this latter practice the second commandment was given: "Thou shalt not make unto thee any graven image. . . thou shalt not bow down thyself to them nor serve them." The gods that Laban had were of this kind: "And Laban went to shear his sheep, and Rachel had stolen the images that were her father's." Gen. 31 : 19, 34, 35. The gods also that Jacob required his household to put away, were "among them, and in their hands." Chap. 35 : 1-5.

3. Thou shalt not take the name of the Lord thy God in vain. No mention is made of this commandment or its transgression in the book of Genesis.

We will further notice this in connection with the fourth commandment, which we pass for the present.

5. Honor thy father and thy mother. There is no express mention of this precept in the book of Genesis. Ham was cursed for dishonoring his father. Gen. 9 : 21-25. Here we may properly apply the rule, quoted from Paul, found in Rom. 5 : 13.

6. Thou shalt not kill. Whatever excuses may have been framed for others on the ground of ignorance, Cain has been universally considered a murderer. God dealt with him as a transgressor of a known law; and an inspired writer has declared that he was "of the wicked one, and his works were evil." 1 John 3 : 12. Lamech transgressed the same commandment, and judged himself more guilty than Cain. Gen. 4 : 8-11, 23, 24. God made known to Noah his disapprobation of this sin. Chap. 9 : 5, 6. Beyond this it might be urged that the principle of self-preservation would lead to human enactments, as safeguards for human life, and that mere regard for such laws, deterred from the commission of this crime; but this reasoning will not hold good in the case of the Hebrew midwives, recorded in Ex. 1 : 16, 17. Here the command was to kill all the male children; but the midwives would not obey this human law; for they feared God, and did not as the king of Egypt commanded them." Then they must have known that the law of man was contrary to the law of God. Though we have no formal giving of the law recorded in the history of Genesis, we have, as above, the most positive evidence that it was given and well known before it was spoken on Sinai.

7. Thou shalt not commit adultery. Numerous passages in the book of Genesis show that this was known to be sinful by mankind in general. When Abraham denied his wife, and she was taken by the king of Gerar, the Lord suffered him not to touch her, and Abimelech said he had taken her in the integrity of his heart and innocency of his hands; and plead that Abraham had told him she was his sister; showing that he knew before that it would have been sinful to have taken another man's wife; and he said to Abraham, "thou hast brought on me and on my kingdom a great sin." Gen. 20 : 5-9; 12 : 12, 13, 18, 19; 26 : 6-10. When Judah was made acquainted with the trespass of Tamar in this respect, he said, "Bring her forth and let her be burnt." Chap. 38 : 24. In the absence of any revelation on this subject, it truly might be regarded as a singular fact that Judah had the same idea of the desert of this crime that the Lord revealed to Moses more than two centuries afterwards. See Lev. 21 : 9. Abimelech, king of Gerar, also took the wife of Isaac, supposing her to be his sister, and afterward said to Isaac, "One of the people might lightly have lain with thy wife, and thou shouldst have brought guiltiness upon us." Chap. 26 : 9, 10. Positive testimony is afforded on this point by the case of Joseph. Refusing to comply with the immodest request of his mistress, he said, "How, then, can I do this great wickedness, and sin against God?" Chap. 39 : 7-9.

8. Thou shalt not steal. By reference to Gen. 30 : 33, it will be seen that Jacob and

Laban understood the matter of this commandment. Laban reproved Jacob for stealing his gods. Chap. 31 : 19, 30.

Now Jacob knew not that Rachel had stolen them, and gave sentence that whosoever the gods were found with should not live. Verse 32; see also verse 39. When Joseph's messenger accused his brethren of having stolen his silver cup, they declared their honesty in that they had brought again the money which they had found in their sacks' mouths, and said, "How then should we steal out of our lord's house silver or gold?" They made the same decision in this case that their father had made before them, namely: "With whomsoever of thy servants it be found, both let him die and we also will be my lord's bondmen." Chap. 44 : 4-9.

9. *Thou shalt not bear false witness against thy neighbor.* Nothing positive can be found in the book of Genesis relative to this particular commandment, but Joseph was wickedly imprisoned because his mistress bore false witness against him. Gen. 39 : 7-20.

10. *Thou shalt not covet.* The transgression of this commandment is also rather implied than plainly brought to view; but the fact that the transgression of the tenth must precede the violation of the eighth, and that the eighth was known and its violation considered worthy of death, is sufficient evidence on this point for the present, as we intend to offer proof that the whole ten were known and observed before the days of Moses.

(To be Continued.)

## Repentance and Baptism by Immersion.

BY AARON A. THAYER.

THE private life of Jesus was very commonplace. The biography of his youth, as recorded in the Bible, is almost bare of events. Excepting the public excitement created by the Persian sorcerers, improperly called "wise men" by our translators; there is nothing especially notorious in the life of our Lord until he was nigh about thirty years of age. Public attention was first called to his claims to the Messiahship by John the Baptist. John came as a whirlwind of reform. Stormy, impetuous, denunciatory, a Jew, pouring out wrath upon the Jews, he blew a trumpet and called the nation to repentance. He had the fiery eloquence of Elijah. He rebuked with the spirit and power of Elijah. He did not commend Moses. He scouted the idea of salvation through Abraham. He scorned the doors of temple and synagogue. Like a religious free-booter, he betook himself to the open country. He had neither parchment nor phylacteries, nor brazen utensils. His only ceremonies were to pray and to preach and to baptize his converts in water.

### REPENTANCE.

But the baptism of John was the baptism of repentance. And what did he mean by repentance? And is there any fresh light on this trite subject? If one enters upon a religious revival and says he is sorry for his sins, and becomes excited and freely weeps, and goes home and weeps, and goes to bed and weeps, is that repentance? Yes, just as much as digging a cellar is building a house, and no more. Sorrow for sin is a preparation for repentance, but one may be sorry every day and not repent in all his life. An intemperate man is sorry every morning after a night's debauch, but he may never repent for all that. St. Paul affirms that "Godly sorrow worketh repentance to salvation not to be repented of" (2 Cor. 7 : 10). Surely then sorrow is not repentance, but the forerunner and an instrumentality of repentance.

St. Luke has given us a commentary on John's doctrine of repentance: "And the people asked John saying, what shall we do, then? He answered and saith unto them, He that hath two coats let him impart to him that hath none; and he that hath meat let him do likewise. Then came also publicans to be baptized, and said to him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages." (Luke 3 : 10-14.) Repentance with John was a moral reformation. It did not begin and end in religious excitement and praise and prayer. It required practical benevolence, honorable financial dealings, and an orderly life, and obedience to contracts. And Jesus himself made the decalogue the doorway into his kingdom. An affectionate, and honorable, truthful, and dutiful everyday life, is the basis of all religious regeneration and justification. Judaism, John the Baptist, and Christianity, all agree in this. If one is not sorry enough for his sin to do right, his repentance is like bub-

bles of foam on a river, one moment here then gone forever.

### BAPTISM.

Consider now the matter of baptism. Baptism by water was not then a new religious ordinance. Why, therefore, was this John surnamed the Baptist? Was it not because he laid so much stress upon the ordinance? because he made it the only ordinance? and because he baptized every class of people, whether or not they participated in other ceremonies then accounted orthodox and fundamental? The publicans and soldiers, and probably many of the people, who came to his baptism, were not Jews. But John did not demand circumcision and the blood of the temple, and the ritual of the synagogue. As if he had said, "Don't mind the blood of the bulls and goats—don't mind the washing of hands and the tithes of mint and cummin—don't mind the hollow and longdrawn ceremonies of the Scribes and Pharisees—repent and be baptized only." And so they called him John the Baptist, because he laid so much force upon this ordinance. The same philosophy originates names in our day. The modern names of Baptist, Universalist, Presbyterian, Methodist, Episcopalian, etc., are applied to different bodies of religious people by reason of the prominence which they give to some one doctrine, ceremony or form of government.

### BAPTISM AND THE LORD'S SUPPER.

And now let it be observed that among all the religious ceremonies of antiquity, Jesus seems to have endorsed two only, viz.: baptism by water and the eating of bread and wine. The one was in memory of him as a reformer and Saviour; the other marks the date of our own reformation and salvation as his followers. As to the special mode of administering or accepting these ordinances the New Testament gives no specific directions. We are not told to partake of the bread and wine while kneeling or standing or sitting. We are not told to accept them from the hand of a priest, nor by proxy, as the priests shall eat and drink in our stead. The example is in favor of supper in the evening, in an upper and lighted room, and with the guests reclining at the table. The Master was the central figure, and no servant in attendance. So, likewise, whatever we learn about baptism, we must gather from the strength of ancient language and from the customs of the people. Reasoning from this basis I am obliged to confess that the people who are called immersionists and Baptists have the argument. And as this is an unexpected admission on my part, I proceed to give the Biblical reasons for my belief.

### NO SPRINKLING NOR POURING.

1. Negatively: The common word for sprinkling (*rhantizo*) was never, in a single instance, used by any New Testament writer in connection with this ordinance. And when we consider the very frequent mention of sprinkling in the Bible, both of blood and of water, it seems unaccountable that we should not find the simple statement of the sprinkling of some person in the New Testament, if sprinkling had been an ordinary form of administering this ordinance. And if the sprinkling were exceptional, much more would the given cases have been mentioned. We also read much about pouring, and pouring out, etc. But no writer in the New Testament has applied any one of the six words rendered to pour, in a single instance, to this ordinance. I also find seven different words and compounds of words in the Greek Testament which are applied to washing. But in no single instance is any one of these words applied to this ordinance. But if pouring or washing were sometimes practiced in this ordinance, the omission of the ordinary words for washing and pouring is unaccountable and absurd.

2. Affirmatively: I find only one word used by the New Testament writers to express what we understand by baptism. [By the one word I include also its derivatives.] I find, moreover, that if there be any word in the Greek language which means to dip, to plunge, to immerse, this is the word, viz.: the word used in baptizing. When Jesus pointed out the Judas who should betray him and said, "He it is to whom I shall give a sop when I have dipped it," (John 13 : 26), he used this particular word. And in the variation of his phraseology by each writer, all the evangelists have used this same word. Matthew worded it, "He that dippeth his hand with me in the dish, the same shall betray me." (26 : 23.) Mark's wording was, "It is one of the twelve that dippeth with me in the dish." (14 : 20.) But each evangelist used a form of the word to baptize. Moreover, when the rich man in hades cried out to Father Abraham, "Have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue,"

(Luke 16 : 24), I find the same word again. And when the revelator described the transfigured Messiah as riding upon a white horse, and upon his head a multitude of crowns, and from his eyes came flames of fire, he said that "he was clothed with a vesture dipped in blood." (Rev. 19 : 13.) Here is the same word again. It was the common word for dip or plunge. Homer in the Odessey uses the figure of a smith plunging the hot steel of the hatchet and ax into cold water to set the edge. And this is the word he uses—the word rendered baptize a hundred times in the New Testament.

