

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.

VOLUME 1.

OAKLAND, CAL., FIFTH-DAY, AUGUST 5, 1875.

NUMBER 39.

The Signs of the Times

IS ISSUED WEEKLY BY THE

Pacific Seventh-Day Adventist

PUBLISHING ASSOCIATION,
OAKLAND, California.

TERMS: TWO DOLLARS a year to those who choose to pay a subscription price, and FREE to all others as far as the paper is sustained by the donations of the liberal friends of the cause.

Address, SIGNS OF THE TIMES, Oakland, Cal.

The Saviour Is Coming.

HOPE! for the Saviour is coming.
Sound the glad tidings abroad.
All ye who are watching and waiting,
Make ready to welcome the Lord.

As we read the sweet promise of summer
In the opening buds of the trees,
Even so, in the earth and the heaven,
The signs of his coming we see.

He is coming! a king in his glory,
The Lamb who for sinners was slain;
No longer for us interceding,
On earth he is coming to reign.

Alas! for my robes are not spotless,
Alas! for the fine gold is dim,
Swiftly the moments are speeding,
And I am not ready for him.

Then press thy way now to the fountain,
While its waters are flowing so free;
Delay not for earth's vain allurements,
The Saviour is pleading for thee.

Haste ye, oh, haste to proclaim it—
There's a refuge for all from the strife
Haste ye, there are thousands that perish
For a draught from the river of life.

Already the bright beams of morning,
Are guiding the hilltops afar,
Soon we shall behold in its glory,
The rising of Bethlehem's Star.

MARY A. DAVIS.

Battle Creek, Mich.

The Sermon.

THE LAW OF GOD.—No. 10.

BY J. H. WAGGONER.

MUCH proof might be brought from the Old Testament in addition to that which has been given. Were we to rest the argument without going further to examine the New Testament, we feel that it might, with safety to our position, be left to the decision of every unprejudiced mind. But it is not our intention either to try to exhaust the evidence or to merely prove our point, but to present an outline of the prominent proofs in both Testaments.

In the teachings of our Saviour he has given us some very decisive utterances respecting the law. This was only to be expected, inasmuch as he came to glorify his Father, to do his Father's will, and to bring back rebellious men to obedience to his Father's government; and Paul says that God set forth his Son to vindicate his justice while he justifies the believer in Jesus. The first words our Saviour spoke concerning the object of his mission to earth were an affirmation of the perpetuity of the law. When a reform is introduced to the attention of any people it is but natural that they should inquire in regard to its intention and what effect it will have upon existing customs and institutions; whether, if carried out, it will reform abuses or subvert government and justice. This inquiry our Saviour met at the very outset, and well knowing that his enemies would charge him with the crime of overthrowing the religion of their fathers which was committed to them by the Lord himself, he gave assurance of his loyalty to heaven in the following words:—

MATT. 5: 17-19 EXAMINED.

"Think not that I am come to destroy the law." On this we notice:—

1. The law of which he spoke was then in existence, and known to them to whom he spoke. This need not be argued; the converse too plainly involves an absurdity.

2. He identified the law which he did not come to destroy by quoting and confirming certain precepts of the decalogue. The enemies of the law have said that he removed or set aside the sixth and seventh commandments, and substituted something more entirely spiritual in their places. This is far from the truth. He taught the spirituality of those precepts by affirming that, in the sight of God, he who hates is guilty of violating one, and he who harbors lust in his heart is guilty of violating the other. The position of the objector is just this: The Saviour taught that hatred is wrong, but he abolished the law which forbids murder; he taught that lust is wrong, but he abolished the law which forbids adultery! and hence, in this dispensation it is not wrong to kill your neighbor if you do not hate him, and it is not wrong to commit adultery if you have no lustful desire! If the absurdity of this is equaled by anything else, we are ignorant of it; and we challenge all the opposers of the law to show that our conclusion from their premise is not just. And is it possible that men of ordinary intelligence who profess to love the Saviour, and to be called of God to preach his word, can boldly teach as gospel truth that which involves such impious and absurd conclusions? We could mention names of men who stand high with their associates as men of ability, who have taken the position noticed above. "Lord, how long?"

3. The Saviour did, in this sermon revoke certain teachings, but not those of the decalogue. The ceremonial law was then soon to be met by its antitype; the civil system was soon to be taken from their hands, as they were no longer to have a national government under the sanction of the Lord; besides these their own customs and traditions had made void the commandments of God, and perverted all that the Lord had committed to them. All these could be consistently set aside, but not the moral law.

4. He taught that the consequences of violating and of keeping the law extend into the kingdom of Heaven. Whatever idea may be entertained of the kingdom of Heaven, no one will confine it to the Jewish age; it must extend into this, the gospel, dispensation, if not into the world to come. This certainly makes their right to the kingdom of Heaven very doubtful who avowedly disregard these commandments and teach men so. We are aware that this bears strongly against the standing of some who make high professions of piety, and who loudly proclaim their faith in Christ. But Jesus has told us to know them by their fruits, not their professions; and he has pointed out the fruit required, that is, to keep those commandments and teach men so. He also has pointed out the uselessness of professing faith in him, when they do not the will of his Father. May the Lord open the eyes of the deluded ones, to understand their duty, and the danger of their present position.

5. It will not do to evade the Saviour's words, as some have done, by saying that, though he did not come to destroy the law, he did abolish it; for there is no such distinction. When a law is abolished nothing more can be done to destroy it; it is destroyed. They who take that position would destroy the veracity of our Saviour; for how could his hearers regard him, if they first heard him endorse the law and avow that he did not come to destroy it, and then saw him put it out of existence? Nor will it do to say, as some have said, that there is a difference between abolishing law and having it expire by bringing in its antitype, and that Christ did not destroy or abolish the law, but that it met its antitype and expired; for the ceremonial law did expire by the introduction of its antitype, and yet Paul says that the Saviour abolished it, and took it out of the way. Therefore the language of Paul contradicts their conclusion.

6. Nor is the objection based on the word "fulfill," of any avail. For, (1.) To fulfill in the sense of removing by introducing the antitype is to destroy, as we have already seen, and therefore this would make the Saviour contradict himself. (2.) The word is elsewhere used where it is impossible to understand it to mean to destroy, to abolish, or in any manner to set aside, Matt. 3: 15.

"Thus it becometh us to fulfill all righteousness," but not to abolish it, or make it void. Gal. 6: 2: "Bear ye one another's burdens, and so fulfill the law of Christ," not to make it void. And so in Matt. 5: 17. The Saviour fulfilled the law; he kept his Father's commandments; but he did not destroy or make it void. He set us an example to obey his Father, and in so doing we shall sin no more.

7. Having shown the utter impossibility of the abolition of the law according to this text, the full force of verse 18 is readily seen: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The word rendered *all* may be correctly rendered *all things*; and this has been variously interpreted to mean all things in heaven and earth, or, indeed, heaven and earth themselves, which is a strong affirmation of the perpetuity of the law; or if all the law or all things in the law, it then teaches that every part of the law, every jot and tittle of it, shall be obeyed. This again is strongly against those who evade one commandment. But if they affirm against all the evidence in the case, that the Saviour meant that it should not pass away till it met its antitype, which was three and a half years, then we should have in our Saviour's language this ridiculous climax: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till three years and a half!"

Such being our Lord's introductory address in regard to the object of his mission, of its effect upon the stability of his Father's law, and of his intention respecting it, we should be greatly surprised if we should discover anything in his life or in his after teachings which would disparage that law, or fail to meet the words of the prophet: "He will magnify the law, and make it honorable."

There is yet more evidence in this sermon on the mount. The golden rule has been claimed as being peculiar to the New Testament; as evidence that there is a higher standard of right erected in this, than was given in the past, dispensation. But the Saviour says: "This is the law and the prophets." We have furnished from the Scriptures, and from both Testaments, abundant proof that the rule of right and morality—the law—in the Old Testament was the rule of holiness, the condition of life, was perfect, contained the whole duty of man, was profitable even to furnishing the man of God unto perfection and to all good works. And here the Saviour affirms that the golden rule is the outgrowth of the law and the teachings of the prophets. This emphatic endorsement of the law ought forever to put to rest all the assertions of its enemies that the law was not moral and spiritual, and that the morality taught in this dispensation is above that taught in the past. Such assertions are as contrary to reason as to Scripture.

MATT. 7: 21-23 EXAMINED.

Again, in the same sermon, Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven."

1. That the will of his Father refers to the law of God, will be definitely proven when we examine Paul's letter to the Romans.

2. This text, as the golden rule, is but a reiteration of the plain statements contained in the Old Testament. Saul committed the serious error of making obedience subordinate to sacrifice, and thereby lost his kingdom. Jeremiah said the sacrifices of Israel were not acceptable to the Lord, because they rejected his law. Solomon wrote that his prayer should be abomination who turned away his ear from hearing the law. These texts show the relation of the law and faith, which is the same in all dispensations; the sacrifices of the Old Testament were typical of the sacrifice of Christ, and the relation which they sustain to the law who offered those sacrifices, illustrates the relation we sustain to the law who present Christ as our sacrifice. Their sacrifices were not acceptable, and even their prayers were abomination, who turned from the law of God. Even so, our confession of Jesus as Lord, our claiming

him as our sacrifice is vain, if we do not the will of the Father. "The commandments of God and the faith of Jesus," go together. Without "repentance toward God," whose law we have transgressed, "faith toward the Lord Jesus Christ," the mediator between God and man, is of no avail. Were it not that opposition to the law of God has a tendency to both blind the mind and harden the heart, this testimony of the Saviour would arouse every one to flee from such a dangerous position.

In verses 22, 23, Jesus said that, notwithstanding his endorsement of the law, and his declaration that faith without obedience is vain, many will come in that day appealing to him in behalf of their strong faith in him, reciting the great works they have done by their faith in him; yet he will disown them as "workers of iniquity."

1. "That day" has no antecedent to which it can refer except to the time of entering into the kingdom of Heaven; verse 21. It therefore has reference to the closing scenes of this dispensation.

2. Those who thus appeal to him have made a very high profession of faith in Christ; in his name they have done many wonderful works.

3. Their profession and their experience are only a deception and a delusion; he never knew or acknowledged them as his; for they united working iniquity with their faith.

4. Jehovah, in the second commandment, has clearly defined iniquity to be violation of his commandments. Of course, the ten commandments are there referred to, in the second of that code. Thus he said: "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." Here are described two parties, occupying exactly opposite positions. One hates God and works iniquity; the other loves God and keeps his commandments. As love is the opposite of hatred, so is keeping God's commandments the opposite of iniquity.

5. This conclusion is sustained by the language of the text in the original. Iniquity is from *anomia*, which is defined by Greenfield, "Violation of a law." As the Saviour had before said, in the same sermon, that he did not come to destroy the law, thus directing their minds to the law then existing, this text, Matt. 7: 23, has unmistakable reference to that pre-existing law of God, which now so many who loudly profess faith in Christ declare he did destroy. And this fact points them out as the very ones spoken to in the text, which may justly be rendered, "Depart from me, ye breakers of the law, I never knew you."

MATT. 15: 1-9 EXAMINED.

In Matt. 15 the Lord Jesus gave another clear testimony in favor of the law, in reproving those who make the commandment of God of no effect by their tradition. And what he said to the Jews of their treatment of the fifth commandment will now apply to the body of professed Christians in their abuse of the fourth. They taught that it was more acceptable to God to follow a *pious tradition* than to strictly follow his commandment. So, now, we are told that it is evidence of greater piety to keep Sunday, a day instated by human tradition, than to keep the seventh day, the Sabbath enjoined in God's commandment. The Lord characterized this as drawing nigh to him with their mouth and honoring him with their lips while their hearts are far from him. More expressive language than this could not be used, as the love of God is found in keeping his commandments. Obedience is the only test of love, and the profession is false and the worship vain where this is wanting.

MATT. 22: 37-40 EXAMINED.