Moreover: the ancient meaning of the word was so sharply drawn that the persons who dipped the cloth in the tubs and vats of dyeing establishments were called *baptoi*, i. e., baptists. And hence the word became so intimately associated with the art of dyeing, that an ancient order of Thracian priests were called *Baptoe*, because they stained and dyed their faces so as to look like women.

### BAPTISM AND ANCIENT BATHING.

I find also that the ancient Greeks associated this word with their baths, bathing establishments, and bathing places. The variations of the word would be somewhat as follows: *Bapto*, to dip *baptees*, one who dips or dyes; *baptisma*, that which is dipped or dyed; *baptiso*, to dip repeatedly, to dip under and to bathe; *baptisteerion*, a bathing place or swimming bath, etc., etc. And these are not ecclesiastical interpretations of the word. They apply to its common usage long before Jesus was born, and to the reading of all the Greek classics both before and after his birth. Now whatever John the Baptist and Jesus and his apostles meant by the ordinance of baptism, its mode of administration is described by every sacred writer by the ordinary terms for bathing and dyeing, and by no other terms. And I now declare unto you, without equivocation or mental reservation, that we might just as wisely affirm that immersion does not mean to plunge or submerge, as to say that baptize does not, i. e., in the common meaning of the term in olden times.

### NATURE'S BAPTIZING PLACES.

Consider, furthermore, that not only John the Baptist, but Christ and the Evangelists, labored in the open streets and country. Prejudice and bigotry shut them out of the synagogues and established places of worship, and they preached in the groves and mountains, and beside the seas, and lakes, and rivers, and pools of water. The form of the language, which describes this ordinance, indicates a going down into the water, and coming up out of the water. I think that Jesus went down into the Jordan; and if any word in the Greek language could express the idea that he was bodily immersed and went under the water, as a cloth in dyeing, and as a person in bathing, then that idea is expressed by the Greek and English language in the chapter before us. It is clearly expressed and I see no ambiguity nor doubtfulness in the record.

And I think the form of baptism which was used by John the Baptist was accepted by Jesus and practiced by his apostles. Yes, this mode of baptism was so engrafted and rooted in the church that in the third century there was a most fierce ecclesiastical opposition to baptizing even the sick and the dying in any other way than by a full bath in the water. The historians tell us plainly that baptism by affusion or sprinkling did not become universal until the fourteenth century.

Our next inquiry is, If these things be so, what ought Christians to do about it? If we find that our customs and doctrines are in conflict with the requirements of the Bible, then abandon them and go back to first principles. Biblical plans and divine ordinances can hardly be improved. But is the ordinance of baptism a requirement of the Bible? Without doubt it was a custom. It was the mortar in laying the corner-stone of Christianity. Every inspired man builded with this ordinance, while he wrought upon that temple of God which is the church of Christ. But was baptism more than a custom? Was it a requirement? Was it an injunction and a part of the apostolic commission? I should say that the apostles were commanded to preach and to baptize in one commission, and an obedient servant was as much commanded to do the one as the other. And I suppose the command to be equally binding upon the ministers of the gospel everywhere and in all ages. We are to preach and baptize in the name of the Lord Jesus Christ.—*Scranton Free Press.*

What a world of gossip would be prevented if it were only remembered that a person who tells you of the faults of others, intends to tell others of your faults.

## Examination of Acts 15.

Acts 15 is always appealed to as teaching the abolition of the ten commandments, so we will examine it: "And certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When, therefore, Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem, unto the apostles and elders about this question." Verses 1, 2. It is plainly stated what the question was, viz.: circumcision. Notice that Paul and Barnabas go up to this council on purpose to have this question settled. In his letter to the Galatians he refers to this. Chap. 2 : 1-23. "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses." Verse 5. Is this the decalogue? No, indeed. It is expressly said to be the law of Moses relating to circumcision. A great council of all the apostles and leading brethren was called at Jerusalem to consider this question. Verses 1-6. After much discussion Peter arose and said, "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Verse 10. The ceremonial law with its innumerable rites, its washings, its distinctions of clean and unclean, and its sacrifices, was indeed a difficult law to observe. It might well be termed "a yoke." Of it the Lord had said, "I gave them also statutes that were not good, and judgments whereby they should not live." Eze. 20 : 25. To this law Peter refers.

Are the ten commandments a yoke grievous to be borne? Look at them. 1. Have no gods but the Lord. Is this a yoke of bondage? Who, dare affirm it? 2. Do not worship an image. Did the disciples find it grievous to obey this? Did they want liberty to disobey it? 3. Do not profane God's name. Was this a yoke hard to bear? Skip the Sabbath. 5: Honor your parents. Is this the galling yoke? 6. Don't kill. 7. Nor commit adultery. 8. Nor steal. 9. Nor lie. 10. Nor covet. Where do we find a hard yoke, in any of these, which ought to be thrown off? No, it is not there. Then it must be the Sabbath, if in the decalogue at all. But is it a hard thing to rest upon God's sacred day and give him one day out of seven? But that was not the subject about which they were troubled. It was circumcision, concerning which there is not one word in the whole decalogue.

After thoroughly discussing this question, the apostles wrote to the Gentiles thus: "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment. \* \* \* It seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well." Acts 15 : 24-29. There, says one, the apostles have enumerated and brought over into the gospel all that it was necessary to keep of the old law. But they do not mention the Sabbath; therefore it is not binding. Profound conclusion! Look again. They do not say a word about swearing, lying, stealing, murdering, or coveting. Therefore these are not to be obeyed any longer! Indeed, not one of the ten commandments is mentioned at all. Every item, enumerated is found in either the ceremonial or the civil law. The meats offered to idols, was food set before an idol and then removed, to be eaten by men. Blood, and things, strangled were forbidden by the Levitical, law. Lev. 17 : 13-16. Fornication was, no doubt, one of the minor branches embraced in the seventh commandment; but there was a civil law directly mentioning and prohibiting it. Lev. 19 : 29; Deut. 23 : 17. Notice, that this was not done away, but retained because it had a bearing upon the moral law.

Notice this important fact: The great question before the apostles was whether or not a certain law was still to be kept by Christians. Verses 5-24. They decide that, it is not, with the exception of four points, which they enumerate. So much of that law, which they here select out should still be observed. All the rest is to be disregarded. If, therefore, the ten commandments and the moral precepts of the Old Testament are included in "the law" here under discussion, then Christians can lie, steal, covet, &c. Yea, and the commands to love God, and your neighbor are also abolished with all the moral precepts of the Old Testament! This conclusion cannot be evaded, for the apostles dis-

tinctly say that excepting the four items mentioned, no part of "the law" under consideration is to be observed by Christians. If, therefore, there was only one law in the Old Testament, if "the law" covers all the precepts of the Old Testament, then the great commandments to love God with all your heart, Deut. 6:5; and the second, to love your neighbor as yourself, Lev. 19-18, are abolished! What a blasphemous conclusion! What do our opponents do with this dilemma? What do they say about it? Just nothing at all. They are speechless. And yet they will doggedly cling to their position and bring it up again and again with all these absurdities staring them in the face.

But all is plain and consistent when we understand that the reference is, not to the moral law and its innumerable precepts and explanations throughout all the Old Testament, but to the ceremonial and civil law given through Moses and peculiar only to the Jews. This is further evident from the fact that the decree of the apostles related only to the Gentiles. Says James, My sentence is, that we trouble not them which from among the Gentiles are turned to God." Verse 19. This law has no bearing upon them, hence they need not keep it. But none can deny that the Gentiles were under as much obligation to keep the moral law as were the Jews, which shows that the decalogue was not the law under consideration.

D. M. CANRIGHT.

### Remarks on the Prophecy of Joel.

#### CHAPTER II.

VERSE 1. Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.

The trumpet among the ancient Israelites was to be blown as a token of alarm when danger was near. Was a hostile army approaching, were dangers impending, which required action and haste to escape or avert, the trumpets pealed out an alarm through all the land to arouse the people.

This custom is used as a medium through which to enforce a command upon the servants of God, when the great day of the Lord, in which is summed up for the wicked, all dangers, and all calamities, is about to burst upon the world. Not that a trumpet is now literally to be blown; but an alarm is to be given which shall be as startling, and arrest the attention of the people as effectually, as the trumpet blasts that echoed of old over the mountains of Judea.

The trumpet anciently was to be blown by the priests. Num. 10:8. So now the alarm is to be given by the ministers of the Lord. As the priests were the guardians of the people, and were to warn them of approaching danger, so those who are set apart as teachers of God's word, are required to understand the developments of his work in the earth, and to give warning when in the accomplishment of his dispensations, judgments are declared, and to be executed, upon the unfaithful.

The Lord has set his ministers as his watchmen, to see when the sword is coming and warn the people; and by the prophet Ezekiel he charges them with their solemn responsibility in these words:—

"If when he [the watchman] seeth the sword come upon the land, he will blow the trumpet, and warn the people, then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Eze. 33:3-9.

The trumpet is to be blown in Zion, and the alarm sounded in God's holy mountain. A movement is first to be made by the church of God. If the church is asleep what can be expected of the world? The church is set as the light of the world, and should be prompt to see the light and make it known to the people.

But what are the professed churches of our land doing? They have gone down into the plains of Ono, and are joining hands with a pleasure-loving, Judgment-hating, world. And while nature is already beginning to quiver with the throes of its final convulsion, and all over the sea and land around us, and the heavens above us, tokens are multiplying to show that the great day of the Lord is hastening upon us like a lion leaping upon its prey, the church join in the world's mad chase after delusive phantoms, the ministers preach smooth things, and prophesy peace; and the wicked, plunging down to death, are made to feel quiet and at ease.

Never were there so widespread and confident assertions of a good time coming as at the present day. The cry of peace finds a ready reception in the carnal mind. And since the delusive doctrine of a temporal millennium was invented by Daniel Whitby, about two centuries ago, this sentiment has found such marvelous growth that it is now echoed from almost every pulpit and religious paper in the land.

And what shall be the end thereof? This dream and cry of peace, so securely fostered by the doctrine of the world's conversion, is marked in prophecy as one of the characteristics of the last days, and one of the signs of impending destruction. The day of the Lord, says Paul, comes as a thief in the night. 1 Thess. 5:2. And he writes to his "brethren," the true church, that they know this perfectly, but are not in darkness that the day should overtake them as a thief. Verses 2, 4. Then he says of the world, "For when they shall say, Peace and safety, then sudden destruction cometh upon them." Verse 3.

And this is the time when the prophet, in the chapter before us, calls upon us to blow the trumpet and sound the alarm; for the inhabitants have reason to tremble rather than be at ease, in view of the impending day of the Lord, which shall try every man and every work, with its fiery ordeal.

The next verse sets forth the nature of this day:—

Verse 2. A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

The world is looking for light; but that which is coming is darkness; they look for joy; but shall find gloominess instead; they look for ease, prosperity, and pleasure, but will suddenly find themselves in clouds and thick darkness; and this day comes like the morning spread upon the mountains, covering all at once.