Here we have another strong endorsement of the law by the Son of God. While one apostle says that "love is the fulfilling of the law," Rom. 13: 10, and another, that "this is the love of God that we keep his commandments," 1 John 5: 3, the Lord himself not only lays the foundation for these expressions, but he shuts out all evasions by saying that

all the law hangs on love. The first four commandments directly relate to our love to God, and the last six, to love to our neighbor. Many would receive our Saviour's words who now make them void if they did not endorse and uphold all the law. To three-fourths or nine-tenths they would not so greatly object, but all the law includes the fourth commandment, the much-despised Sabbath of the Lord God. And thus it stands, a decisive testimony against those who make void the law by tradition, and will leave without the shadow of excuse all who work iniquity under the cloak of faith in Christ.

LUKE 16 : 16, 17 EXAMINED.

Though often quoted against the law, this text is another testimony in its favor. By the insertion of the word *were*, by the translators, the sense is somewhat obscured, rendering the inference more easy that the existence of the law is the subject of remark, which is not the case. It is readily seen that the sentence is elliptical, and that it will read more smoothly in our language by supplying the ellipsis. The contrast implied in the text would be complete if it read thus: "The law and the prophets were until John; since that time the kingdom of Heaven is." This would leave out the word *preached* as a redundancy. But inasmuch as this word is in the text and cannot be omitted, the true contrast is found in this rendering, "The law and the prophets were preached until John; since that time the kingdom of Heaven is preached." And that this is the truth in the case we know; for the law did not cease with John. Even they who now teach its abolition do not claim that it was abolished before the crucifixion.

But this is not all the Saviour's testimony. He adds, "And it is easier for heaven and earth to pass, than for one tittle of the law to fail. Would that all would pay heed to these divine utterances and cease to teach that the law has passed away. Although heaven and earth were created to bring honor and glory to God, and at their creation 'the morning stars sang together, and all the sons of God shouted for joy,' and to destroy them would be so far an abandonment of the divine plan, a failure of the great design, yet they could sooner be destroyed than for the law to be abolished. His work has been marred and defiled by sin, and there might be an excuse for blotting the rebellious orb out of existence, but to repeal his holy, perfect law would be an impeachment of his character—an everlasting disgrace to his government. No longer could he point to the offering of his Son as the means whereby 'he might be just, and a justifier of him that believeth in Jesus.' Such reproach is cast upon his name, and so is his justice dishonored by those who teach that his law has failed. In pity we hope 'they know not what they do.'"

JOHN 6 : 38 EXAMINED.

"For I came down from Heaven, not to do mine own will, but the will of him that sent me."

Here the object of the Son of God in his mission to earth is distinctly announced. As in Matt. 7 : 21-23, and John 7 : 16, 17, much depends upon the construction we put upon the expression, the will of the Father. Fortunately we have an inspired explanation in Rom. 2 : 17-23, and there it is definitely pointed out to be the law of God. And thus it is shown to be a declaration of allegiance to the law.

And what more reasonable than this? A great and wicked rebellion existed against the government of God. The Son of God volunteered to subdue it, and the Father sent him, conferring upon him full authority to act in his behalf. Nothing would be more unreasonable than to say that the Son of God under such circumstances abolished his Father's law and enacted one of his own in its stead. This would be to serve the cause of the rebels; certainly it would be a standing reproach on the Father's government. This is exactly what the antinomians claim, but Jesus denies having any such object before him. He said he always did the things which pleased his Father. How then could he abolish his Father's law, against which a wicked war was being waged? Would not the rebels have abolished it if they could? And if he abolished it, did he not the things that pleased the rebels, rather than the things which pleased his Father?

The force of the Saviour's expression in this text will be made still more apparent by carrying out the illustration sometimes put forth by the opposers of the law on the erection of the government of the United States. They say that it would be as reasonable to require us to obey the laws of Great Britain which, as colonies we were once bound to obey, as to require us to keep the law of God which only bound men in a former dispensation. They say that with the change of government new laws were required. The reference

is good, only provided the cases are parallel. Let us see. In 1776 a convention met in Philadelphia which affirmed that the king of England was a tyrant and a usurper, declared their independence of his authority, set up a government of their own, and fought against the armies of the king to put down his authority and to establish the new government. Was this parallel to the action of the Son of God? Did he declare that his Father was a usurper, and cast off all allegiance to his government, and call upon the inhabitants of the earth to take up arms to maintain their independence of his Father? Did the Philadelphia Convention declare that they had not assembled to do their own will, but the will of the king of Great Britain? Cannot they who refer to the change of government in this country, to illustrate the change from a former dispensation to the present, see that their argument perverts the gospel and libels the work of the Saviour? It not only contradicts the words of Jesus in regard to the object of his mission, and his being the representative of his Father, doing his Father's will and not his own, but it represents him as a determined rebel against his Father, and therefore it is no less than the vilest blasphemy.

Every argument put forth to show that Christ abolished his Father's law, tends to this result. It makes the Son a rebel against the Father; and we are constrained to believe that the spirit of rebellion against God is the prompter of all such arguments. And in this view we are confirmed by the words of Paul, who says the carnal mind is enmity against God; for it is not subject to the law of God.

When this position of the no-law teachers is exposed in all its hideousness, we fear that some may accuse us of placing them in a false light, to make our own point, or of fastening on them that which they would not endorse. To relieve ourselves from this charge, we will specify a few cases. The action of our fathers in erecting the government of the United States and substituting new laws in place of those of Great Britain, was presented to the writer of this to illustrate the change of dispensation, by E. Miller Jr. and J. M. Stephenson, both well known as no-law teachers, and by a correspondent of a paper (then) published in Geneva, Ill., by Benj. Wilson. And Eld. Treat, a prominent disciple of Bloomington, Ind., associate editor of the *Christian Record*, publicly said in the hearing of the writer, that the law was abolished in order that our allegiance might be transferred from God to Christ! Antinomianism is a delusion which leads its advocates to the most extravagant lengths, and if their eyes cannot be opened to behold their own condition, we shall endeavor to warn others of the error and the danger.

JOHN 7 : 16, 17 EXAMINED.

"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

This text also asserts the subordination of the Son to the Father. Jesus denied having come on an independent mission to set up a new government, but says he was sent of the Father to establish his will, and this is the intent of his doctrine. And if any man will do the will of God, obey his law, he will know of the doctrine of Christ, because, as he came from the Father to do the will of the Father, and to restore that will to the position it would have ever occupied had not sin entered into the world, there must be a perfect agreement between the will of God and the doctrine of the Son. Antinomianism presents a disagreement between the Father and the Son. It dishonors both the Son and the Father.

As Jesus gave obedience to the Father as the means of judging of his doctrine, we are authorized by his words to test everything which is now called the *gospel* by the revealed will of the Father.

God gave his will to man in his law which was declared to be the rule of holiness, to be perfect, and to contain the whole duty of man. But man rebelled against the will of God and brought himself under condemnation. Then God sent his Son to rescue his government from the dishonor which has been brought upon it, and to restore man to his allegiance to God. And as evidence that he was divine, that he came from Heaven, the Son referred to the harmony between the Father's will and his doctrines. By these words we are warranted in rejecting, yes, we are required to reject, everything which is called the *gospel* which is, in any way, contrary to the will of the Father. This reveals the blindness of those who "make void the law through faith." They have gone so far in putting evil for good that they call that system the *gospel* in its purity which entirely breaks down the law of the Father; and they accuse of leaving the *gospel* and of denying Christ, all who "keep the commandments of God, and the faith of Jesus."

We have examined only in part the teachings of the Saviour on the subject of the law. But we have examined it sufficiently to show that all his words are in harmony with, and a confirmation of, his opening declaration that he came not to destroy the law. Had he broken the law of his Father, as some impiously assert that he did, he could not have been our Saviour, as he would have then had part with the rebels; he would have been a sinner. Had he given us warrant or liberty to break the law he would have been the minister of sin, and not the minister of righteousness, or right doing. Gal. 2 : 17; Rom. 10 : 4; 5:19; John 3 : 7. He came to save his people from their sins; not in their sins or transgressions. If we continue to transgress his Father's law we are not saved from our sins; we cannot then be partakers of his salvation.

Hope of the Gospel.

POPULAR THEORIES.

WE see, then, that there is no chance to establish the doctrine of a Paradise in hades from Bible testimony, or to show from the Bible that dead men are conscious. It is true that poets have sung:

"There is no death, what seems so is transition.
This life of mortal breath
Is but a suburb of the life elysian,
Whose portals we call death."

Great men have built beautiful theories of fancy relative to it, but God's word is very clear and plain. I will give one sample of philosophizing on the matter from Benjamin Franklin's letter to Miss Hubbard on the death of his brother, Mr. John Franklin. "Madam: I condole with you. We have lost a most dear and valuable relation. But it is the will of God and nature that these mortal bodies be laid aside when the soul is to enter into real life. This is rather an embryo state, a preparation for living. A man is not completely born till he be dead. Why then should we grieve that a new child is born among the immortals, a new member added to their happy society? We are spirits. That bodies should be lent us, while they can afford us pleasure, assist us in acquiring knowledge, or in doing good to our fellow-creatures, is a kind and benevolent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided in which we may get rid of them. Death is that way. We ourselves, in some cases, prudently choose a partial death. A mangled, painful limb, which cannot be restored, we willingly cut off. He who plucks out a tooth, parts with it freely since the pain goes with it; and he who quits the whole body, parts at once with all pains, and possibilities of pains, and diseases, it is liable to, or capable of making him suffer.

"Our friend and we were invited abroad on a party of pleasure which is to last forever. His chair was ready first, and he is gone before us. We could not all conveniently start together; and why should we be grieved at this since we are so soon to follow and know where to find him?"

This talk of the philosopher Franklin of course was in harmony with the theology he had been taught. He well expresses the popular sentiment of this time, but he presents no proof of it above; it is mere assertion, and these assertions are in direct opposition to the teachings of the Bible, which present death as a foe instead of a friend, and declare that, without a resurrection, the dead are lost.

The contrast between Bible doctrine and the theology of the present time, on this subject, is great. We read, "The first-born of death shall devour his strength. His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors." Job 18 : 13, 14. Here death is called the "king of terrors." Again he says: Oh! that I had given up the ghost, and no eye had seen me! I should have been as though I had not been; I should have been carried from the womb to the grave. Are not my days few? cease, then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness, and the shadow of death: a land of darkness, as darkness itself, and of the shadow of death, without any order, and where the light is as darkness." Job 10 : 18-22. Compare this with a little modern theology and you will see the contrast. "Death, to a man whose mind is healthy, is a pleasant prospect. He does not regard it as death at all. A man who believes that he will ever be buried must have very unpleasant feelings. For our part, we believe it is

impossible to bury any man; that no grave or coffin will ever contain him; and that no undertaker is able to seize him when he leaves his earthly tenement. Buried! what a horrid idea! We pity the man who thinks he ever will or can be buried. We know by experience in childhood and youth what it is to fear it; but now we know that the grave is no concern of ours, and has no dominion over us. Truly death is a good thing."

See what a different sentiment is penned by Isaiah: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26 : 19. See what he calls death in the previous chapter: "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." What is this covering and veil? The next words tell us: "He will swallow up death in victory." Isa. 25 : 7, 8.

The reason of the above contrast is this: Bible writers saw no hope, only in the resurrection of the dead, while modern writers claim that man is possessed of an entity which they call soul or spirit, which they say is capable of a conscious existence separate from the body. This part they claim is immortal. Does the Bible tell us any where that man has an immortal soul or spirit? It does not. The terms soul and spirit occur in the Bible many hundred times, but in not one single instance are they said to be immortal or deathless.

IMMORTAL.

The word *immortal* is only once used in our version of the Bible, and then is applied to God as one of the divine attributes. "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." 1 Tim. 1 : 17. The original word is, however, used in six other instances, but is never applied to man nor to any part of man, in the present life. In Rom. 1 : 23, it is again applied to God, translated uncorruptible, as contrasted with man, who is said to be corruptible or mortal. In 1 Cor. 9 : 25, it describes the crown of the overcomer. In 1 Cor. 15 : 52, it is used to describe the bodies of the saints after the resurrection to immortality. In 1 Pet. 1 : 4, it is used of our future and eternal inheritance; and in verse 23, to the word of God. In 1 Pet. 3 : 4, it is referred to the heavenly adorning of meekness and quietness of spirit.

IMMORTALITY.

The word *immortality* occurs five times only in our version, and is never connected with the soul or spirit. We will look at these texts. Paul, in his letter to Timothy, while urging the church to "fight the good fight of faith," and to "lay hold on eternal life," says of Christ, "Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting." 1 Tim. 6 : 15, 16.

This scripture shows in the most emphatic manner that God is the being alone who is absolutely the Immortal One—the one from whom all immortality is, and must be, derived. If his word states that he has given immortality to the race at creation, or since, that is sufficient to prove that they are immortal; but, if we find it to be an object of pursuit, and that it is only to be obtained through the resurrection of the dead, then it is folly to claim that man must be conscious in death because his immortal soul cannot die. The first thing to be proved is that man has any such immortal part.

In the second epistle to Timothy, Paul says: "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1 : 10. That is, in the teachings of the gospel it is brought to light, or made plain, how death is to be abolished, and immortality to be bestowed. It was predicted by the ancient prophet that death should be abolished, or "swallowed up," Isa. 26 : 8, but the New Testament shows in clear light for whom this shall be done, and how it shall be done.

We read in Paul's letter to the Romans: "Who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory, and honor, and immortality, eternal life." Rom. 2 : 6, 7. Here we see it is those who "seek for immortality" that are to receive it. In the letter of Paul to the Corinthians are the two remaining instances where the term immortality occurs; this chapter is addressed to the saints, the ones for whom death is abolished. To them he says: "We shall not

all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:51-54.

We see by these testimonies that the abolition of death, and the bestowment of immortality, is indeed made plain in the gospel, but these scriptures are far from telling us that we are already in possession of immortality, but they are in perfect accordance with the whole chapter, which shows that all future life is dependent upon the resurrection of the dead, as we have before shown.

J. N. LOUGHBOROUGH.

(To be Continued.)

How to Study the Bible.

WE submit a few remarks on the best mode of studying the epistles, and the leading principles of their interpretation, for the use of the intelligent inquirer.

1. We have first, then, to consider the best mode of studying the epistles of the New Testament; and the first thing we would suggest is, that the student, having fixed upon some particular epistle, should make a point of reading the whole of it at one sitting, without any regard to the ordinary division of chapters and verses. This reading should not be cursory and casual, but diligent and systematic. It should be with a close attention to the scope and tenor of the whole. We must not pick out a verse here, or a word there, and ground a theory thereon. We must strive to find out what is the main subject and tendency of the whole epistle; or, if it has several parts and purposes in it, not depending on each other, nor in subordination to one chief aim, we must strive to discover what these different matters are, where the one is ended, and where the other begins, marking the boundaries of each.

After having thus read over the whole epistle at one sitting, at least twice, and having gathered for himself a general idea of the whole, the student should next ascertain, if possible, such particulars as (1) Who the writer is; (2) when and where it was written; (3) to whom it was addressed; (4) what was the particular state of the parties at the time they were thus addressed; physically, mentally, morally, and spiritually.

A full understanding of these points, though not essential, is nevertheless of real importance and value in the thorough examination of the epistle; for though the general design of the whole of Scripture is the instruction of the world, and the edification of the church, in every age, still there was an immediate and specific design in regard to every book; and a knowledge of this design cannot but be of great and real value.

These things having been ascertained, as far as possible, the student should next endeavor to put himself in the position of one of those to whom it was originally addressed, bearing fully in mind the above-mentioned particulars, and should again read the whole anew at one sitting as before. I am perfectly sure that the student of Scripture, who shall faithfully pursue this method of study, will arrive at a clearer conception of the whole, than could ever possibly be reached by one who does not so study it, though he should have spent toilsome years in consulting commentaries of all ages, and of all countries.

2. But second, we have to consider a few of the leading principles of interpretation.

1. First, then, we should remember that the meaning of Scripture is not to be determined by modern notions and systems, but we must cast ourselves back into the very times and places, and realize the very ideas and modes of thinking of the writers themselves.

2. We should remember that there are many things recorded in Scripture that are not for our imitation or approval, but are rather beacons for our warning and avoidance. This arises from the Scriptures being so much of a historical nature, containing accounts of the opinions and actions of men of all characters, good, bad, and indifferent.

Besides, we should remember that authority is not attached to any and every particular passage of Scripture; it is the "teaching" of Scripture as a whole that is authoritative, not that of any and every particular verse, clause, or section.

3. We should remember that when any doctrine is to be proved from Scripture, it should be attempted chiefly, if not entirely, from those passages where it is purposely

discussed, rather than from those where it is only incidentally mentioned.

4. We must remember that in applying the Scriptures in proof of any doctrine, it is needful to ascertain if all that was meant by the writer be actually expressed, or if not expressed, what it is that is necessarily implied to complete the passage.

5. We must remember that no article of faith can rest solely on a metaphor, parable, or single obscure and figurative text.

6. We must remember that the Scriptures often speak of God after the manner of men, which, nevertheless, is to be understood in a sense worthy of the great God.

7. We must remember that nothing can be a doctrine of Scripture that is contrary to reason. If such appear to be the case, we should suspect our own interpretations of Scripture, and re-examine them accordingly.

8. We must remember that the Hebrew and Greek languages have some peculiar idioms of their own, which must be fully ascertained before we can decide with any confidence.

9. We must remember that the Scriptures are not written scientifically, and in a guarded legal way, but for the multitude, and in a popular form, using the popular language of every-day life, containing elliptical and other expressions that are found in all similar works of the same time, and place, and character.

10. Tenth and lastly, we should remember that we ought not to put into the earlier writings of the Old Testament, teachings which, true though they be, are chiefly, if not exclusively, of the New.—*Rainbow.*

Subterfuges of Mormonism.

CONVERSING with Mormons recently we referred to Matt. 7:22, 23, as evidence that some professed to work miracles in the name of Christ to whom he will say, "I never knew you; depart from me, ye that work iniquity." They denied the scripture, saying that other translations said, "You never knew me." Of course this did not meet the issue, for whether it reads, I never knew you, or, you never knew me, the fact remains that some profess to work miracles in the name of Christ who do not the will of his father—who are workers of iniquity.

But it is not true that other translations read, you never knew me. The Mormons have what they style an inspired version of the Bible, by Joseph Smith, in which it is made to read so. But we called attention to the fact that in the book of Mormon, wherein it is said that Christ came to America, after his ascension, and taught the people what he had before taught in Asia, the sermon on the mount is given as it is given in the authorized or common version. To this, reply was made that Joseph Smith was not responsible for what is written in the book of Mormon; he only translated what he found written on the plates.

Now comes a query. They claim that Matthew perverted the sermon in his record, or else Matthew's record has been corrupted, and that Smith's later version is the true one. But it is surprising beyond measure that Nephi should record the preaching of the sermon in America, on the very opposite side of the globe, and that he should get it word for word according to the perverted copy of Matthew! It is plain to every one except the Mormons, for their credulity is beyond measure, that the writer of the pretended book of Nephi copied from the commonly received gospel of Matthew, and the later version of Joseph Smith was got up afterwards to suit a purpose. It is amazing that men of ordinary intelligence should ever be deceived by a system so replete with fallacies and falsities. J. H. W.

Expectation of a Great War, and The Second Coming of Christ.

THE London Times of May 29 said:—The four services at Her Majesty's theatre on Friday, May 28, were densely crowded, it being known that Mr. Moody in the afternoon was to preach his farewell sermon, and give his farewell address to the young converts in the evening. Mr. Sankey, by special desire, sang the hymn, "Jesus of Nazareth passeth by." Previous to doing so, he said, as that would be the last afternoon he would probably sing there, he trusted that by divine grace many would be led by the singing to the throne of God.

Mr. Moody, in commencing his address, said there was something to him very sad in that meeting. He had never enjoyed preaching so much as he had since he came to that place.

Before taking leave of his audience, many

of whom he would never see again, he wished to say that, though he was no alarmist, he desired to express his conviction that the world was on the eve of some very great event—some very great change. He could not say what was going to happen, but if he read the Scriptures rightly, it might be the coming of the Lord, or some great war.

Mr. Moody then preached from the words spoken to Noah, "Come thou into the ark, thou and all thy house." Many people of the present time do not believe the world is going to be burnt up. Well, in the days of Noah there were many who, though they worked in building the ark, laughed and scoffed at Noah at night when they had done their day's work, and pointed him out as an old fanatical fool. Still, the time came; and when Noah went in, God shut the door, and when the flood was coming on no doubt many knocked at the door and cried out "Let us in." So it is in the present time. Many regard religious believers who are looking for the second coming of Christ as a body of fanatics; but none should doubt the words of holy writ, but prepare for the coming of the Lord.

Some of the London newspapers, commenting on the above, say they agree with Mr. Moody as to a great war being at hand; but these conclusions they arrive at purely from political circumstances and conditions.

On the following evening, in course of his address at the Victoria Theatre, the Earl of Cavan stated that he fully endorsed and most thoroughly agreed with these remarks of Mr. Moody as to coming judgments.—*Signs of Our Times.*

He Stands Fire.

I WAS walking along the Strand one night, and I came upon a fine, tall soldier. I entered into conversation with him; and said, "There is one thing I cannot understand about the British soldier." "What is that, sir?" "Well," I said, "he is bold and daring: you could not insult him more than by calling him a coward. There are men amongst you who would rush up to the cannon's mouth, even if you knew it would be certain death, and yet there are men amongst you who dare not kneel down in the barrack-room at night, and repeat the prayer their mother taught them when they were children." He paused and said, "That is true, sir." "What is the meaning of it, soldier?" He said, "You remind me of what took place in my own roll a few weeks ago. A young fellow come into our room, and the first night before going to bed he knelt down to pray, and instantly there was a noise and disturbance in the room. Caps and belts were flung over at the man, but he did not move. The second night there was a general cry, 'Willie, try it again.' Down he went on his knees again. Caps and belts were thrown again, and the men whistled. The third night he went again on his knees, and again on the fourth night, with the same result, and on the fifth night. And then," he said, "the greatest blackguard in the room cried out, 'Lads, he is genuine—he stands fire,' and from that night every one in the room respected him, and began to follow his example."

Now my dear friends, in a large establishment in Birmingham, very similar to what many of you are in, in this town, some seventy years ago, there was a youth who came from his mother's loving home in one of our beautiful villages. He had been taught to "stand fire," not to be ashamed of God or of prayer. The first night he retired to rest with several other youths. He knelt down to pray, and as in the case of the soldier, he was instantly beset by the young fellows in the room, abusing him and ridiculing him; and everything was done to induce him to abstain from prayer, but he "stood fire"; he was not ashamed of the gospel of our Lord Jesus Christ. Amongst them was a strong built youth, who stood on his right, and who said, "My mother taught me to do that. I have been ashamed of doing it, but I will do it." That youth became the great, the noble John Angell James.

Oh, young men, if that youth had not stood fire the world might never have known or been blessed by the labors of John Angell James. The soldier told me what I want to leave with you. He said, "Sir, as a rule the fresh fellows who kneel down to pray do not do it a second night." Ah, young men, may that never be said of you. That explains the meaning of those words, "He stands fire." Do not be ashamed to acknowledge your Lord and Master.—*Sel.*

VIRTUE.—Sulphuret of silver is embedded in the solid quartz, and the shining metal is only brought forth after much labor; so the virtue of a people is only made apparent by their struggles with adversity.

"Just Lippen to Him."

FREQUENTLY has it been my privilege to follow him (Dr. Chalmers) to some country district, and hear him (in language which he labored to reduce as much as possible to the standard of "the common people") announce to them the way of salvation, and the path to heaven. Sometimes, also, it was my lot to be his companion to some wretched hovel, where I have seen him take his seat by the side of some poor child of want and weakness, and patiently, affectionately, and earnestly strive to convey into his darkened mind some ray of truth, that might guide him to safety and to God. On such occasions it was marvelous to observe with what simplicity of speech that great mind would utter truth. One instance of this I must be allowed to mention.