In the next sentence, as if overwhelmed with the sublimity of the scene before him, with an abrupt exclamation, he introduces the agents by which the events of the day of the Lord are accomplished. "A great people and a strong!" Some mighty army comes forth at the bidding of the Lord. We shall see who they are in subsequent verses.

But does not the reference to future generations destroy the application of this language to the great day of the Lord, beyond which we look for no generations in the ordinary sense of that term? We think not. We take the expression, simply to mean that as there had been no day before it like it, there never should be afterward. It stands out conspicuous and alone as a day unparalleled for the sublimity of its scenes, the terror of its judgments, and the magnitude of its revolutions.

The prophet now turns his attention more particularly to the agents concerned in this great work, and devotes the next nine verses to a description of them and their doings.

VERSE 3. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. 4. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. 5. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. 6. Before their face the people shall be much pained; all faces shall gather blackness. 7. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his own ways, and they shall not break their ranks: 8. Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. 9. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. 10. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: 11. And the Lord shall utter his voice before his army:

for his camp is very great; for he is strong that executeth his word: for the day of the Lord is great and very terrible, and who can abide it?

These verses have been the occasion of considerable study: some considering them a description of the devouring locusts mentioned in the first chapter; others, that the language is altogether too strong, and the description altogether too elevated to apply to any insect, or any ravages they have ever been known to commit. Those who apply it to the locusts, as do commentators generally, spend much time in showing their likeness to horses, their sound to that of chariots, their running like men with unbroken ranks, &c. But there are insuperable objections to such an application.

1. When the plague of locusts fell on Egypt, Ex. 10:14, it was said that there never should be the like again. If Joel 2:2, refers to locusts that came upon Judea in Joel's day, it describes a greater calamity than that of Egypt; for it says that there never had been any like it before; and hence the language of Ex. 10:14, is plainly contradicted.

2. The expression, "the day of the Lord," can refer to nothing else but the great day so often referred to in other scriptures. A reference to this day introduces the "great people and strong" described in the verses before us. And the description closes, verse 11, with a reference to the same day. It is most reasonable to conclude that all that intervenes refers to the same time, and the agencies God then makes use of to accomplish his will. It is hardly conceivable that between these plain references to the day of the Lord, Joel should throw in a long description of locusts which in this case devastated Judea centuries ago.

3. The language seems to be entirely too strong for simply a description of the local ravages of a swarm of locusts; especially such expressions as, the earth quaking before them, the heavens trembling, and the sun and moon and stars withdrawing their shining.

But the Lord has an army which will be called forth in martial array in the great day of the Lord, to whom the language will apply, and of whose movements and operations the words of the prophet are a striking description; an army that will accomplish the work here specified, and the results of whose presence it is beyond the power of language adequately to portray.

1. The Lord's army. "A great people and a strong," says Joel. Daniel and John in giving the number of this army, which we believe to be none other than the angels of God, say, "Ten thousand times ten thousand [that is one hundred millions] and thousands of thousands." Dan. 7:10; Rev. 5:11.

2. Will these angels accompany the Lord when he appears in the clouds of heaven? "When the Son of man shall come in his glory, and all the holy angels with him." Matt. 25:31.

3. "A fire devoureth before them." "The Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire." 2 Thess. 1:7, 8.

4. "The appearance of them is as the appearance of horses." "And the armies which were in heaven followed him upon white horses, clothed in fine linen white and clean." Rev. 19:14. The context shows this to be at the second coming of Christ, and that this is a figure of the angelic hosts which then attend him.

5. "Like the noise of chariots." The Lord "shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple [Rev. 16:17], a voice of the Lord that rendereth recompense to his enemies." Isa. 66:5, 6. "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord." Jer. 25:31. The context shows that this takes place in the day of the Lord.

6. "All faces shall gather blackness." Paleness is the sign of fear and alarm; blackness, of despair. There is no time when "all faces" will gather blackness except in that fearful hour when they realize that probation is no more; that the harvest is past, and the summer is ended, and they are not saved.

7. Verse 7, 8, and 9, reveal some of the characteristics of these heavenly agents whom the Lord at this time commissions to execute his will. No wall can obstruct their march; no bolts nor keys can bar their entrance; their ranks cannot be broken; the sword cannot hurt them; the most secret chamber cannot conceal from them the objects of God's displeasure. Then shall the wicked realize that they are in the hands of executioners, against whom all human safeguard and all human weapons are utterly powerless.

8. "Before them the earth quakes, and the

sun, moon, and stars withdraw their shining." Joel 3:12-15 shows that this is in the day of the Lord, when multitudes are in the valley of decision, when the heathen are gathered to be judged, and the sickle is put in for the final harvest.

9. The Lord utters his voice before his army. The last manifestation the Lord gives to the wicked of his majesty and power, is to utter his voice from heaven just before the appearing of Christ. See Jer. 25:30; Joel 3:16; Heb. 12:26; Rev. 16:17.

10. "The day of the Lord is great and very terrible and who can abide it?" Similar language is uttered by the wicked in that day. They exclaim, "The great day of his wrath is come, and who shall be able to stand?" Rev. 6:17. None will be able to stand but such as are then clothed in the panoply of truth, and who, while mercy was offered, made the Lord their friend. And they will not only be able to stand, but to them that day will be the rising of the sun of righteousness and the morning of everlasting joy. U. S.

### Have Faith in God.

It is the privilege of the people of God, while they have no confidence in themselves, to live so near to him that they may rest by faith on the precious promises, and feel that though cast down they are not destroyed. When we so live our hope will be like an anchor; our hearts will be filled with love to God, and our lives will speak forth his praise. A lack of prevailing faith keeps the people of God weak and feeble. They look for the blessing a great way off, and according to their faith so it is. They make feeble efforts and have feebleness in return. They let go the arm of the Lord before they get the victory. This is the victory, even our faith. God knows how much in earnest we are, and he will do all he has promised for the overcomer.

The rich experience, which is the fruit of the Spirit through faith, is not comprehended by the natural heart. Like the precious gem it is found by digging deep—as the diamond glitters in the sun's rays, so the pure in heart will reflect the rays of the Sun of Righteousness. While its brightness in its focal intensity will destroy the wicked at the coming of Jesus, those who have been purified made white and tried can dwell with it.

We should talk, live, and act, faith; for it is pleasing to God; but unbelief is from our great enemy. I am happy while writing on this glorious subject. By faith I now claim Jesus as my present Saviour. Precious Jesus! How I love to dwell upon that name! No music on earth was ever so sweet. Praise him forever.—A. P. LAWTON, in Review.

A WORD TO THE AWAKENED.—Dig deep, and lay your foundation well is our earnest advice to every awakened soul. Every revival, nearly, brings into the church more or less of what may be called "shaky professors." Their religious life is frail, ill-built, tottering, and sure to come down in the first stiff gale of temptation. The simple reason is there was no underlying godliness based on Jesus Christ. When you see a huge crack in the third story room of a tall mansion, you may at once suppose that there is something wrong in the foundation. So with religious profession that is not securely resting on the solid rock, Christ Jesus. Sooner or later the crack appears in the daily life, or else the flimsy structure leans over world-ward like a bowing wall and a tottering fence. Even if it manages to hold itself up until the dying hour, the tremendous surge of death tumbles the whole edifice of presumption and falsehood into irretrievable ruin. When the last stern descends, and the floods beat upon it, it falls, and "great will be the fall of it," for eternity can bring no repair to the wreck. Be sure you are crucified with Christ, emptied of self-righteousness, and that you have heartily taken the Lord Jesus and him only, as your life and righteousness, surrendering all for him and finding all in him.—Baptist Weekly.

BE REAL.—Canon Kingsley says, "Whatsoever is not simple, whatsoever is affected, boastful, willful, covetous, tarnishes, even destroys the heroic character of a deed, because all these faults spring out of self. On the other hand, wherever you find a perfectly simple, frank, unconscious character, there you have the possibility at least, of heroic action. For it is nobler far to do the most common-place duty in the household, or behind the counter, with a single eye to duty, because it must be done; nobler far, I say, than to go out of your way to attempt a brilliant deed with a double mind, and saying to yourself not only 'this will be a brilliant deed,' but also, 'and it will pay me, or raise me, or set me off, into the bargain.'"

## The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, JUNE 3, 1875.

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

### Pacific Publishing Association.

THIS young institution must be nourished now. The Battle Creek Association is very strong and above want. But few of our people have taken stock in it. There is a host of the friends of the cause, especially those who have joined the ranks the past five or ten years, who have not yet taken stock in either Association. These whoever they may be, from the Atlantic to the Pacific, are urgently invited to take stock in the young Association at Oakland, Cal., in a liberal manner. Bro. Edward Lobdell of Portland and Maine, hits the spot exactly in the following, as expressed by a recent letter from Eld. Goodrich of Maine:—

"Bro. White:—Bro. Edward Lobdell of Portland, Maine, wishes to take three shares in the Pacific Seventh-day Adventists Publishing Association, for which I enclose \$34.50."

Bro. Lobdell is one of the old hands, and has stock in all our institutions, yet he reaches out a long helping hand from the Atlantic way over to the Pacific to help just when help is needed. Now when the sun shall set, especially at the commencement of the holy Sabbath, Bro. Lobdell, as he follows the orb of day down, can enjoy the happy reflection that he has stock in the young institution across the continent.

We suggest that all our good brethren, old and new, who are able so to do, put themselves in a position to enjoy the same happy reflection with Bro. L. which they can do by sending to this office all the way from one to one hundred dollars for the Pacific Publishing Association. At all our camp-meetings we shall make a big strike for a wider circulation of the SIGNS OF THE TIMES, and stock in the Pacific Publishing Association. But those who have the cash on hand should not wait until camp-meeting, these can forward at once to *Review and Herald*, Battle Creek, Mich.

JAMES WHITE.

### The Burden of Proof.

BETWEEN the two institutions, a true and a false Sabbath, the seventh and the first day of week, it would be well for all to understand with whom lies the burden of proof; which party are bound to make good their position. The following acknowledged logical principle will be in point here.

"Any ancient institution is presumed to be well founded until its principles can be shown to be false and mischievous, or it can be shown, by fraud or violence, to have supplanted a more ancient institution. In the latter case the burden of proof falls upon the more modern, and presumption lies in favor of the more ancient institution. It happens, sometimes, that those are called *innovators*, who are in reality, the advocates of what is truly ancient and venerable. If they prove this to be the fact, they, of course, transfer the burden of proof to where it justly belongs." *Tappan's Logic*, p. 482.

Applying this principle to the question in hand, the burden of proof will be found invariably to fall upon the defenders of the more modern institution of Sunday-keeping. We are not the *innovators*—introducers of a new and novel institution, as some would fain have us believe, but are the advocates of that which is truly ancient and venerable. And this institution—the Lord's Sabbath, on the seventh day of each week, has every presumption in its favor: its principles cannot be shown to be false or mischievous; and certainly it cannot be shown to have supplanted by any means an institution more ancient or venerable; for its existence is co-eval with the world itself. The burden of proof then is "transferred to where it belongs." The advocates of the more modern institution of Sunday-keeping, are bound to show us its lease of life, the right it has to existence a single hour. It certainly has, with the mass of mankind, in so-called Christian lands, taken the place of the more ancient Sabbath. Is this a lawful succession? or is it a usurpation? Has it gained its present position by divine right, or by fraud and violence? The whole controversy of the first-day Sabbath turns upon these points; and on these its advocates affirm that it exists by legal succession, and divine right: on the same we deny. And re-

member that every presumption lies with us in favor of the more ancient institution.