The scene was a low, dirty hovel, over whose damp and uneven floor it was difficult to walk without stumbling, and into which a small window, coated with dust, admitted hardly enough of light to enable an eye unaccustomed to the gloom to discern a single object. A poor old woman, bed-ridden, and almost blind, who occupied a miserable bed opposite the fire-place, was the object of the doctor's visit. Seating himself by her side, he entered at once, after a few general inquiries as to her health, etc., into religious conversation with her. Alas! it seemed all in vain. The mind which he strove to enlighten had been so long closed and dark, that it appeared impossible to thrust into it a single ray of light. Still, on the part of the woman, there was an evident anxiety to lay hold upon something of what he was telling her: and encouraged by this he persevered, plying her, to use his own expression, with the offers of the gospel, and urging her to trust in Christ.

At length she said, "Ah! sir, I would fain do as you bid me, but I dinna ken how. How can I trust in Christ?" "Oh! woman," was his expressive answer, in the dialect of the district, "just lippen to him." "Eh, sir," was the reply, "and is that a'?" "Yes, yes," was his gratified response; just lippen to him and lean on him, and you'll never perish."

To some, perhaps, this language may be obscure, but to that poor and dying woman, it was as light from heaven; it guided her to the knowledge of the Saviour, and there is good reason to believe it was the instrument of ultimately conducting her to heaven.

It is not easy to give an English equivalent for the word "lippen." It expresses the condition of a person who, entirely unable to support or protect himself, commits his interests or his life to the safe-keeping of some person or object. Thus, a man crossing a chasm on a plank, lippens to the plank: if it give way, he can do nothing for himself. The term implies entire dependence, under circumstances of risk and helplessness.—*Dr. W. L. Alexander's "Discourse of the Qualities and Worth of Dr. Chalmers."*

Living by the Day.

I COMPARE, says John Newton, the troubles we have to undergo in the course of a year to a great bundle of faggots, far too heavy for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundle, and gives us first one bundle, which we are to carry to-day, and then another, which we are to carry to-morrow, and so on. This we might easily manage, if we would only take the burden appointed for us each day; but we choose to increase our troubles by carrying yesterday's sticks over again to-day, and adding to-morrow's burden to our load before we are required to bear it.

ACTIVITY.—Don't be discouraged if you are unfortunate, and are lying flat on your back. Rise—stand erect, and persevere in something else. Fall again, if you can't do better, but never yield to despondency. As fast as you fall, spring to your feet again, and there will always be hope. Lie still—lament that you are in the ditch, and you but cause rejoicing among your enemies, and no one will render you assistance. Dig out—work hard—persevere, with a determination to earn a comfortable living, and you shall have it. Scores will fly to your assistance, who would help to cover you with reproaches, when writhing and lamenting over your misfortunes. The whole secret of success in life is—activity. To action—to action—and you will never see the day that you will need assistance, which will not be rendered in some shape or other. Activity is the life of man; it makes him for this world, to say nothing of the world to come.

EVERY good deed that we do is not only a present pleasure, but a prop for the future.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, AUGUST 5, 1875.

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

Questions on the Sanctuary.

A FRIEND writes us from Fredericksburg, Iowa, that he is thrown into some difficulty in regard to our views by objections raised from an "age-to-come" standpoint; and this, strange to say, by one who keeps the Sabbath. The first difficulty of our friend in reference to our view of a literal sanctuary in Heaven, he states in these words:—

"1. Heb. 10 : 20 calls the veil his flesh. Rev. 1 : 20 explains that the seven candlesticks are symbols of the seven churches. Now if the sanctuary in Heaven is literal and according to the one built by Moses, why this explanation?"

We answer by saying that we do not understand Heb. 10 : 20, to call the veil his flesh. The verse reads: "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." What is the subject upon which Paul treats in this verse? It is the new and living way which Christ hath consecrated for us. Through what does this way lead? Through the veil. And what is this way which he has provided for us? It is his flesh. Paul's declaration is that Christ's flesh is, *not* the veil, but the new and living way through the veil. And the meaning evidently is that it is by the flesh of Christ, or, in other words, by the offering which he has provided in the sacrifice of himself, that we are able to enter by faith through the veil into the sanctuary above for the forgiveness of our sins. This is simple and plain. But with the view that his flesh is the veil, the text would be both confused and imperfect; for then we should find Paul speaking of a way through Christ's flesh which would be an incomprehensible idea; and secondly, we should find him introducing the subject of a new and living way, and then leaving it without telling us what that way is. This is neither like Paul, nor the Holy Spirit by which he wrote.

In reference to the candlestick, we think it an entire mistake to regard the seven candlesticks of Rev. 1 : 12, 13, as the antitype of the candlestick of the sanctuary; for, first, these are seven distinct and separate candlesticks, or lamp stands, as the word here signifies; but the sanctuary candlestick was only one, with seven branches. Secondly, One like the Son of man was seen walking in the midst of the seven candlesticks; but the high priest never walked around amid the seven branches of the one candlestick of the sanctuary. They therefore have no connection with each other. The seven candlesticks are simply introduced as symbols of the seven churches. When we inquire for the antitype of the sanctuary candlestick, we find it in the seven lamps of fire which John saw before the throne. Rev. 4 : 5.

The second difficulty of our friend is the following:—

"Again, Heb. 10 : 12 says, 'He sat down [past tense] at the right hand of God,' which must have been in the most holy place. Now if Christ entered the most holy place on his ascension (as these texts plainly imply) the view you hold of the sanctuary and 2300 days is shaken to the foundation. I ask for information. I do not believe in probation in the age to come; but I feel I am in darkness."

There is no work we undertake with greater pleasure than trying to impart information to those who are candidly seeking it. And we would that those who have been laboring to unsettle the mind of our friend, might see from this case the nature of the work in which they are engaged. It is simply leading people into darkness and bondage. It is to obscure, not to enlighten. It is to perplex and bewilder, not to encourage and establish upon the truth. It is not gathering with Christ, but scattering abroad. If they dare risk this course till the Judgment, they do so on their own responsibility.

In reply to the objection, we answer that we entirely disagree with the conclusion that the expression "at the right hand of God," means in the most holy place. Stephen said, Acts 7 : 55, that he saw Heaven opened, and Jesus standing on the right hand of God. Was this the most holy place? That apartment of the sanctuary was not opened nor anything seen there according to the evidence of the Scriptures, till the seventh trumpet commenced to sound, near the end. Rev. 11 : 19. Again,

our Lord himself said, Matt. 26 : 64, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of Heaven." Is he in the most holy place when coming in the clouds of Heaven? Yet he is, in that very act, sitting on the right hand of power, or which is obviously the same thing, sitting at the right hand of God. These texts show that this expression, at the right hand of God, simply denotes the position that Christ holds in relation to God, as the second in exaltation, power, and glory.

But for the sake of the argument, we will take it in its strictest sense, as there are scriptures, Rev. 3 : 21; Zech. 6 : 12, 13, which speak of Christ as actually seated with the Father upon his throne. And this position, of course, he assumed when he ascended. Still we claim that there is not the least proof in this that when Christ ascended he entered into the most holy place. For God's throne is not always and immovably in the most holy place. Where is the proof that it is? It will be answered, perhaps, that God is represented as dwelling between the cherubim, which were upon the ark in the most holy place. These expressions are all found in the Old Testament, and have evident reference to the arrangement of the earthly sanctuary. God told Moses that he would meet him from between the two cherubim; and there he manifested his glory. Now suppose that during that period when God communed with mankind through the earthly sanctuary, he ordained to meet them nowhere else but from between the cherubim, would it follow that while in Heaven he must be always in that particular place? This conclusion does not seem at all necessary. The law had a shadow, but not the very image of the things.

If it be said that some of these expressions refer to God's position in Heaven, as the prayer of Hezekiah, 2 Kings 19 : 15, 16, then it follows that he does not remain fixed in that place; for he left it to come down and communicate with Moses and the elders of Israel. If Ps. 99 : 1 be referred to we answer that that verse evidently refers to the time when the earth is to be moved (margin, stagger), or reel to and fro like a drunkard, as Isaiah has it, at the voice of God. Isa. 24 : 20; Jer. 25 : 30; Joel 3 : 16; Rev. 16 : 17. And at this time his position is between the cherubim in the most holy place, where the priesthood of our Lord then terminates.

But even here upon the earth although the general rule was that God would commune with Moses from between the cherubim, if these were the cherubim of the mercy-seat, he did not always confine himself to that position; for he sometimes met Moses at the door of the tabernacle. Ex. 33 : 9; Num. 12 : 5; Deut. 31 : 15.

Finally, the throne of God itself, as it exists in Heaven, is a living, moving throne. Read Ezekiel's sublime description of this in his first and tenth chapters. Over the heads of living creatures of awful majesty, called cherubim, was the likeness of a firmament, and over that the likeness of a throne, and one above upon it, which the prophet calls "the appearance of the likeness of the glory of the Lord." In chapter ten he calls it "the living creature that" he "saw under the God of Israel." Beyond all question, the prophet here had a vision of God in his holy temple. He himself calls it "visions of God." Chap. 1 : 2. And this wonderful being, full of eyes and the Spirit of God, is represented as moving about with the Lord of Israel, the Almighty; and the glory of the Lord appeared at times at the threshold of the house or temple, not always in the most holy place.

All these facts and considerations go to show that we are not to conceive of the throne of God as any earthly throne, composed of inert material, but one of awful life and majesty. Nor are we to conceive of it as an immovable structure, but borne up by the living creatures, and in a measure incorporated with them, who have the power to go and return like a flash of lightning. Eze. 1 : 14: Are not these the cherubim between which God dwells? And were not the cherubim placed upon the mercy-seat to represent the fact that these were the foundation of God's living throne? Whoever, therefore, builds a theory upon the idea that God's throne is an unmovable structure, and always in the same place, is sure to build an erroneous one.

Other points and queries in the communication of our correspondent, we are obliged, for want of time and space, to omit till next week.

U. S.

TAKE very little account of what your neighbors think of you, but think much of what God thinks of you.

The Sabbath in Continental Europe.

THE friends of the Bible Sabbath are not numerous in Europe, though there is reason to believe that nearly or quite all the countries of the continent have some who hallow the day of the Creator's rest. But if they are not strong in numbers they are mighty in the strength which is given through the truth. They hallow the day observed by the Creator in giving an example to mankind, and observed also by the Son of God while he dwelt among mankind; the day observed also by *all inspired* men throughout the Scriptures, and the *only* weekly Sabbath ever observed by any of them. They do this in obedience to the fourth commandment of the law of God, which law stands firmer than heaven and earth, as Christ has testified. This moral law of God is no temporary law; for the Saviour declares that even a jot or a tittle shall not pass from it till the heavens and the earth shall pass, which will not be till the day of Judgment. This royal law from the King of heaven is so sacred that whoever violates one of its precepts is counted guilty of violating the whole code. Matt. 5 : 18.

It is true that as the result of the predicted apostasy the nations have been made drunk with the wine of Babylon, which is false doctrine, and out of this cup even good men have sipped the doctrine of the change of the Sabbath, and now observe a day never commanded in the Bible, but only sustained by the tradition of the elders, and made convenient because of general practice. Even from the days of their fathers have men gone astray from God's ordinances, and have not kept them. They have transgressed his law, changed his ordinance, and broken the everlasting covenant.

One man with God's sacred truth so plain and so mighty can stand before a thousand who are sustained only by tradition and the commandments of men, and two may put ten thousand to flight. The strength of the contending hosts is thus very different from what at first view it appears. In every age since God gave man the example, there have been reverent observers of his sacred memorial—not simply for rest from toil, but to commemorate the creation of the heavens and the earth. They have always been a minority, but they have held in trust a most sacred treasure—the Sabbath of the Lord their God.