But not only are the first-day advocates unable to prove what they claim on their affirmation, but we can even turn the negative into a positive, and show that it has usurped the true Sabbath, not only by fraud or violence, but both by fraud and violence. Let these principles and facts be remembered; and let him who affirms that Sunday is the Sabbath, bear in mind how much will devolve upon him to make that affirmation good. U. S.

### Modern Church Worship.

MRS. H. B. STOWE is a very good delineator. In a recent novel she gives the following description of worship in a modern fashionable church:—

"It was a church of eminent propriety. It was large and lofty, with long-drawn isles and excellent sleeping accommodations, where the worshippers were assisted to dream of Heaven by every appliance of sweet music, and not rudely shaken in their slumbers by any obtrusiveness on the part of the rector. In fact everything about the service of this church was thoroughly toned down by good breeding. The responses of the worshippers were given in decorous whispers that scarcely disturbed the solemn stillness, for when a congregation of the best fed and best bred people of New York on their knees declare themselves 'miserable sinners,' it is a matter of delicacy to make as little disturbance about it as possible. A well-paid choir of the finest professional singers took the whole responsibility of praising God into their own hands, so that the respectable audience were relieved from any necessary exertion in that department. As the most brilliant lights of the opera were from time to time engaged to render the more solemn parts of the service, flocks of sinners who otherwise would never have entered a church crowded to hear these 'morning stars sing together,' let us hope to their edification. The sermon of the rector, delivered in the dim perspective, had a plaintive, far-off sound, as a voice of 'one crying in the wilderness,' and crying at a very great distance. This was in part owing to the fact that the church, having been built after an old ecclesiastical model in days when English churches were used only for professional services, was entirely unadapted for any purposes of public speaking, so that a man's voice had about as good a chance of effect in it as if he spoke anywhere in the thoroughfares of New York."

It seems a pity that such scenes are to be only painted in novels, which are looked upon as romances, of course, and thus the force of the truth continued in the sketch as lost upon the minds of the readers. As a specimen of Mrs. Stowe's style of sarcasm this is even copied approvingly into religious papers. But let some bold reformer point out to the congregation where this mockery of the solemn worship of God is carried on, and cry out against the abomination as it deserves, and no popular religious papers would notice him unless to rebuke him for his uncharitable ravings! Preaching, prayer, and singing, should all be aimed to the purpose of leading the congregation to worship aright; but instead of this they are too often substituted for action and activity on the part of the membership. The church itself is prayed to, sung to, and preached to, while it remains a passive spectator of the form of worship. It is a wonder that all cannot in these things find a fulfillment of Paul's prediction in 2 Tim. 3:1-5.

J. H. W.

### The Coming Camp-Meetings.

AS these most important meetings are so soon to commence, I cannot refrain from saying a few words through the *Review* in regard to them, desiring, if possible, to add my mite of influence to that of others in inducing our brethren to attend them and endeavor to make them seasons of great blessing and importance. I say this all the more freely as I do not expect to attend them as I have for the last three years.

As will be seen in another article, I design to labor in a new field in tent labor. This will doubtless be best for the cause and for me, for several reasons. Experience has clearly demonstrated that a change of gifts is desirable and important from time to time for the good of the people who hear preaching. Ministers are mere human instrumentalities, through whom the word of God is discoursed. Their ministrations are very liable to be more or less affected by their own peculiar organization. It is a great thing to be a whole man, with breadth of mental caliber sufficient to avoid running into pecul-

iar personal ruts. But few attain to this. Far more give a personal impress to those who continually dwell under their influence until their characters become warped according to the peculiar idiosyncracies of the preacher. To change, giving the people the benefit of different gifts from time to time, is therefore desirable. On the other hand, it is good for the preacher himself to change and be brought into new relations. His labor is liable to become molded by the peculiar circumstances which continually affect him, till he becomes more one-sided than before.

The labor in camp-meetings and large gatherings of our own people calls for certain peculiar characteristics. I have been earnestly engaged in these labors for three seasons past, while brethren of greater experience and ability were called to something else, or laid up partially from over-labor. I rejoice with my brethren that those will take hold this summer who have had long experience in the work, and whom our brethren have greatly missed in the past, while I feel thankful for a change myself to another field. But I cannot forbear to express my deep interest that the camp-meetings this season shall be well attended, and be seasons of great interest. If I thought that I had any personal friends whom my influence would bring to them, who would not otherwise attend, I would earnestly advise them to be on the ground in season, and to work for God.

Bro. White, we see in recent articles in *Review*, has laid out a vigorous programme for these meetings. For one, I do earnestly desire that this may be carried out to the letter, and that these meetings may surpass any ever held before in interest. I have always felt there was a want not fully met in them. Although we have had excellent camp-meetings, in which our brethren and sisters have reaped a great benefit, yet there is, I am sure, a higher point to be attained in them—a greater work to be accomplished through them, and I much wish it may be approached the present season.

Our camp-meetings are a most important instrumentality of grace, where souls should be converted to God, backsliders reclaimed, the people generally receive a clearer insight into the depths of the truth, and a general awakening and arousing should be attained. This may be accomplished if ministers and people act up to their whole duty. We hope our friends will put away their unbelief, their coldness and apathy, and make all reasonable efforts to attend the coming camp-meetings. Doubtless there are some in peculiar circumstances who may be justified in remaining at home; but this cannot be generally the case with our people. These are the great occasions of each year with us. This is where the Lord has often met with us, and many of our friends have had relatives and acquaintances converted here. Make the best of these opportunities, friends, while you have them.

Our people generally, years before this, have greatly desired the presence of Bro. and sister White and were disappointed when they could not have this privilege. Now that you can have their presence improve the opportunity. Encourage them by your zeal and earnestness in the truth, put away from yourselves your unbelief, your coldness and distrust of the cause, and take a new, fresh hold upon the pillars of our glorious faith. At these meetings you will hear things and see things that will encourage you, we may reasonably hope. May God greatly bless the coming camp-meetings and all who labor in them. GEO. I. BUTLER.

### Waiting.

THINK of it! Waiting! Angels from the high court of Heaven standing near thee, O lukewarm professor! to watch thy course, whether thou wilt heed the sweet, but hearty, counsel of the True Witness. And as they mark thy faltering steps, thy love of the world, thy haughty mien, thy pride, thy selfishness, thy stupidity and carelessness, or as they behold the frequent display of thine anger and malice, and how thou justifiest thyself when thy fellows rebuke thee, then how sad those angels seem! Do they not turn away weeping to their Master's presence, with the wonderful account of a wretched sinner refusing the gracious offer of white robes, a brilliant crown, and an immortal heirship to enduring riches? Then the strange, the unparalleled patience of our great High Priest, as he condescends to hear with solicitude the account of thy wavering counsels, how thou doubtest such love as his, how thou dost murmur and set thyself against the only hope that opens its friendly portals to welcome thee, how thou almost hatest reproof, and would-

est almost avoid the reprover that humbles himself to plead for thee, that troubles himself for thee, that gives his angels charge for thee, to watch over thee, to guard thee, to reprove thee, to wake thee from thy stupid slumber.

But will Jehovah wait upon thee? True he has waited long, (O miraculous love!) but will he wait? Beware! Once he said of Ephraim, "Let him alone, he is joined to his idols." Art thou joined to thine idols too? Dost thou worship thyself, or thy possessions? Is thy dignity easily touched? Is thy pride great, so that thou canst hardly bear to come down into the valley? Is thine honor great, so that thou canst hardly bear to associate with the despised company that follow the man of sorrows? Dost thou hesitate? Dost thou sink down in view of the prospect? What if the good shepherd should send thee a final message more plain, more cutting, than any before? He, the great Physician, knows thine only remedy; he offers thee the bitter draught; wilt thou drink it? He drank a bitter cup for thee; wilt thou drink the cup sent in mercy, the only remedy for thy dreadful disease?

Waiting! God, and Christ, and angels, waiting for thee; not for thy wealth and power, No, no! The earth is the Lord's and the fullness thereof, and the nations are to him as the small dust of the balance. He formed the earth, and appointed the sea its bounds; he whirls the planets in their orbits with unerring certainty, and ceaseless motion. Countless millions of suns give light and heat beyond our sphere, at his control; all the dignitaries of Heaven bow low at his feet and cry, Holy, holy, holy is the Lord, while he blesses them with his life-giving Spirit.

Waiting! Jesus, the bright and morning star, the brightness of his Father's glory, the express image of his person, stands at the door. What door? At the door of thine heart. Are not the night dews upon him, the damp, cold, chilling airs of earth, as he stands there knocking? Why stand his messengers there, with such patience and love? Ah! they wait to see if thou wilt open the door and admit the sweet Spirit of truth. But wilt thou open the door? Yes; but you cannot, perhaps. Why? Because there are so many things in the way. The True Witness has told thee of thy follies, thy besetments; get these out of the way, and the door of thine heart will open to the heavenly Comforter. Take away these impediments quickly, lest he tire of waiting, and spue thee out of his mouth. J. CLARKE.

### Sanctification.

[IN all the range of theological questions none is more perverted and abused than the Bible doctrine of sanctification or holiness; and the abuse of the doctrine seems to be an especial evil at this time. As it is held by many it is a terrible delusion; the very climax of self-deception. We once heard Eld. Parkhurst, an able Methodist minister, say in a preachers' meeting, in Boston, Mass., that in a long experience in the ministry, he had found those professing entire sanctification to be the most selfish, self-willed, uncontrollable, and least disposed to effective labor, of all his members. They were never willing to work unless their every whim and caprice was indulged; a failure to bow to their judgment was sure to bring down their indignation and to cause a separation between them and their brethren. Under the garb and pretense of humility they were always grumbling and finding fault with others. The church is never right because it will not pliantly adopt their standard, or accept them as a standard. True humility will defer to the judgment of others and "esteem others better than ourselves." As a Methodist minister in Ohio once said, "Humility does not look well on stilts." "Brotherly kindness" is kind in spirit, and true "charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil," that is, it is not suspicious and jealous of others, but watchful over self.]

In view of the prevalence of this moral disease we recommend the following remarks which we copy from the *Review and Herald* of May 27.

J. H. W.]

WE often meet with a class of persons who claim to have "perfect love," to have "peace that is like a river," to be "freed from sin," &c. They are very sanctimonious and manifest a mild, lamb-like disposition when no one crosses their track, or thinks them inconsistent with their profession. They are willing to fellowship any one who speaks well of them, and says nothing of their faults.

They are often at the prayer-meeting and

take an active part there, the burden of their work being not to search out and confess their sins, for from these they think themselves free, but to tell what great things the Saviour has done for them, and to exhort others to seek that high degree of holiness to which they themselves have attained. Should any one attempt to show them any deficiencies in their Christian character, though it might be done through a desire to do them good and in a spirit of love and meekness, he would be immediately reckoned as a persecutor and an enemy, and they would console themselves with the words of Jesus: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

But are these individuals really what they profess to be, sanctified or cleansed from all sin? We are told that we may know them by their fruits. One of the fruits of the spirit is righteousness. Eph. 5:9. "Every one that doeth righteousness is born of God." "Whoever is born of God doth not commit sin." Sin is the "transgression of the law." In Gal. 5:22, 23, Paul says, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

They profess much love and seem to have abundance of joy and peace. But another fruit is meekness; do they bear this? If a person is so near the Lord that he commits no sin he will be very meek; he will be careful not to boast of having attained a higher degree of holiness than his brethren; for when he begins to glory in his own goodness he loses sight of Christ, and thus loses his sanctification.

The Pharisee who went into the temple to pray made a high profession and was undoubtedly, to all outward appearances, a righteous man; but the publican, who could see his own sinfulness, and was ready to confess, and desired to forsake his sins, was more acceptable in the sight of God than he.

Those who advocate the doctrine of perfection say that when the blood cleanses them from all sin, to confess it to the world is a cross which it is their duty to bear. They are generally very faithful in doing this duty; but cannot we honor our Saviour more by letting our daily life and conversation tell on the side of truth? Actions speak louder than words.

Another fruit of the Spirit is temperance. Do we find these individuals taking up their cross daily by denying their appetites of all injurious luxuries? or are they so absorbed in the great theme of full salvation that they have no time nor strength for so unimportant a work as battling their own appetite? The Saviour considered this work of so much importance as to fast forty days. If a person is right before God he will have ceased to care for the applause of his brethren, but those who think their work of overcoming is completed fail to see that it is to raise themselves in the opinion of others that they are laboring. They are so blinded that they cannot see the motive by which they are actuated.

When a person has worked himself into the belief that he is past sinning, he has placed himself in a position in which he cannot see himself. Says John, "If we say we have no sin we deceive ourselves, and the truth is not in us." Then, this kind of sanctification is nothing but self-deception.

Overcoming this sinful nature is not the work of a moment. Christ says, "Strive to enter in at the strait gate," thus showing that if we would gain eternal life, we must make an effort. Those who are unwilling to deny self and labor in earnest to overcome, would gladly believe that the Saviour will do the work for them which he has given them to perform themselves; but there is danger that such will not understand this deception of the enemy until it is too late.

John, in one of his visions, saw a company who had "washed their robes, and made them white in the blood of the Lamb." Christ had not prepared them for the home of the saints in a moment, but they had had severe conflicts with the powers of darkness and their own sinful natures; for they had come out of great tribulation. The Saviour had provided the blood, but the work of washing the robes had been performed by the saints; and this work we all must do, if we would wear white robes in the kingdom of God.

We cannot climb up some easier way, but we must dig deep and examine our hearts thoroughly, and with God's help, root out everything of a sinful nature. We must subdue our passions, overcome our appetites and resist the devil. If we set about this work in earnest we shall find we have a continual warfare, but we may be of good courage; for the Saviour has promised to

help us and the conflict will soon be over. Time is short, and we have none too much of it in which to wash our robes, or form a character for the earth made new.

F. R. RICHMOND.

### A Peculiar People.

THE Lord hath set apart him that is godly for himself, and this consecration to God and separation from the world is plainly declared and positively enjoined in both the Old and New Testaments. There is a wall of separation which the Lord himself has established between the things of the world and the things he has chosen out of the world and sanctified unto himself. The calling and character of God's people are peculiar. Their prospects are peculiar, and these peculiarities distinguish them from all people. All of God's people upon the earth are one body, from the beginning to the end of time. They have one head that directs and governs the body. The same injunctions rest upon God's people now, to be separate from the world, as rested upon ancient Israel. The great head of the church has not changed. The experience of Christians in these days is much like the travels of ancient Israel. Please read 1 Cor. 10, especially from the 6th to the 15th verse.

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. \* \* \* Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say."

1 John 3:1. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not."

1 John 2:15-17. "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof: but he that doeth the will of God abideth forever."

2 Pet. 2:2. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."

James 4:4. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

James 1:27. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Titus 2:12-14. "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Rom. 12:2. "And be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God."

John 17:14, 15, 17. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world, I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. Sanctify them through thy truth; thy word is truth."

Luke 6:22, 23. "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of

man's sake. Rejoice ye in that day, and leap for joy: for behold your reward is great in Heaven: for in the like manner did their fathers unto the prophets."

John 15, 16-19. "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

1 John 4:4, 5. "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them."

1 John 2:5, 6. "But whoso keepeth his word in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk even as he walked."

1 Pet. 2:9. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

As we read the word of God, how plain that God's people are peculiar and distinct from the unbelieving world around them. Our position is interesting and fearful; living in the last days how important that we imitate the example of Christ, and walk even as he walked. "If any man will come after me, let him deny himself, and take up his cross and follow me." The opinions and wisdom of men must not guide or govern us. They always lead away from the cross.

The servants of Christ have not their home or their treasure here. Would that all of them could understand that it is only because the Lord reigns that we are even permitted to dwell in peace and safety among our enemies. It is not our privilege to claim special favors of the world. We must consent to be poor and despised among men until the warfare is finished and the victory won. The members of Christ are called to come out and be separate from the friendship and spirit of the world, and their strength and power consists in their being chosen and accepted of God.

The Son of God was the heir of all things, and the dominion and the glory of the kingdoms of this world were promised to him. Yet when he appeared in this world it was without riches or splendor. The world understood not his union with the Father; and the excellency and glory of his divine character were hid from them. He was therefore "despised and rejected of men," and "we did esteem him smitten of God and afflicted."

Even so the members of Christ are as he was in this world. They are the sons of God and joint heirs with Christ; and the kingdom and dominion belong to them. The world understand not their character and holy calling. They perceive not their adoption into the family of God. Their union and fellowship with the Father and the Son are not manifest to the world, and while they behold their humiliation and reproach, it does not appear what they shall be. They are strangers. The world knows them not, and appreciates not the motives which actuate them.

The world is ripening for its destruction. God can bear with sinners but a little longer. They must drink the dregs of the cup of his wrath unmixed with mercy. Those who will be heirs of God and joint heirs with Jesus Christ to the immortal inheritance, will be peculiar. Yes, so peculiar that God places a mark upon them as his, wholly his. Think ye that God will receive, honor and acknowledge a people so mixed up with the world that they differ from them only in name? Read again Titus 2:13-15. It is soon to be known who is on the Lord's side, who will not be ashamed of Jesus. Those who have not moral courage to take their position conscientiously in the face of unbelievers, and leave the fashions of the world and imitate the self-denying life of Christ, are ashamed of him, and do not love his example.

E. G. W.

### "The Adventists and the Rest of Us."

UNDER the above heading the *Examiner and Chronicle* of May 6, has the following well-deserved rebuke for those who neglect and oppose the doctrine of the second advent, and spiritualize away that grand Bible doctrine. But the churches are too far gone in apostasy to heed this much-needed advice.

"But some who avoid the error of the Adventists fall into a still greater one, if tried by a Scriptural standard. Too many have no faith in the Advent, and no expectation of it. It is to them at best a figure of rhetoric—to some a rejected superstition. This skepticism is not confined to Unitarians and Free Religionists. Men of reputed orthodoxy sublimate the second coming of Christ, the resurrection and the last Judgment, into poetical imagery by which the experiences of the soul in passing from this to another life are illustrated. Not a few of those who retain the Scriptural faith in their forms of doctrine, at least in general terms, give no study to the subject, and have for it no definite place in their scheme of belief. They seldom think of it. They have no particular feeling about it. It can hardly be that they have a real expectation of it. When we think of the almost total silence which prevails on this truth in the churches, it is not surprising that the preachers of premillennialism conceive themselves to be called to the prophets' work of awakening the people of God from slumber. And since there is so much testimony in Scripture that our Lord is coming again, many who do not hear the truth from sober students of God's Word receive it, with all its admixtures of error, from the fanatics of Second Adventism.

This condition of things is not to be remedied by pastors making haste to preach on the subject, and then discharging their minds of it for an indefinite time. The great expectation of the primitive believers, which illuminates the New Testament, especially the apostolic epistles, needs to be intelligently entertained and vitally cherished. The truth, known and loved, and recognized in the worship of the churches, will be the sufficient preservative against error, and will have power in producing a more unworldly piety—the character of those who "look for" and "love" His appearing."

D. M. C.

### The Sunny Side.

Why is it that the great majority of religious teachers have fallen, at the present time, into the habit of presenting only the sunny side of religion? Have they lost sight of the fact that there is a cross connected with the religion of the Bible? Do they not remember there is suffering, self-denial, and sacrifice, to be experienced as tokens of separation from, and death to, the world? Have they forgotten the words of the Master, "Enter ye in at the strait gate; for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it."

Has the following language of the great Teacher faded from the memory of his professed disciples: "If any man will come after me, let him deny himself and take up his cross and follow me." Matt. 16:24.

Were we left alone to the teachers of a popular religion, to learn our duty as Christians, to learn the distinguishing evidences, we must bear that divine grace has wrought such a change in our hearts and lives, that with the apostle we can say, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14), one might suppose "the offense of the cross" had ceased, and that now we can "sail to Heaven on flowery beds of ease."

In speaking of the sermons preached in New York City last Christmas by different ministers, a writer says, "It is instructive to see how modern clerical teaching dwells upon the bright side of our religion, and almost altogether evades allusion to its threats and terrors. Mr. Beecher is famous for this kind of preaching. We think of Mr. Beecher always in connection with birds and flowers and music, as if he should speak from a bower rather than a pulpit. . . . We would point out the notable fact that the regular, old-fashioned preaching of the doctrine of punishment for sin has almost entirely disappeared from the metropolitan pulpit. Our clergymen make religion so agreeable that it is really a sacrifice to remain a sinner, and we are compelled to consider those persons very foolish who avoid the churches when they might so easily obtain the assurance of heavenly joys without giving up a single respectable worldly pleasure."—A. S. HUTCHINS, in *Review and Herald*.

THE burden of the gospel is love; but it is a love which speaks the command of God with authority, and insists upon obedience to him as the only way of safety and life.

### The Healing Fountain.

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4: 14.

I sought for a healing fountain,  
Such as the ancients knew;  
Where the water gushed forth pure and free,  
And bright as the morning dew.

I was sick with sin and sorrow,  
And blind with the dust of years;  
My heart was crusted o'er with doubt,  
And filled with unspoken fears.

Where were the flowing waters—  
The Siloam, the Bethesda?  
Were they but myths from a dreamer's pen—  
Or a treasure hid for ages?

Alas, for the weary seeker,  
For the hidden wells are deep!  
And the curb is overgrown with weeds  
Where poisonous vapors sleep.