There are Sabbath-keeping Christians in Switzerland, Germany, Holland, Denmark, Norway, Sweden, Russia, Bohemia, Hungary, and Italy. Probably also in the other countries of Europe there are some who observe the day enjoined in the commandment, though we have as yet no definite knowledge of them. In Southern Russia there are many Sabbath-keeping Christians, and they date back at least one hundred years before the great Reformation. In the vicinity of Elberfeld, in Germany, are some fifty Christians who hallow the seventh day. Eld. James Ertzenberger is now laboring in that field. In Western Switzerland there are about seventy Sabbath-keeping Christians. They are making earnest efforts to bring this great truth concerning the Sabbath of the Lord to the knowledge of the people of Europe. How long shall it be that men who fear God will stand on the side of error? How long will they continue to trample beneath their feet the memorial of the great Creator? How long will they halt between duty and convenience? The present is the time when God will cause men to show what is in their hearts. Reader, what do you think of the fourth commandment, and what are you doing with respect to what it commands?—J. N. ANDREWS, in *Sabbath Memorial*.

Something New.

THE human mind is well pleased with new things and new discoveries. We want something new, is the cry from infancy to age. Paul adverted to this when he discoursed to the men of Athens. See Acts 17 : 21.

Now it seems that, as a general thing, the heart of man is almost unknown to its possessor; and all those who look carefully into the workings of their own hearts, find there much that is new to them.

Take, for instance, a self-righteous professor of religion, one who is moral and possessed of many virtues, somewhat conceited withal, and has been looked up to as a pattern in many respects.

This man begins to find himself in reality an unconverted man; he finds his heart growing callous and unfeeling; he finds his love for the world on the increase; he finds he has little love for God or his truth, and, on the whole, he begins to suspect that his hope is a vain hope.

This is a new thing to him. He never doubted before as to himself; but had many doubts concerning others, upon whom he looked with pity, if not with something of contempt. But now he sees some such persons in advance of him in the divine life; truly this is something new, and it is interesting to him, in a way he did not anticipate.

This self-righteous, conceited man is alarmed at his situation, and he humbles himself as a sinner before God, and pleads with God that he may see what is wrong in his own heart. He tries the prayer of the publican, and finds it fits him; and now he begins to see what is the matter. He finds pride in his heart, and many other sins he had not supposed had a place there; truly this is a new thing to him.

As this poor self-righteous, conceited man goes on in his work of prayer and self-examination, he finds himself in possession of evil thoughts, motives, and passions, and unruly lusts and appetites, which grieve, and have grieved away the Spirit of God from his heart. He finds, instead of loving God and his people, he loves his own self and self-interest; instead of loving sinners, he loves his farm, his money, and his goods; to him this is a new discovery.

But now he prays as he never did before in all his experience (for this is an old professor); but the light comes in slowly, for God had gone a great way from him, or rather, he had gone many years' travel from God; but the Lord has pity for this poor backslider, and as he returns the Lord meets him as he did the prodigal son. Can it be, says he, that I was so far from God?

Almost an apostate, almost gone, almost lost, and yet he was very self-complacent. What a mistake! Ah! there was a hidden apartment in his heart, where Satan had an easy chair, and even yet it is hard keeping him out of it.

Yes, there are hidden places in the heart yet to explore before he gets all the new things where he can fairly see them, and test them by the light of the word of God.

JOS. CLARKE.

Constantine.

Two things will be noticed in respect to this law, namely, it was issued before he made any profession of Christian faith, and, it was *the day of the sun* which was to be observed by resting from secular labor. And history furnishes abundant evidence that the sun was the especial object of adoration by the emperor, and Apollo, the sun-god, was his "tutelary deity." If this be so, then the *heathen origin* of the edict must be beyond question. Milman thus testifies:—

"Up to this period, all that we know of Constantine's religion would imply that he was outwardly and even zealously pagan. In a public oration his panegyrist extols the magnificence of his offerings to the gods. His victorious presence was not merely expected to restore more than their former splendor to the Gaulish cities, ruined by barbaric incursions, but sumptuous temples were to arise at his bidding, to propitiate the deities, particularly Apollo, his tutelary god. The medals struck for these victories are covered with the symbols of paganism. Eusebius himself admits that Constantine was at this time in doubt which religion he should embrace; and after his vision, required to be instructed in the doctrines of Christianity."—*Hist. of Christianity*, p. 287.

And again, of the Sunday law, he says:—

"It is the day of the sun which is to be observed by the general veneration; the courts were to be closed, and the noise and tumult of public business and legal litigation were no longer to violate the repose of the sacred day. But the believer in the new paganism, of which the solar worship was the characteristic, might acquiesce without scruple, in the sanctity of the first day of the week."—*Milman*, book 3, chap. 1.

Gibbon furnishes the following decisive evidence on the subject:—

"The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. * * * The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelary deity. * * * The sun was universally celebrated as the invincible guide and protector of Constantine."—*Gibbon*, chap. 20, vol. 2, p. 251.

And again:—

"The panegyric of Eumenius, which was pronounced a few months before the Italian war, abounds with the most unexceptionable

evidence of the pagan superstition of Constantine, and of his particular veneration for Apollo, or the sun."—*Note, p. 251.*

Reference has been made to the fact that after Constantine professed his preference for Christianity he continued to hold the office and title of Pontifex Maximus, or high priest of the heathen rites; and he held it to the year of his death in 337, and, indeed, there is no evidence existing, that we have been able to find, that he ever renounced it. His religion was not Christianity, but Polytheism, and when he professed to embrace Christianity it was in union with his former paganism, and not by any means to the exclusion of it. Thus Keightley says:—

"Constantine, however, was still a polytheist, and his principal object of worship was the sun-god, Apollo. At the same time, with the compliant spirit of polytheism, he held the God of the Christians and the author of their faith in respect and reverence."—*Hist. of Rome, p. 313.*

And Dr. Schaff testifies to the same thing:—

"At first, Constantine, like his father, in the spirit of the Neo-Platonic syncretism of dying heathendom, revered all the gods as mysterious powers; especially Apollo, the god of the sun, to whom, in the year 308, he presented munificent gifts. Nay, so late as the year 321 he enjoined regular consultation of the soothsayers in public misfortunes, according to ancient heathen usage; even later, he placed his new residence, Byzantium, under the protection of the God of the martyrs and the heathen goddess of Fortune; and down to the end of his life he retained the title and dignity of a *Pontifex Maximus*, or high priest of the heathen hierarchy. His coins bore on the one side the letters of the name of Christ, on the other the figure of the sun-god, and the inscription, *Sol invictus*."—*Church Hist., vol. 2, pp. 14, 15.*

The edict above referred to in which "he enjoined regular consultation of the soothsayers in public misfortunes, according to ancient heathen usage," was given on the 8th day of March, 321, the next day after the Sunday decree was given! Without any other evidence this fact would prove that the Sunday edict was a heathen ordinance only; and it had no more reference to Christian duties than had the consultation of soothsayers, which the Lord had expressly forbidden to his people. And Dr. Schaff clearly shows the nature of his Christianity, so-called, in the fact that he not only retained his office of *Pontifex Maximus*, and dedicated his residence to the goddess of Fortune as well as to the God of the Christians, but inscribed on one side of his coins the name of Christ, and on the other the figure of the sun-god, with words of adoration to the sun! Dr. Schaff further says:

"He enjoined the observance, or, rather, forbade the public desecration of Sunday, not under the name of *Sabbatum*, or *dies Domini*, but under its own astrological or heathen title, *dies solis*, familiar to all his subjects, so that the law was as applicable to the worshipers of Hercules, Apollo, and Mithras, as to the Christian."

But Dr. Schaff has gone further, as he well knew that Constantine had no regard for Christianity at the time when he issued this Sunday decree, and this he declares in the following words:—

"He enjoined the civil observance of Sunday, though not as *dies Domini*, but as *dies solis*, in conformity to his worship of Apollo, and in company with an ordinance for the regular consulting of the haruspex (321)."—*Hist. of the Christian Church, vol. 2, p. 31.*

And Milman again says:—

"The rescript commanding the celebration of the Christian Sabbath bears no allusion to its peculiar sanctity as a Christian institution; it is the day of the sun which is to be observed by the general veneration."—*Page 239.*

Although retaining the office of high priest of paganism he exercised the power of a bishop in the Christian church, and affected to preach. Dr. Schaff says one of his sermons "is still extant, in which he recommends Christianity in a characteristic strain, and in proof of its divine origin cites especially the fulfillment of prophecy, including the Sibylline books, and the Fourth Eclogue of Virgil."—*Hist., vol. 2, p. 34.*

Mosheim, while avowing his belief that the conversion of Constantine (such as it was) took place in 323, says that Zosimus placed it after the death of Crispus, 326; and he adds that it is difficult to determine the truth in the matter. The words of Mosheim on this point are as follows:—

"How long Constantine retained these vague and undecided views of religion and religious

worship, regarding the Christian religion as excellent, and salutary to the Roman State, yet not esteeming the other religions or those of inferior gods, as vain, pernicious, and odious to God—it is difficult to determine. Zosimus, as is well known, reports that Constantine did not publicly profess Christianity, and show himself hostile to the Romish sacred rites, until after the slaughter of his son Crispus, and his wife Fausta; which truly detestable crimes were perpetrated in the year 326."—*Hist. Com., p. 469.*

They who would gladly avail themselves of Constantine's influence in behalf of some customs introduced in his day, are anxious to save his reputation as far as possible. If his conversion could be placed after the most horrid of his crimes were committed, it would be some relief to his character as a Christian. But that is attended with difficulties, for it would place his Sunday edict farther from his professed reception of Christianity, and also present him as presiding over the first great Christian council and leading the minds of the bishops in their consultations on matters of faith before he professed regard for the Christian religion! Look at it in whatever light we will, his patronage of the church was a curse to it, and his Christianity, mixed as it was with paganism, was unworthy of the name. The title of "the great" has been accorded to him with many misgivings, by some, as the following shows:—

"That Constantine had a large share of talent, and some virtues, is undeniable; but when we consider his many faults, among which was a cruelty that did not spare even his own children, his claim to the title of great becomes somewhat more than dubious."—*Dictionary of Biography.*

Dr. Schaff makes another declaration which has an important bearing on Constantine's religion, and sheds light on the statements made but a few pages before that he acted "in the spirit of the Neo-Platonic syncretism of dying heathendom." Syncretism is the attempted union of incongruous principles; and this was remarkably displayed in the actions of Constantine. Dr. Schaff there stated to what length this incongruity was attempted to be carried, even to wearing the insignia of a pagan high priest and exercising the functions of a Christian bishop; to dedicating his residence to the goddess of Fortune and to the God of the Christians; and to inscribing together on his coins the name of Christ with the figure of the sun-god and words of adoration to the sun! The further statement of Dr. Schaff is in regard to the length of time in which these inconsistencies were retained by the emperor:—

"When at last on his death bed he submitted to baptism, with the remark, 'Now let us cast away all *duplicité*,' he honestly admitted the conflict of two antagonistic principles which swayed his private character and public life."—*Hist., vol. 2, p. 18.*

It appears beyond all denial that, had not the bishops become ambitious, selfish, and worldly; had they not valued the personal favors bestowed by the emperor above the purity of the church, they would never have recognized him as the leader and head of the church, as he actually was at the council of Nice. But this was a dark day for the church, as the extracts we have given conclusively show. Most of the testimony respecting it comes to us through the "orthodox" or Roman side. But the picture is dark enough. Athanasius, a man of indomitable will and determination, took the lead of the Trinitarians, or orthodox, as they were finally called, while Arius headed the opposition. Strong charges were preferred against Athanasius, concerning whose trial Sozomon thus speaks:—

"After several sessions, when the synod was filled with tumult and confusion, and the accusers and a multitude of persons around the tribunal were crying aloud that Athanasius ought to be deposed as a sorcerer and a ruffian, and a being utterly unworthy of the priesthood, the officers who had been appointed by the emperor to maintain order in the synod compelled the accused to quit the judgment hall secretly; for they feared that he might be torn to pieces by the mob."—*Eccles. Hist., p. 86.*

So far as Arius himself was concerned the controversy was closed by his sudden death in a fit of purging and retching; the orthodox declaring that God had smitten him for perverting the faith, and his friends as persistently declaring that he died by poison from the hands of his orthodox enemies.

J. H. WAGGONER.

(To be Continued.)

What Do These Things Mean?

THIS is a question which can but suggest itself to the mind of every person who takes any interest in the things that are transpiring around him. It is a very rare thing to take up a secular paper without finding quite a portion of it devoted to accounts of terrible disasters by fires, floods, tornadoes, and earthquakes.

So frequent are these occurrences, and so numerous are the portents of coming events, that even the insane seeker after pleasure, the worldling in the giddy whirl of business, and people among all classes, and in all avocations, are constrained to pause and inquire, What is before us? What great event is the world being prepared for by these calamities?

And well may they raise these inquiries. Only look at the number of desolating fires and floods that have swept over our country during the last few years, spreading sorrow and death in their track. During the late fires in Pennsylvania, many towns and villages have been laid waste, and the inhabitants have been obliged to flee for their lives. In Wisconsin, also, fires have been raging, and the city of Oskosh was almost entirely destroyed a few months since, the loss being estimated at no less than \$2,000,000. And while our own country has been suffering such disasters, other countries are not without their portion. France has recently been visited by floods and inundations devastating large tracts of country, and carrying away thousands of people.

The appalling accounts of the Chicago fire of 1871 alone are sufficient to cause every one to stop and consider. It is said by eye witnesses of that event that "The very air seemed to be on fire." The *Detroit Post* gave at that time the following description of the scene:—

"The fire did not spread gradually from tree to tree and from house to house, but a great sheet of flame, overcoming them like the clouds, and moving with the rapidity of a hurricane, rushed upon them without warning. The atmosphere seemed filled with fire. Many who inhaled the air fell dead. Corpses were found without a trace of fire upon them, or even upon the clothes which still covered them. Many were killed in compact masses as if by blast of death, and fish were killed in the streams by the intense heat. Many of the people believed that the *last day had come*, and well they might."

It was estimated that a space one mile wide and five miles long was burned over, not even sparing buildings which were considered fire-proof. Thus we have the enormous extent of "thirty-two hundred acres of burned buildings, the loss being three times that caused by the fire of 1666 in London, and over *fifteen* times that occasioned by the celebrated fire of 1868 in Portland, Maine."

If this does not fulfill the prophecy of Isaiah, "Thou shalt be visited of the Lord of hosts with thunder, and earthquake, and great noise, with storm and tempest, and the *flame of devouring fire*," what can?

Another fact which adds to the fears and strange forebodings of the people, is the alarming frequency and intensity of earthquakes. Only a few weeks ago we had accounts of the terrible earthquake in South America by which it is thought that not less than twenty thousand lives were lost. Also there have been accounts of recent disastrous ruptures in Iceland. At the rate this phenomenon is increasing the inhabitants of this earth may well wonder with astonishment to know what the end will be. The following figures found in the "Coming Earthquake," by D. T. Taylor, show they are on a fearful increase: "Earthquakes recorded before the Christian era for a period of 1700 years, 58; thence to the end of the ninth century, 900 years, 197; thence to end of fifteenth century, 600 years, 532; thence to end of eighteenth century, 300 years, 2804; thence to 1850, only 50 years, 3240;" and finally, "in the single year of 1868 over one hundred thousand persons perished by earthquakes, and in the single month of March, 1869, there were eleven earthquakes, two of them great and destructive."

Surely we could ask for no greater evidence of the times in which we live. When the disciples of Christ raised the question, "What shall be the sign of thy coming, and of the end of the world?" before giving a direct answer, he mentioned, among other things, that there should be famines, and pestilence, and earthquakes, in diverse places. Therefore, as we see these signs fulfilling, and others fulfilled, how can we doubt the truthfulness of our position that Jesus is soon to return to earth? These things are given as waymarks whereby

the Christian may know where he is in the world's history.

The remnant people of God will be called to witness many trying scenes ere they reach their final home, but Christ has promised grace to those who ask it, and has left for us this encouraging promise that "he that endureth to the end the same shall be saved." May we all be among that number. M. E. KELSEY.

Hollister, Cal.

THIS is a village of some 1500 inhabitants, lying fifteen miles south of Gilroy. It is the county seat of San Benito County. It is a pleasant little town in the midst of a rich farming country just now being settled up. Like other new railroad towns, it has the reputation of being a very rough, irreligious place. Two men have been shot since we came here, and a third has committed suicide; still the majority of the people seem to be quiet and orderly. We never had less disturbance and better order anywhere. One thing is remarkable in California—we do not have the disturbance in our meetings that we frequently experienced in the States. Have not had a rope cut or the least disorder in any meeting this summer.

Religion is at a low ebb in Hollister, as in most other places. The attendance at the regular meetings is exceedingly small, but we have found this so in every place we have visited in California.

We have now been here ten days. We were told that it would be so windy and cold that we could not hold meetings in the tent; but it has been sufficiently warm and pleasant so far. We have a high wind for about three hours every afternoon, directly from the ocean, but it is always calm at meeting time. We have had full as good an interest as we expected, having a steady audience of a little above one hundred, and Sunday evenings two or three hundred. Have sold \$10 worth of books. People seem friendly, inviting us to their houses, and bringing food for us when not invited out; so our expenses will be light.

One minister of the place is very friendly, attends our meetings, heartily endorses the most we have presented, and is about convinced on the Sabbath. We have spoken three times on the Sabbath, and hope to have several Sabbath-keepers by next Sabbath.

We do not intend to make a very lengthy stay here, as we shall pitch the tent for two or three weeks in a small village near by, before camp-meeting. If necessary, one of us can stay here and continue the meetings after the tent leaves.

To-morrow Bro. Howard has to leave us. We are sorry to part with him, as he has been a good tent-master—much better than we generally find. We hope it may be our privilege to have him with us again after the camp-meeting, or next season. We are all in good health, and my family is now with me.

The evidence of the certainty and overwhelming importance of our message increases every day. That the hand of God is in this work none can doubt who are acquainted with the evidences of our faith. That the end is drawing near we confidently believe. We hope to see a few souls gathered out in Hollister as witnesses for the present truth. To this end we labor and pray. D. M. CANRIGHT.

Hollister, Cal., Aug. 1, 1875.

Gilroy.

SABBATH and first-day, in company with Bro. Waggoner, held five meetings in Gilroy. Here we met about a score who are trying to keep the Lord's Sabbath, although surrounded with discouragements of a temporal character. If such are faithful in the work, and in the performance of their duties, there will be not only a growth in grace and strength with themselves, but they may gather others around the standard of truth already erected there. We had some freedom in speaking the word to them and others who met with us, and left them with the hope that we may see them again at some future day, and find them prospering in the good way. J. N. L.

AS THERE is no blood that saves souls like the blood of Christ, so there is no blood that sinks souls like the blood of Christ. A drop of this blood upon a man's head at last will make him miserable forever; but a drop of it upon a man's heart at last will make him happy forever.

MANKIND like and respect men of decision—border men, neutral men, are detested.

A Long Life or a Short One.

ONE man will make the shortest life
The longest seem in deeds,
That blossom from the very dust
For human wants and needs—
The harvest of the husbandman
That soweth goodly seeds.

Another drags his span of life
To full four score and ten ;
Yet when he dies the busy world
Scarce knows where he has been—
No progress marks his leaden steps
Within the haunts of men.

And thus it matters not so much
How quick we journey through
The fruitful vineyard of the world,
My friend, as what we do !
How soon or late we reach the goal
That all men have in view.

Then let us labor while we may,
With all our given might,
Who have the sun but half the time
And half the time the night,
To fill the precious minutes up
With deeds that court the light.

We will not waste the shreds of time,
However small they seem,
Nor loiter in the great highway
Of mortal life to dream—
Mere clogs beneath the wheels of thrift
In this our age of steam.

—Sel.

Missionary Department.

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

Be Energetic.

ALTHOUGH we have said considerable on the manner of doing T. and M. business, we do not wish any to be disheartened or to slacken their efforts in tract and SIGNS distribution, if they do not understand all the minutia of the work. There is so much to be done, and so good materials to do it with, that there is every inducement to diligence in the work, especially when we see so many embracing the truth as the result of reading.

Diligence and promptness are requisite in the prosecution of this work. Every director should consider himself in a great measure responsible for the condition of his district, and should especially keep posted relative to all missionary work laid out before them, seeking to stir up the officers and members of his district to activity and zeal in the work. If the director is prompt and energetic it will tend to encourage the President and State Secretary in their labors, and give tone materially to the whole work. Whereas if they are slack, and fail to give immediate attention to matters committed to them, there is liable to be indifference with the officers and members in their respective districts.

We have published a good supply of SIGNS extra, with the supposition that our members would make special efforts to scatter single copies as freely as they do tracts. It is true something has been said about using copies of the SIGNS in obtaining subscribers, but let none think that they have not liberty to circulate these copies wherever they can find readers. Let your orders come in from all the districts, and let these SIGNS be scattered even to the islands of the sea. A good work has been done in placing copies on the ships in San Francisco harbor, but even this can be done on a still grander scale. Let us be energetic, and not "do the work of the Lord negligently." J. N. L.

Free-will Offerings.

AFTER the children of Israel had left Egypt, when there was but a step back from freedom to slavery, God commanded the tabernacle to be built from their scanty means. Their own tents were small, but they did not plead to enlarge their own tabernacles. God's house must first be built. God gave them the design he wished them to follow in building the tabernacle. They needed no urging. Gifts and free-will offerings came in abundance. Their ornaments and jewelry were taken from their person and cast into the treasury, to be used to beautify and enrich the house for God. Materials of gold, silver, brass, and ornamental work, were gladly given, each soul being anxious to have an interest in the tabernacle which was being erected for God. More than a million of dollars was expended in erecting that tabernacle. Moses did not need to urge the people, but he had to proclaim to them that they had enough, and their cheerful, willing labors and offerings must cease, for they could not appropriate all that they had already brought.

There are hearts now that are as free, willing, and anxious, to aid in the advancement

of the work of God as were the children of Israel. Only let them be assured that there is a work to be done, and that God calls for their means and their hearty co-operation, and they will need no urging.

When we can have even a small comprehension of what Jesus has done for us, we shall feel our responsibility to do all that we can for Christ. The life of Jesus was spent in devising plans for our welfare. While we were enemies to God, he pitied us, and came from the courts of Heaven to suffer, the just for the unjust. He died, and rose again from the grave, to show his followers the way of life from the dead. He now stands before his Father as our great High Priest and our advocate, pleading our cause, and presenting our feeble progress with infinite grace before his Father. He forgives our transgressions, and by imputing unto us his righteousness, he links us to the Infinite. In the heavenly courts our Saviour stands and extends to the world the gracious invitation, Come, ye weary, ye poor, ye hungry; come, ye burdened, ye heavy-laden, sin-sick souls, come. And whosoever will, let him come and partake of the waters of life freely.

Can we be too earnest, and self-sacrificing in our efforts to set the truth before the world? Shall we plead for ease and for the pleasures of this life, to enjoy our pleasant homes and the society of family and friends, and let others do the work which must be done in warning the world? Shall we plead as did the ungrateful ones to whom Christ extended the invitation to come to supper, I pray thee have me excused? Or shall we gird on the armor with cheerfulness, hope, and faith, and like valiant soldiers, be willing to engage in the thickest of the fight, war the good warfare, share the glorious victory, and receive the eternal reward?

E. G. W.

Preparation for the Work.

God does not call men to work for him without fitting them for his work if they will allow him to do it. They may refuse to be benefited by his effort to instruct them, but it is nevertheless true that he does give them an opportunity and means of preparation to fit themselves for his work. It is not for the honor of God that men should enter into his work till they are prepared to do it in a manner that he can approve.