Still I sought—and the weeds are scattered,  
The "enchanted" sleep is o'er,  
And the spring of truth is opened wide—  
I may drink and thirst no more.

Yes, I feel that a well of water  
Is springing up within;  
And I will not wander sick or blind  
With the lotus-leaves of sin.

A. G. C.

### Missionary Department.

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

#### Instructions.

BEING encouraged by seeing that some advancement has been made by our T. and M. officers and members in their mode of performing their respective tasks, we shall still patiently labor on, giving such counsel as we trust may stimulate us all to unity of action in each and every department of the work.

Bro. Haskell tells us, as the result of his experience, that "the prosperity of every tract society depends very much upon unity of action. I do not believe that any tract society can prosper unless this is the case. Each district should be engaged in the same enterprise at the same time. A united and harmonious effort should be put forth in every advance step taken. It is when we all lift together that the cause moves."

With this view of the case the T. and M. work is considered by the President and directors, and laid out before the T. and M. officers and members, and then the question should be with all, what are we called upon to do at present? Learning our duty let us do it promptly and cheerfully, then we will be ready to hail the next duties as they come. We should ever have the spirit of him who inquired, "Lord, what wilt thou have me to do?"

Aside from our continual tract and SIGNS distribution, and obtaining of paying or trial subscribers to the SIGNS, there is introduced for present action a matter on which we have spoken from time to time. It is this: We sent last week lists of subscribers to different churches and individuals on this coast, and shall continue to send them, until we have sent out the entire list to the T. and M. workers in the various States. We made some explanation in the last paper relating to these lists. We now say further that here is a chance for immediate action, in these cases where lists have been or may be received. What is wanted is first to see if the SIGNS is being read with interest and profit by those who have been receiving it free, for three, six, nine, or twelve months.

This move is not to cut off those who are interested in the perusal of SIGNS, but to get a report as to how the case does stand. One brother who sent us a list of over one hundred names, most of whom have had the paper free for about a year, has begun now to look them up, and finds that many of them have "moved away." Of course it is no benefit to such to send them papers only to be burned as waste paper.

Secondly, If persons have read with interest and wish to contribute to the support of the SIGNS, let them have an opportunity to do so. Thirdly, If persons do not wish the paper longer their cases should be reported. Fourthly, Those who have sent papers to their friends, either in California, or other States, who are prepared to report (as all should be) as to how these papers are received, should immediately report on the same to the SIGNS office, giving the name and P. O. address of your friends distinctly. If such wish to contribute for the support of the SIGNS, of course it is their privilege. Let it be borne in mind that each paper will cost for publication at least \$2 per year. This expense will of necessity, be borne by some one. We are not for making rash moves or hastily cutting off

interested readers if they have not the means with which to pay for their papers. Let what is done on these lists in calling upon subscribers, be done patiently and with the greatest kindness and courtesy.

It is the duty of the agent in each church to attend to the lists, as will be seen by the following quotation from our State T. and M. Constitution, Art. V., Sec. 3, (2), defining the duties of the director: "To appoint an agent (who may or may not be the librarian) in each church, to collect dues on periodicals which may have been stopped, and to take moneys by renewing subscriptions or by new subscribers, \* \* \* and the director shall furnish him with a list of subscribers for that church and vicinity only."

This defines the work of using the list sent out. Our church T. and M. business agents are the proper persons to take charge of the work, reporting through their district secretary, and paying the money collected immediately to the director.

We supposed we made the matter sufficiently plain in SIGNS No. 13, as to what was to be done with money collected, so that no business agent would spend the money for his own use, instead of paying it over to the director, and then when the church is called upon to pay its indebtedness report that "the business agent failed to pay it to the director and is cramped just now, will have to earn it before he can pay it over." "Faithfulness becometh thine house, O Lord, forever." I will state again on this point what I stated in No. 13:—

"The business agent of each church should pay all money received for periodicals to the director, and immediately send the business to the district secretary. The district secretary will charge these subscriptions to the church from which they come, and send the business for the SIGNS office to its destination, and that for the Review office to the State Secretary."

Again: "When the director of any district pays to the State T. and M. treasurer the money on subscriptions, he should immediately forward a statement of the fact, and specify the amount paid so that the district secretary may give credit to the respective churches in that district from which the money has been received. If it pertains to the publications at Battle Creek, the district secretary should forward a statement of the same to the State secretary, in order that she may give credit to the respective districts for the same."

According to the real plan of doing T. and M. credit business, it is expected that all credit accounts shall be squared each quarter. There is no reason why this may not be so with a little care, and with promptness on the part of the T. and M. officers. First, Let no business agent send an order to the Secretary for paid subscribers to the SIGNS or other periodicals until the money for the same has been paid to him. Secondly, When the name is forwarded to the district secretary let the business agent immediately pay the money over to the director. If these directions are followed the treasurer can easily obtain the money at the close of each quarter to square the whole account. We protest against business agents or secretaries ordering papers charged to their district when they have themselves received no money for the same.

We deeply regret that any should take the liberty to use for their own purposes means which should have been passed directly to the director. I hope no such license will be taken again. This is not the kind of credit business proposed to be done by the T. and M. Society.

We are now making an effort to square our T. and M. credit accounts. This week sister Bush will send each director a statement of his account with the Review office, so arranged that the director can tell what church and individual is to be looked to for the items of indebtedness.

The Secretary of the Pacific S. D. A. Publishing Association will also send a statement to each district of their indebtedness, at the SIGNS office.

What we want is for the directors and business agents to collect all these sums by the time of their district quarterly meeting so as to be prepared to square our whole credit account by the time of our State quarterly meeting. If we take hold of this with true California energy, enlivened by the Spirit of God, this object will be accomplished.

We present this item and urge promptness in its execution as we expect at our next State quarterly meeting to introduce a change in the mode of doing business with the SIGNS office. Of this we shall have more to say at the proper time. What we urge now is a proper closing up of the old account before we commence on the new plan.

J. N. L.

### Church Officers and the Signs.

IN looking over our lists, as we sent them out last week, I discovered that some of our church officers do not take the SIGNS OF THE TIMES. We are saying something in almost every number, either to our churches or missionary members, that it is important that all of our officers should know, if they would each act well their part in this great work. I trust these instructions and suggestions are read with profit by most of our subscribers. I have good evidence that in some cases they are passed over. Let our directors, at the quarterly meetings, see that all our members, and especially our church and missionary officers, are taking the SIGNS. And let us all inform ourselves thoroughly so as to perform faithfully our part in the T. and M. work.

J. N. L.

### Oakland.

At our meeting in Oakland, Sabbath, May 29, our hall was nearly filled with attentive hearers, mostly Sabbath-keepers. The Lord gave especial freedom in speaking the word. At the close of the discourse four more were received into the church; one by letter from the Napa church, two by vote, and one, a Dane, on profession of the truth and baptism. At the close of the service we repaired to Merritt's Lake, East Oakland, where six were buried with Christ in baptism. Two of these were cases of re-baptism, and four, those who had recently embraced the truth, one of them the Danish brother mentioned above. And thus the work is gaining ground at this important point.

J. N. L.

### Stockton, Cal.

AFTER the tent was removed from Stockton I remained there nearly a week. This was necessary as some of those who had embraced the truth had not had opportunity to hear on all points. One signed the covenant before I left. The brethren and sisters there seem to be inquiring the way to the kingdom, and I became much attached to them before I left.

I feel confident that, if the little company in Stockton are faithful to their duty, there will be a large work yet done there. We have learned in this experience that a "central location" for a tent is where the people are who will attend the meeting. In the center of business, surrounded by shops, groceries, saloons, &c., is not always the best location for a work like ours. All of our interested hearers came from that portion of the city entirely outside of the business center.

We shall remember this "little flock" with much solicitude and many prayers, and exhort them to be helpers of each other's joy, to build one another up, and to grow in grace and in knowledge.

We learn from Bro. Canright that the prospect is every way encouraging in Gilroy, where I expect to join him the last of the week.

J. H. W.

Oakland, May 31.

### Gilroy.

AS THERE was no suitable place opened for the tent in the vicinity of Stockton, we decided to begin in this part of the State for the following reasons: There are several villages near enough together to strengthen each other should churches be raised up in each place. Gilroy has a population of about two thousand, exclusive of Chinese and Spanish. Hollister is only fourteen miles south, with a population of about a thousand I am told. Watsonville is only twenty miles southwest, with a population of about fifteen hundred. We have several Sabbath-keepers there now. San Juan is a small town about as far off as Hollister. Santa Cruz, with a population of thirty-five hundred, is only about twenty miles northwest from Watsonville, while Salinas, with about twenty-five hundred, is about the same distance south of Watsonville. San Jose, where we have a church, is thirty miles north of Gilroy and about the same distance from Santa Cruz.

We have scattered brethren in all these places. Here is work enough for two years to come, all within a radius of a few miles. All these places lie along and near the coast and hence are very healthy. The land is fertile and seldom fails of a crop.

We only regret that we did not begin here on the start this spring. Everything opened well here. Our expenses will not be so much now, as the friends near can help us much with provisions, &c. We have our tent well located and the meetings well advertised. Except at Oakland and San Francisco, we have not had so good an interest and so large a turnout in any place where I have been in

the State. We feel confident that we moved right in coming to this field. If we get but a few in a place, we can be near by to follow it up and make the most of it. We are in good health and feel the peace of God in our heart.

D. M. CANRIGHT.

May 30.

### The Cause in the East.

A BROTHER writes from Ft. Dodge, Iowa, that four of them, Sabbath-keepers, have started Sabbath meetings and a Sabbath-school, and that they are going to canvass that city to obtain subscribers to the Advent periodicals. This calls to mind a case in Michigan, where three sisters held Sabbath meetings together for one year before another joined them. They moved on by faith. The very fact of their perseverance under difficulties had its effect upon others. After a while a brother joined them, then one after another came in, and the interest increased. A course of lectures was called for and given, and several embraced the truth. A second and third course has since been given, until now they have a good-sized church organization, and a commodious meeting-house. Much of this result is due to the perseverance of the three sisters who first took hold of the work.

The four above mentioned in Ft. Dodge, moving humbly, with faith in God, with publications made ready to their hand, can make a wake in that city. We shall watch to see what results from this small beginning. Success to the persevering.

Bro. Goodrich reports several additions to the company in Richmond, Maine, as the result of about three weeks' meetings in that place.

Bro. J. H. Cook writes of meetings held with Bro. Rogers; that at Lincoln, Mo., ten had already taken their stand upon the truth, and the opposition were trying the lock-out argument, by closing the school-house. But it is the wrong season of the year to use the lock-out argument, in a conference that has some four tents.

He speaks also of interesting meetings at Pleasant Ridge and Rockville, four being baptized in the former place, and union and harmony being restored in the latter, where previously some confusion had existed.

They also held meetings at Nevada and baptized four. A year ago a church was organized there with nine members. They have had bitter opposition to meet, but have moved steadily forward, continually increasing their numbers, until now they have a church of over thirty, with a gaining influence all around, and a growing interest in the truth.

He also reports meetings at Scott, where several souls had lately been brought to decide on the truth by the T. and M. work. Two took their stand for the truth while he was there, and four were baptized.

One of the Missouri tents was to be pitched at Neosho Falls, Kansas, about the 15th of May. Thus steadily the light of truth is scattering its rays all over the land.

### Health Department.

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

#### Physical Degeneracy.

WHEN editors, physicians and ministers begin to see the physical degeneracy of our world, and to speak out as they ought on the subject, the people will awake. Too many, we say it in sorrow, do not undertake the business of thinking for themselves. They trust it to their minister, their doctor, or their editor. Hence, the importance that these should be right. But woe to them, if the people get right first.

The subject of physical degeneracy is one of the first importance to the community. There can be no doubt, that the rising generation are not so robust—and not so healthy, as those that have preceded them. The cause, to our mind, is obvious. We have departed from the simple habits, and laid aside too much the athletic exercises of our ancestors. And in proportion as we have so departed, are we visited with debilities and disorders, which weaken and derange the system. Simple diet, and plenty of exercise in the open air, is what nature requires. Deprive her of this, and she deprives you of the energy, elasticity and activity of frame and of mind, for the mind is more or less influenced by the health of the body. We highly appreciate the efforts which some physiologists are making to bring back society to those simple and frugal habits, which can alone insure that vigor and capability to endure hardships, which as a people we ought to possess. The evil is not confined to one

sex—both alike, are guilty of the errors which are bringing about the degeneracy of which we speak, and perhaps the ladies carry things to greater extremes than the gentlemen. At any rate, they are more addicted to tea and coffee intemperance.

What is to become of this world? exclaimed a worthy woman to us not long since. There is not a young girl of my acquaintance, continued she, that is learning to spin or weave, and a great many of them think it a disgrace to be seen at the wash-tub. For my part, I think, said she, the rising generation will be more idle and effeminate than the present, and if they are, the Lord have mercy upon them. We could not help smiling at the good woman's earnest exclamations—but there is too much truth in her remarks.

Why do our bills of mortality show that so many have died who belonged to the middle-aged? Is not one cause, a neglect of that coarse, plain, but substantial diet and clothing, and the industrious habits used and practiced before the American Revolution?

The present system of high living, which is now becoming fashionable, is not such as is dictated by nature, nor is it such as you would prescribe for your horse or for your hog. Why do you not provoke their appetites by all the niceties of cookery, with mixtures of sweet, and salt, and sour, and pepper, and spice, etc., etc. You dare not risk your horse under such treatment. Yet you do risk yourselves, and are anxious to risk yourselves and families under such a regimen. You encourage cooks to vie with each other, in making mixtures of food to please the palate and lure to destruction.

The tyrant fashion prompts to the practice of these follies. There is not moral courage enough to stand against the pressure of public opinion in this respect, although it is bringing misery upon us. One does it, another must, and such has been the blind deference paid to the dictates of this spirit, and so guilty is every one in regard to it, that the stage, the press, and the pulpit, have refrained from attacking it as they ought. But very few have dared to lift up their voices against it, and they have been hissed at, and stigmatized by the names of Grahamites, cold-waterites, &c., &c.

A vitiated public opinion, backed by intemperance and gluttony, must be stronger and more invincible than Goliath with all his armor. In vain may the gospel be preached—in vain may we remonstrate with a man besotted by gluttony and other species of intemperance. The man is gone, irretrievably gone, there is, there can be, no hope, unless we first make a rational man, as it regards diet and regimen—and sound in the principles of temperance in all things.

Are not our temperance societies and papers very much to blame for not occupying the whole grounds? Some give themselves up to appetite? They say that they have but one life to live, and are determined to enjoy that. What sort of enjoyment can a glutton or drunkard have? What sort of enjoyment does an idle spendthrift have? If they will not be reclaimed—if they will hurry on to death, let them die, for the world loses nothing by their death; but when a rational, sane, and good man drops off prematurely, the world sustains a loss indeed.

There might be many other causes mentioned which aid in producing the degeneracy of which we complain. But we have named the principal and chief cause. It is time to pause and look around for the remedy. Look back to our forefathers and practice the simple habits which they did.

Study well-written books on dietetics—make the preservation of your health a religious study. Learn to conquer your passions as you go through this world. All good people have made it a duty so to do. I would recommend a total shift of habits from those practiced at the present day, as the only remedy. It is a subject of the first earthly importance, for if health be lost, what of a worldly nature can be enjoyed, and even the mind will suffer, when burdened with an enfeebled body. Woman, thou arbiter of Fashion, I call upon you to assist in this reform. Do you wish to be widows? But widows, a greater or less number of you must be, unless there shall be a change of habits of life. This will appear abundantly evident, if you examine the cause and see how many middle aged men have died, who have left families either destitute, or without a guide and protector. And this mortality, I contend, is brought about by foolish and unpardonable indulgence in the fashions of the day.—*Health Journal*

#### Poisoned to Death.

Yes, poisoned to death legally! We are horrified when we are told that in China 400,000 natives die every year, of opium poisoning; that in India 20,000 die annually of serpent poisoning. But what of civilized

Christain America, where over 100,000 die each year of alcoholic poisoning? Five times as many die by the snake in the glass as die by the snake in the grass! They die in their darkness and ignorance. We kill off our people lawfully, complacently, and scientifically in the broad clear light of advancing day. Liberty with a vengeance! When will the people repent, shake off apathy, wake to their danger, and strike down the enemy? It lies in their power to do it. Heaven asks when?—*D. T. Taylor in World's Crisis.*

### Religious Miscellany.

#### FOREIGN.

—Pere Hyacinthe is lecturing at Lausanne, Switzerland, on the Decalogue, and is in feeble health.

ROME, May 15.—The journal *La Voce Della Verita* has been suspended for publishing the pope's address to the German pilgrims.

—The Russian Government has prohibited all Catholic processions in several provinces of the Empire.

—The investigations preparatory to the canonization of Joan of Arc are being pushed with vigor at Orleans.

—There is an isolated monastery in Turkey inhabited by twenty-three monks, who have not seen a woman since infancy.

—Fifteen years ago the first missionaries began their work in Japan. Now thirteen or fourteen missionary societies are represented at different ports, and about 100 men and women (including upward of forty ordained missionaries) are engaged in gospel labor. But their privileges and liberties are very much circumscribed, and persecution is to be feared any day.

—The Evangelical churches in Jerusalem have about four hundred members, of various nationalities. The native Protestants in Galilee number from five to six hundred.

—The English Presbyterian Church has fifteen missionaries in China, three of whom are medical men.

—A discovery of great interest to Egyptologists and antiquarians generally is reported from Port Said. A learned archaeologist in that place has just found a monumental stone to Thotmes III., under whose reign the exodus of the Israelites is supposed to have taken place. The inscriptions which have already been deciphered contain more than four hundred geographical names, all recognizable, and for the most part belonging to Arabia, Armenia, Nubia, and the coast of the Mediterranean.

—A motion to strike out the so-called "damnable clauses" from the Athanasian Creed has passed the laity and clergy of the Irish Episcopal Synod, and has been confirmed by the bishops.

—The Roman Catholic bishops of Canada have addressed a letter of congratulation and sympathy to the German prelates, now in conflict with and under the ban of that government.

—A Communistic mob, for what reason does not appear, have burned down a Jesuit College at Buenos Ayres and committed other violent acts. It is likely that public sentiment has been tending, as in Brazil, against the pretensions of the order on account of the avowed supremacy of its authority in matters of religion regardless of the civil power.

—Legal proceedings have been commenced by the Prussian government for the removal of the Prince Bishop of Breslau, for a violation of the ecclesiastical law.

—Moody and Sankey still continue to draw numerous crowds to their revival meetings in London. The aristocracy attend, the feature of one afternoon being the presence of the Princess of Wales.

—Half-way measures, it is evident enough, will not suit Prussia in her fight with the pope. The new bill just introduced into the Lower House of the Diet for the suppression of the religious orders in the Empire is striking deeper than ever. The bill, so far as outlined, makes a clean sweep, though not on the instant. Existing establishments are forbidden to receive new members, and they must be dissolved six months after the bill passes, and of course there is no doubt about its passage.

—In every country and every nation, popery is meeting with adversity and tribulation, except in the United States. This is passing strange.

#### HOME NEWS.

—There are said to be 400 religious journals in the United States, of which the larger numbers are, Methodist, 47; Catholic, 41; Baptist, 35; Presbyterian, 29; Episcopalian, 21.

—The movement of Bishop Cummins to establish a Reformed Episcopal Church, which is opposed to Ritualism, about holds its own with no apparent increase.

—The Convention of the Young Men's Christian Association at Richmond, Va., is the first one held in the South since the beginning of the war.

—Probably a larger number of the colored people South belong to the Baptist church than to any other. The North and South Baptists are trying to unite in the work there.

—It is stated that twenty thousand Alaska Indians living along the coast, are asking for ministers and teachers, and offer to build churches and school-houses at their own expense.

—Dr. Theodore L. Cuyler has lost, only two Sundays, through sickness, in a ministry of twenty-nine years.

—The profits of the Methodist Book Concern go to aid the general work of the denomination, more than a million of dollars having been thus earned by it within the last forty years. At its late anniversary, the agent of the Western Concern said that the latter alone had, within the last six years, sold two and a half million dollars' worth of books.

—Just one hundred years ago the wife and daughters of Daniel Boone came as the first white women in Kentucky, and the first sermon was preached at the Big Spring, in Harrisburg, Mercer County.

—According to the last official report, there are in Ohio, 650 Baptist churches, 518 Baptist ministers, of whom 464 are ordained, and 54 licentiates. The total membership of the Baptist church is 43,053.

—The Presbyterian Theological College at Princeton, N. J., has five billiard tables in its Gymnasium.

—The *Chicago Interior* suggests that the great revivals now in progress in all parts of the world may be the beginning of the Millennium. If they are all of the class we have witnessed we think the evidence is the other way.

—Hiram Revels, who was the first negro admitted to the United States Senate, is now a doctor of divinity in the Methodist Episcopal Church of Mississippi. He did credit to the State of Mississippi, which he represented in the Senate, by his modesty, ability, and sound judgment.

—Dr. Holland, an Episcopal minister in Missouri, has been preaching against the doctrine of eternal torment. His bishop has mildly rebuked him, and says that the subject seems "purposely to have been left in a certain degree of obscurity."

D. M. C.

### News and Miscellany.

—The coal miners' strike seems to be nearly at an end. Messrs. Lintz, Bowman & Co.'s collieries at Mahanoy City (Pa.), resumed operations yesterday. The workmen went in at 20 per cent. reduction on the basis of 1874 for one month, after which a new and permanent arrangement will probably be made. The fact that over one hundred miners applied for work above the force needed shows favorably for an early resumption in the entire anthracite regions.

MAUGH CHUNK, May 25.—A heavy rain during the past eight hours has completely quenched the flames in the lumber region, and in all parts of the country.