God gave to Isaiah a vision of heavenly glory. When he had seen it, he cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isa. 6 : 5. Upon this, one of the seraphim took a live coal from off the altar and laid it upon his lips, and said, "Lo this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

Then he heard the Lord make this inquiry, "Whom shall I send, and who will go for us?" And thus he records his response: "Then said I, Here am I; send me." And the Lord then bade him go forth to fulfill his solemn commission. This teaches us a great lesson. Before men go out to work for God, they must have his work first wrought within themselves. When the live coal from the altar had been laid upon the lips of Isaiah, his iniquity was purged. Then he could speak for God, for he had something to say, and he was fitted to say it in a manner that God could accept.

God does not want men to go out to labor for him till they have had their iniquity taken away. No man can lead others to Christ till he has first become personally acquainted with him. Men cannot preach the truth acceptably to God till they have first felt its saving power on their hearts. Wherever self exists, the work of God will be marred. It is not enough that the truth should be preached. It must be preached from pure motives. The honor of God and the salvation of men are the only reasons which should prompt the acts of Christ's ministers. When they preach for the purpose of gaining the applause of men, God will not accept their work. Whatever is done to be seen of men, will have no reward from the God of Heaven.

Before we can work for God, we must be soundly converted. When our hearts are right in his sight, our motives will be pure before him. We shall not then seek our own worldly interests, nor the praise of men, nor our own ease and convenience, but shall seek only the honor which comes from God, and for this will cheerfully bear burdens, and make sacrifices without one word of complaint. God will regard what men do with such motives as these. He will not accept that which is done from other motives.

It is no light thing to work for God. The sacredness of the work cannot be overestima-

ted. God will not be trifled with. He sees through all disguises, and he detects the most secret motives of the heart. The action is valued according to the motive which prompts it. Those who name the name of Christ must depart from all iniquity. They must not bear the vessels of the Lord without being themselves clean in his sight. Who is then sufficient for these things?

J. N. A.

Our Readers.

We are cheered from day to day in publishing the SIGNS OF THE TIMES to learn that it is appreciated by its readers, and is doing good. That is the object for which we are laboring. We will here make a few quotations from letters received from subscribers. The first is from San Jose. The writer has been raised a Roman Catholic, but is investigating present truth. He says:—

"The SIGNS always contains an abundance of matter both interesting and instructive; it is good for all Christian readers whatever their religious tenets or predilections may be; but to the reader who has either no inclination, or time, or opportunity, to read the Bible, it is particularly serviceable, in that it imparts a knowledge of the sacred pages in an extended, yet pleasing and satisfactory manner. I would like to see it widely circulated in this community, but fashion and prejudice prevailing in the churches, and worldly-mindedness and indifference outside, are great obstacles in the way of its circulation—obstacles which it would seem impossible to overcome, were it not that there is scarcely anything impossible in this nineteenth century."

The second is from Bro. J. N. Ayers, Kansas. He says:—

"I take the liberty of addressing you this morning in relation to the trial subscribers of the SIGNS in Dist. No. 3 of the Mo. and Kan. T. and M. Society. When I sent in the names I expected to have been able to send you a liberal donation, but immediately after sending the names, the drouth, chintz-bugs, and grasshoppers destroyed our crops so it was impossible, and if it had not been for the liberalities of our brethren we would have been obliged to leave our farms. Again this spring the grasshoppers in some parts of Mo. and Kan. took everything that was green. Where I live some have planted three or four times before getting anything to stand; but thank the Lord the hoppers have left and everything, excepting what is entirely killed, is beginning to grow again.

"Wheat in this section of the country was all killed, but I think if the weather continues favorable we will be able to raise enough of other crops, such as corn, beans, potatoes, turnips, and buckwheat, for our support. Crops look well now, and I never saw a more favorable time for things to grow. Our fruit is a failure on account of the hoppers stripping the trees last fall, and a great many of the peach and apple trees are killed. But to return to the subject. I think the paper is doing considerable good here, and feel very thankful that it has been continued so long. I like it, and hate to do without it, but cannot pay for it until times get better. There are many others who feel the same, but I would not ask for it for myself or any one else in this district any longer than the present volume unless I should receive favorable answers to published notice to trial subscribers."

This notice was inserted last week. I esteem it a pleasure to pay \$1.00 on Bro. Ayers' paper, and keep it still going.

Here is another touching letter from Kansas:—

"I write to tell you of the great blessings that we receive in the dear SIGNS OF THE TIMES—you wish all to report to you whether we are reading the paper with interest. I can truly say that it is a well-spring of life to us. We are too poor to send the money for it, but oh! I pray you, do not take it from us. We are reading every word of it with the greatest interest, and I do not think we can possibly do without it. We will make every effort to pay for it as soon as we can. I am a widow, having one child. We are both Adventists and have no preaching, nor anything to help us but the TIMES. My son is but sixteen years of age yet is firmly established in the faith. Pray for us."

We cannot stop such papers. We do not wish to stop any which are read with interest and profit. If any of our brethren and sisters, who have been prospered in their affairs while these Kansas readers have been scourged in the loss of their crops, feel as though they wanted a \$10.00 or \$5.00 or \$1.00 blessing in paying for some of these papers in Kansas, we will not object to receiving it, and the Lord says: "He that giveth to the poor lendeth to the Lord, and that which he hath given will he pay him again."

J. N. L.

Question.

WE are requested to explain the term "third heaven." 2 Cor. 12 : 2. The atmosphere surrounding our earth is called heaven. Gen. 1 : 6-8. The moon and stars are called heaven. Ps. 8 : 3. The third heaven is the paradise of 2 Cor. 12 : 4. Paradise is the New Jerusalem of Rev. 21, which is proved from the fact that "the tree of life" is said to be in the paradise of God, Rev. 2 : 7, and "the tree of life" is in the New Jerusalem, Rev. 22 : 2. J. N. L.

Health Department.

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

The Mother's First Duties.

CLEANLINESS, neatness, and order, are indispensable to the proper management of the household. But when the mother makes these the all-important duties of her life, and devotes herself to them, to the neglect of the physical development and the mental and moral training of her children, she makes a sad mistake. The *Agriculturist* speaks well upon this subject under the head of

"UNPRINCIPLED NEATNESS."

"Cleanliness is next to godliness," but let us never forget that godliness is the first thing to be sought, and after that cleanliness to any extent. If anybody supposes that I mean that you are to 'get converted' in the ordinary sense of that phrase, and then go on scrubbing and scouring with all your might, without any application of Christianity to these wash-board and dish-pan affairs, that person has not made my acquaintance. The 'fruit of the Spirit is love, joy, peace,' etc., and beyond all price; neatness is only a secondary matter.

"We are putting cleanliness above godliness if we brush and scour until our nerves are so wearied that good temper becomes almost a physical impossibility; or if we keep our friends in constant dread of making a speck of dirt upon our premises; or if we allow ourselves to be greatly put out by any disasters that happen to our carpets or table-cloths. It is hard to bear these things, if we have not abundant means and plenty of assistance; and I do not know of anything but a true philosophy believed in by the heart, as well as the intellect, that will help us through. Do we really desire to lead true lives, and to do our duty by our families? Then we must settle in our minds what are the essentials to this end, and resolutely make other matters subordinate."

"It is neatness without principle that insists upon clean aprons and polished faces for the children more than upon gentle words and patient sympathy with their plans and pleasures, which concerns itself more about flies and dust than about family health and happiness. Bright windows and spotless paint and well-scoured floors are excellent things in their way; but if you can only secure them by a loss of all time and relish for reading and out-of-door recreation, have the nobleness to bear with some dirt and rags, rather than sacrifice the life for meat or the body for raiment. For the sake of all about you, as well as for your own sake, save your nerves from over-strain, and your intellectual life from starvation. But never sacrifice cleanliness to display. Those children are fortunate who are kept supplied with whole and clean clothing; but none of these things can begin to compare in value with a wise mother's love and care in respect to the formation of character and the development of a sound mind in a sound body. A husband has something to say 'thank you' for, whose buttons are never missing and whose dinner is always in good time and good order; but he deserves to miss the best gifts of this life who value these things above a wife's companionship and inspiration in all things most lovely and of good report."

I have seen a mother whose critical eye could discern anything imperfect in the matching of the wood-work of her house, and who was very particular to have her house-cleaning thoroughly done at the precise time she had set, and would carry it through frequently at the expense of physical and spiritual health, while her children were left to run in the street and obtain a street education. These children were growing up coarse, selfish, rude, and disobedient. The mother, although she had hired help, was so much engaged in household cares that she could not afford time to properly train her children. She let them come up with deformity of character, undisciplined, and untrained. We could but feel that the fine taste of the mother was not exercised in the

right direction, or she would have seen the necessity of moulding the minds and manners of her children, and educating them to have symmetrical characters and lovely tempers.

If the mother had let these things which she has allowed to claim her first attention come in secondarily, she would have regarded the physical, mental, and moral training of her children of almost infinite importance. Those who take upon themselves the responsibility of mothers should feel under the most solemn obligation to God and to their children, to so educate them that they will have amiable and affectionate dispositions, and that they will be pure in morals, refined in taste, and lovely in character.

The mother loves her children. This is right. She cannot help it. But this love is frequently misapplied; for it leads her to indulge her children to their injury.

For years I have looked upon these children with feelings of sadness, sometimes repeating to myself these words: "That which ye sow, ye shall also reap." These children have needed the influence of a calm, well-balanced mind. The mother's time could not be more profitably spent than in seeking heavenly wisdom, and in studying how to train her children for God. If she would succeed she should have a firm trust in God, and that cheerful, hopeful mind and peaceful temper which flows from pure religious principles. Every effort made in this direction will repay her tenfold.

If mothers neglect to properly educate their children, their neglect is reflected back upon them again, making their burdens and perplexities harder than they would have been if they had devoted time and patient care in training their children to obedience and submission. It will pay in the end for mothers to make the formation of the characters of their children their first and highest consideration, that the thorns may not take root and yield an abundant harvest. God calls upon mothers to become co-workers with him in the formation of the character of their children, instead of wasting their time in needless labor to make display in their houses for the eyes of visitors, while their children are coming up with characters that are warped and deformed. They are not trained for usefulness, and their minds molded that they may have self-denial and self-control, having beautiful characters that angels can love. The inward adorning the ornament of a meek and quiet spirit God values. In comparison with this, outward ornamentation is of but little consequence.

Mothers have a sacred mission in directing and educating the minds of their children. They should not be so engrossed with the artificial and burdened with care that they cannot have time to educate their children from God's great book of nature, impressing their young minds with the beauties of opening buds and flowers. The lofty trees, the lovely birds caroling forth their happy songs to their Creator, speak to their senses of the goodness, mercy, and benevolence of God. Every leaf and flower with their varied tints, perfuming the air, teach them that God is love. All that is good and lovely and beautiful in this world speaks to them of the love of our Heavenly Father. The character of God they may discern in his created works. Parents should improve every opportunity to impress their children by connecting in their minds God with the things of nature, that they may look up through nature to nature's God. Lead your children to regard God as the Creator of all things, and to reverence and fear him who is exalted above the heavens, and to love him because he first loved them. The evidences of his love they have on every hand, speaking to them through the glories of nature. Your temporal matters may be neglected rather than the heart wants and culture of the minds of your children.

E. G. WHITE.

Right Use of Things.

FROM the absence of health, and the prevalence of sickness and suffering, it is evident that there is a great disregard of the principles that underlie health. It is as true in physical as in spiritual things that every transgression receives a just recompense of reward. If the principle of obedience were recognized, and people would cease to do evil and learn to do well, hearts that now are dreary like the desert would blossom as the rose. Common sense is defined, "good sense in little things."

The manner in which men, women, and children are related to the few, simple, health-giving agents, air, food, light, sleep, clothing, exercise, rest, water, temperature, and the condition of the mind, are chiefly the things that procure to them the blessing of health, or its opposite, disease. Good

sense manifested in attention to these things so little considered makes, in a great measure, the joy of life. No person is actually happy when sick; though, through grace, he may be enabled to rejoice in hope. Nor is there actual wretchedness, under ordinary circumstances of life, when in the possession of a sound body and a sound mind. Man, created upright, has sought out many inventions which mar his joy, in the misuse and abuse of things that God pronounced good.—*Health Reformer.*

What Will Make Good Teeth?