—The Upper House of the Prussian Diet has passed bills for the suppression of convents and relative to the administration of church property.

—The Italian Goat has ordered a removal of all Bishops who have not received the Royal approval of their appointment. The Archbishop of Palermo has already been warned to leave his see.

LONDON, May 28.—A dispatch just received here this morning reports a disastrous earthquake in the province of Borussia in Asia Minor. Over 348 persons were killed and wounded, and the destruction of property was very great.

WASHINGTON, May 28.—Information has been received at the State Department of the passage by acclamation, on the 22d of March last of an Act by the Cortes of the Kingdom of Portugal granting unconditional freedom to the remaining Portuguese slaves known as "apprentices" or "freedmen." This act has not as yet been officially printed by the Government in the customary form, but it has been semi-officially promulgated.

#### THE GRASSHOPPER PLAGUE.

NEW YORK, May 25.—A letter published by William Grosvener, the scientist,

claims that the insects ravaging the Western crops are not grasshoppers, but the young of the Rocky Mountain locusts, hatched this spring from eggs deposited last fall. He apprehends no injury of consequence west of Sedalia or Des Moines.

LEXINGTON (Mo.), May 28.—"There are millions of them" is the report from nearly all parts of this county. The grass and dog fennel will not last much longer, and as soon as they are gone the grasshoppers will make an onslaught on the crops. Their wings are developing very fast, and it will not be many days till the largest proportion of them will be able to emigrate.

RICHMOND (Mo.), May 28.—Since the heavy rain of Wednesday the hoppers are traveling in a southeasterly direction, eating everything as they go. There is no garden in this locality that they have not eaten up.

NEW ULM (Minn.), May 28.—Spring wheat is doing well in this vicinity, but is feared it will be destroyed by grasshoppers, which are very thick in some localities. The probable yield cannot be ascertained yet.

OMAHA, May 28.—Heavy showers have prevailed throughout this State during the past two days, greatly benefiting the crops and proving fatal to the grasshoppers.

St. JOSEPH (Mo.), May 27.—For the past three days hoppers in this immediate vicinity have been marching in a southwesterly direction. Whenever they strike a field or a garden, they leave scarcely a vestige of vegetation. Whole fields of grain are devastated in a few hours and the sections which they visit are laid waste. However, their ravages are not universal. They seem to collect in armies and all march in one direction, turning aside for nothing. Thus some sections are devastated while others are free from the scourge. In many places plans are being devised for their destruction, and bushes are destroyed daily. The most successful plan is digging trenches in front of them, with pit holes every thirty or forty feet, and sweeping the "hoppers" into them. Had this course been pursued from the time they first commenced marching, there would have been very little damage done; as it is we fear most of the small grain will be destroyed, although the farmers will be able to replant a crop of corn and late potatoes.

Persons receiving letters from the grasshopper district in Southwestern Missouri affirm that the prospect is appalling. For two years they have had scarcely any crops and this year there is prospect of none; wheat, oats, and corn are eaten to the ground; and the cattle and horses are dying. Even the wealthy are becoming alarmed, while the poor stand face to face with the grasshoppers and starvation. One family has already died for want of food. Those wishing to sell cannot get one-third of the value of their lands two years ago, and in some places landed security will not obtain money at the banks. That this state of things prevails in comparatively small district, is the only encouraging feature in the case.

#### CHAMPION STEALING.

Of late years there have been a number of adroit official thieves, but the State Treasurer of Pennsylvania looms up conspicuously as a champion worthy of dividing the honors with Tweed. It is stated that on assuming office in 1869 he was a bankrupt. He was treasurer for five years, during which time his lawful salary would have amounted to \$22,000. In the mean time he paid off all his debts, purchased a re-nomination; loaned to a banker in Philadelphia \$100,000; bought \$40,000 worth of stock in the Pittsburgh Commercial; paid for a brown stone front in one of the fashionable thoroughfares of Philadelphia; sports a \$1,800 span of horses on Broad street, and spends money like a prince. It might be thought that so precious a thief would be under arrest for his purloinings; but he is not. On the contrary it is alleged that his influence in political circles is only exceeded by that of Senator Cameron. What a comment on the immorality of the times.

### Obituary Notices.

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

BROTHER JARIE GATES, aged 56 years and 10 months, departed this life May 11, 1875. He was taken with pneumonia on Sabbath and died on Tuesday.

Bro. Gates embraced the Sabbath with his companion one year ago last February, under the labors of the writer, and has been a consistent Sabbath-keeper to his death. Remarks at the funeral by the writer.

E. B. CARPENTER.

*Independence, May 17, 1875.*

## The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, JUNE 3, 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.

### Note.

We would call special attention to the article in the Missionary Department of this number, headed "Instructions." There are several items calling for action before the quarterly meetings.

### District No. 3.

AS THE director of this district, who also acts as business agent of the St Helena church, is necessarily absent for a few months, I request the vice president of our State T. and M. Society to perform the duties of the director in that district till his return. I would also request Bro. A. B. Atwood to act as business agent for the St Helena church for the same period.

J. N. LOUGHBOROUGH,  
Pres. Cal. T. and M. Society.

### Quarterly Meetings.

It is desirable to have the ordinances at all the quarterly meetings, but in order for this to be accomplished, it will be necessary to have either an ordained elder or a minister at each of them. We have planned the following arrangement, and request the parties named to fill the appointments suggested if agreeable.

Elder D. M. Canright to officiate at San Jose; J. N. Loughborough, at Woodland; J. C. Downing, at Healdsburg; Wm. Dennison of Santa Rosa, at St. Helena; T. M. Chapman, at Bloomfield; D. B. Rickey, at San Francisco; and Charles Jones, ordained elder and licentiate from Michigan, to speak, Sabbath at 11 A. M. and officiate in the ordinances at Vallejo.

CAL. CON. COMMITTEE.

### Camp Ground.

A COMPANY from San Francisco and Oakland went to San Rafael, Sunday, May 30, for the purpose of examining grounds recommended for the camp-meeting. We found only one site, having tolerable shade, most of it willow, being about four rods from the Marin Co. Narrow Gauge Rail Road, at a point about one mile above the junction of the San Quentin and San Rafael Rail Road with the Narrow Gauge Rail Road. The grove is on the grounds occupied last week by the Second Brigade of Cal., in their State military encampment, and is about two miles above San Rafael.

Persons could get to the ground by San Francisco and San Quentin boats and San Quentin R. R., at 9 A. M. of each day, or by the Sausalito and Marin Co. Narrow Gauge Rail Road each morning. Such are the favorable features of the ground. Now for the unfavorable ones. There is a small stream of water from a mountain spring running through the ground now, but this dries up in July or August, so that by the time we should want the ground in September, we should have to depend on digging wells, and all wells in the vicinity are from sixty to two hundred feet deep. All straw needed we should have to buy by the bale at San Rafael. This latter item, however, we should not mind, if the matter of water could be arranged.

We have learned still further respecting the grounds at Livermore Valley, that in order to get over the mountains between Martinez and the grounds it will require two days' drive with teams, and one of these days over very rough mountain road. So that site looks rather unfavorable. The matter is still undecided where the camp-meeting shall be held. Our attention

is called to a location eleven miles east of Oakland, which will be examined and reported upon soon.

J. N. L.

### Still They Come.

I WISH to mention an item or two for the encouragement of our missionary workers. After the SIGNS OF THE TIMES was started here in Oakland, Bro. Thomas Jessen, a Dane, embraced the truth, and sent some tracts and the SIGNS, commencing with No. 9, to his brother, Hans Jessen, Hayden Hill, Cal. He read, became interested and convinced of the truth. Some four weeks since he came down from the mountains to San Francisco. To-day (May 29) he was baptized and united with the Oakland church.

The second case I will mention is that of a Swedish sister, Hilde Helgeson, who was living in Kansas City. She was an acquaintance of Bro. and sister Neilson who came from Chicago to San Francisco near the first of last February. Sister Neilson after receiving the truth commenced to write and send tracts and papers to sister Helgeson in Kansas. The Lord opened her eyes to see the truth. Some three weeks since she came to San Francisco. To-day she was at our meeting in Oakland, rejoicing in the truth and keeping the Lord's Sabbath. So the good seed takes root. Let all the laborers in the vineyard take courage, for humble, faithful labor, followed by our earnest prayers, will bear sure fruit.

J. N. L.

### The American Cardinal.

THE *Christian Union* noticing the comments of the papers on the creation of a Cardinal for the United States, says:—

"Dr. McCloskey is no more dangerous as Cardinal than he was as archbishop, nor as archbishop than he was as bishop, nor as bishop than he was as a simple priest. These offices in this great and venerable sect were not invented for the sake of plaguing Americans and Protestants. They have been for ages a part of the machinery of church organization. The Roman Catholic church is to receive Christian courtesy and toleration, not because it has not yet developed all its polity among us, but on the broad ground of the liberty of men to worship God after their own reason and conscience. This church is no more aggressive with an American Cardinal at its head than it was before. It is a matter with which Christians of other sects have nothing to do. It is the domestic business of this great mother sect with which sister sects have no right to meddle."

This is far from a just and true view of the subject. If the influence of the dogmas of the Catholic church is evil, and if they are anti-republican in their nature, and if, as Mr. Gladstone has recently shown, they are revolutionary, the power of the church for evil is increased among us by strengthening its influence over the minds of its devotees. No one can deny that the Catholic church in America is strengthened by this act. The very life of the church is in its pomps and pageantry, and as these come more directly to the observation of the mass of believers their enthusiasm is increased. The editor of the *Union* is not ignorant of the fact that to captivate the senses is the object of the vain show of that church, and that a Cardinal, decked in scarlet, clothed with the power of a prince by the direct action of the head of the church, is an object of greater reverence than a bishop, and his word carries greater authority accordingly. It was a grand stroke of policy on the part of the pope to create an American Cardinal, and from the description of his installation we should judge that the event has nearly turned the heads of many American journalists and statesmen. Much more has it affected the minds of the Catholics of this country.

The figure used by the *Union* is suggestive, but for accuracy it may be improved in application. It speaks of the "mother sect" and the "sister sects." If the sisters were introduced it were well enough to call them so, but when "the great mother sect" is first introduced the harmony of association would be better preserved by speaking of the others as the *daughter* sects. And this would be more in conformity to the view given in the book of Revelation.

J. H. W.

PASSING along the road the other day, we thought we had found a very beautiful knife. On picking it up it was found to be only a handle without a blade. So we do hear very beautiful sermons—well-written and well-read—but they are without a blade. They cut out no cancers of sin, and carve out no models of piety. Sermons must have blades.

THE head of the Roman Catholic church of England, and the head of the Roman Catholic church in the United States, were once Episcopalians.

### English Bibles.

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

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

### Appointments.

WOODLAND.—At the quarterly meeting with the Woodland church, June 19 and 20.

J. N. LOUGHBOROUGH.

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, at Woodland, and at Vallejo. The other Quarterly Meetings will be presided over by the directors of the respective districts, except No. 3, which, as the director is absent, 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.

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