It is an old and common saying that bread is the staff of life. The maxim must have originated many generations back, when bolting mills were unknown, and sieves but little used, when bread was made with all the ingredients of the grain included. Such bread is the staff of life. The bread of our time is, most of it, the handmaid of disease. If there is in it any staff, it is weak and brittle, which will soon let a man down. Wheat, more than any other grain, perhaps, contains all the elements needful for the nutrition of the system. To have this affect, however, all its properties must enter the bread made of it; none must be bolted or sifted out, nor must the stone grind it too fine. . . . It is our duty to be instructors to the heads of families, who, with their children, are our patients, in relation to the matters herein treated. When we discover children's teeth defective and decaying, we ought most earnestly to exhibit both the cause and the remedy, and urge instant and continued attention to our counsels and instructions. We are bound to recommend the use of proper food, such as oatmeal, barley, unbolted wheat, peas, beans, and other food designed to make strong bone, good teeth, and healthy bodies.—*Dental Register.*

Religious Miscellany.

—Two hundred Jesuit priests, driven out of Germany, are expected in Quincy, Ill., shortly.

—There are 721 Young Men's Christian Associations in the United States and the British Provinces.

—The law subjecting priests and divinity students to military service has passed the Italian Senate.

—The total membership of the United Presbyterian church of Scotland is 187,761. Its income last year was \$1,730,000.

—There are 21,000 Protestant converts in China, and in India there are more than twelve times that number.

—Six converts to the true Sabbath were baptized, June 27, at Neuchatel. Eld. Andrews is much encouraged in his work.—*Sabbath Memorial.*

—It is estimated that the pope's income from 1861 to the present time has not been less than \$100,000,000, and the humble successor of Peter, lives on this small income!

—It has been decided in England that it is unlawful for a clergyman of the Church of England to take part in any religious service other than that of that church, or in any place licensed for dissenting worship.

—A sum amounting to between £6,000 and £7,000 has been presented to Cardinal Manning on behalf of the leading Roman Catholics in England, as a congratulatory testimonial on his recent elevation to the Sacred College.

GENTILE JEWS.—"Mohal" David Klein, of New York, says he has recently performed the rite of circumcision on 38 Christian adults who have desired to be admitted to membership in the synagogue. But a rich bride was the cause of each of these conversions.

—There are in the cities of Buenos Ayres and Montevideo sixteen Protestant places of worship, in twelve of which the English language is used and Spanish in the remainder. More than fifty thousand copies of the Bible in Spanish have been circulated in South America in late years.

—Popular ministers in our large cities now receive from \$5,000 to \$15,000 per year. For this they preach one and sometimes two sermons per week, each from fifteen to forty minutes long. Then they have a summer vacation of six weeks or more with all expenses paid. "Verily they have their reward."

—Of church choirs the *Examiner and Chronicle* says:—

"It looks a little odd to see solo performers who lead the worship of God in fashionable churches Sunday mornings, making the

chief attractions of their Sunday night [theatrical] entertainments."

—The amount of church property exempt from taxation in Erie County, N. Y., alone exceeds in valuation the sum of \$4,000,000, and in the United States the value of such property so exempt reaches the enormous sum of \$650,000,000. The probability is that laws will soon be passed to tax this church property.

—The Old Catholic movement in Germany, though aided by the government does not make much progress. The reason is plain. There is not enough of reform in it to commend it to earnest, progressive men. Those who accept so much of Roman dogmatism can accept more. Those who reject infallibility are inclined to reject the system entire, and find supply for their religious desire in the Protestant denominations.

—Companies of banished German Jesuits arrive at intervals in New York and scatter in various directions. Several Franciscan priests, about fifty students, and a few nuns, landed in New York a few days since, some going to Cleveland, others to Cincinnati and Buffalo, these three cities apparently being the centers of the order. The movement southward proceeds quietly, and no doubt it is the policy of the Catholic Church to gain a hold in that direction, especially among the freedmen, with as little display as possible.

—The attitude of the nations toward the Roman church is thus described by the *New York Tablet*, a Catholic paper:—

"Again she finds herself in the midst of a hot and almost world-wide persecution. After a long era of her beneficent supremacy, men have grown weary of her gentle yoke. They have even turned to hate her to whom they owe civilization, liberty, mental and moral enlightenment—whatever, in short, they possess. And with an ingratitude not less than diabolic, they are bent on crushing out of existence their benefactor."

—The Russian government has appointed a commission to report on the advisability of abolishing many of the church holidays, and other reforms are in contemplation. The St. Petersburg correspondent of the *Globe* says:—

"Plans are being prepared for increasing the pay of the rural priests, and for giving them a better education than they receive now, and the Holy Synod promises to publish the Old Testament, which it is now translating into Russian, in the course of a few months. One of Lord Radstock's converts, a millionaire of the name of Pashkoff, distributes 1,000 copies of the New Testament among the moujiks every month."

—In Massachusetts, where the Baptists were once so severely persecuted, they are now raising a centenary fund of \$350,000. In connection with this fact the *Post* makes a note of the fact that in Cambridge, where the first President of Harvard College, the Rev. Henry Dunster, who was inaugurated in 1640, was persuaded in 1654 to resign his office on account of his having adopted the principles of the Baptists, there is now a very handsome and costly Baptist church of solid granite; and several prominent Massachusetts Congregationalist churches, whose ministers have been educated at Cambridge, have consented to allow baptism by immersion to all who wish to receive it in that form.

D. M. C.

News and Miscellany.

—The French residents of New York, have contributed \$5,000 in aid of their countrymen in France who have suffered by the recent floods.

MADRID, July 23.—The Constitutional Committee yesterday adopted the article of the proposed Constitution establishing religious toleration.

—A mail was received in San Francisco, July 31, which was but fifteen days in coming from London here, and but fourteen days from Dublin. This is the fastest time on record. All of which goes to show that the Old World is rapidly approaching the western shores of the New.

—Dispatches dated Knoxville, July 31, announce the death of Ex-President Andrew Johnson. The cause was paralysis. He desired that his winding sheet should be the flag of his country. Of his death the *New York Post* says, ten years ago his death would have agitated the country to its depths; to-day it makes scarcely a ripple on the surface of the political arena.

—The only colored graduate of Harvard College (Richard T. Greener) distinguished himself both as a speaker and as a writer,

won more prizes than any classmate or coeval, was an excellent scholar in some departments, was on terms of intimacy with the best persons in his class, and left a record of memory every way honorable. He has now a professorship of logic in the university of South Carolina, and were all our academic chairs as well filled, it would indicate an educational standard very far above the average of our (so called) colleges and universities.—*Dr. Peabody.*

—A terrible ice storm visited Geneva, Switzerland, on the night of July 7. The hail came in an almost solid sheet of ice, demolishing street lamps, smashing in, not only the glass, but the whole windows, sash and all, filling rooms with fragments of ice which at once compacted themselves into a solid mass. It totally ruined the vegetable gardens, upon which a large portion of the poor people depend for a livelihood. Vast numbers of small birds were killed by the storm, and bodies of several foxes have been found.

—The failure of the delegation to Washington, and the increased incursions of lawless whites, together with the cruel frauds of the agents in issuing rations, have thoroughly aroused the Sioux, who are now beginning to make serious work with the miners in the Black Hills. A letter to the *Omaha Herald* from the Red Cloud Agency states that on the 9th inst. a well-armed and well-equipped body of Uncapapa Sioux were on the war-path in the Black Hills, with the avowed determination to cover the country with horses' hoof-tracks. From Indian sources we learn that they have had two encounters with white men (miners), and killed seven of one party that they met and three of another.

FAMINE IN ICELAND.

Further accounts of the earthquake in Iceland, and its effects upon the crops and pasturage, state that famine is imminent among a large part of the inhabitants. Two hundred square miles of the island is covered with lava. From a description of the event by the Rev. Dean Sigard Gunnarsson, a resident of the devastated district, we take the following:—

"On Easter Monday, early in the morning, loud rumbling noises were heard to the westward, and apparently traveled toward the northeast. Presently the sounds turned backward. The air was heavy and jet black toward the north and northeast. About 9 o'clock whitish-gray scoriaceous sand began to fall from the sky, the particles averaging the size of a grain, but in shape longer. The dark column moved on nearer and nearer, and the darkness rapidly increased, while the scoriaceous hail thickened at the same rate. A full hour before noon candles had to be lighted in the houses, and at noon the darkness was as dense as that of a windowless house. * * *

"For four consecutive hours it was necessary to have lighted candles in the house. During that time the ashes and sand were falling thick and fast. Lightning and claps of thunder were at the same time seen and heard in rapid succession, and everything seemed to tremble again. The air was charged with electricity to such an extent that pinnacles and staff-spikes of iron when turned in the air seemed all ablaze."

When the darkness passed away it was discovered that the surface of the island to an extent of nearly 3,000 square miles had been covered with a layer of ashes and scoriæ from one and a half to eight inches deep. In many places pumice boulders as large as the fist had fallen. The ashes came down hot with a sulphurous smell, but both heat and odor were soon dissipated.

Before the fall of the ashes, the fields were snowless and the pasturage plentiful; but after it not a creature could be let out of doors, and the sheep, if let out, would run as if mad, in all directions.

As the pasturage was destroyed, and as it was upon that that the sheep and cattle lived, famine stared the inhabitants in the face. The result has been that the people, hastily abandoning their homes, have fled into the neighboring districts, which, though untouched by the eruption, are but scantily provisioned, and so the overcrowding threatens starvation to all. It is to save the Icelanders from this impending calamity that the cry goes up from the chief men of Reykjavik for help. In England, subscriptions are received by the Lord Mayor of London.

CHRISTIANITY is not a thing to put on or off at pleasure. It is part of the life of the man—the good in him developed—and this it takes time to do: it is growth. We may be enamored with it momentarily; it is not enough: it must be made the controlling principle of life.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, AUGUST 5, 1875.

Eastern Camp-Meetings.

INDIANA,	August 5-9, 1875.
MICHIGAN,	" 10-17, "
VERMONT,	" 19-24, "
NEW ENGLAND,	" 26-31, "
MAINE,	Sept. 2-7, "
NEW YORK,	" 9-14, "
OHIO,	Sept. 30-Oct. 5, "
INDIANA,	Oct. 7-12, "
KANSAS,	" 14-19, "

Bro. White left Battle Creek, Monday, July 26, for New York, to purchase power presses, engine, book-binding machinery, &c., for the Publishing House in California. He will invest about ten thousand dollars before his return to Battle Creek, Aug. 3.

Certificates of Stock.

In a few weeks we shall receive our stock book and seal press, and shall commence to issue certificates of stock to all full paid shareholders who have paid \$10.00 per share in coin.

Currency will be counted at the rate of \$11.50 per share, until further notice. So those who have paid currency expecting shares to the amount they have paid will take notice that all shares are counted in coin value.

J. N. L.

California Tent Fund.

We have sent out lists of unpaid pledges on the tent fund to business agents and individuals, according to previous notice. We hope to receive favorable responses from some of these soon, as we go about the work of preparing for camp-meeting. These pledges were all to be paid by Oct. 1, and we presume all are planning to meet them by that time. Still, any who can pay them sooner will confer a favor to the camp-meeting enterprise by so doing.

J. N. L.

Wanted.

The provision stand, restaurant, and stockyard on the camp-ground, we wish to let to responsible parties. Those wishing either of these should make their applications in writing to G. D. Hager (chairman of the Camp-meeting Committee), Santa Rosa, Cal., by Aug. 20, so that the matter of those coming with teams may be considered by the Committee at the meeting on the 22d, and an answer be given to applicants.

J. N. L.

Question.

The question comes in whether the rooms in the building on the camp-ground are simply lodging rooms, or whether it is expected that those who occupy them can also live in the building.

These rooms are to be placed in two rows through the building with a twelve-foot alley in front of them, the whole length of the building. There is a space 12 feet wide back of each row of rooms for tables and living arrangements. The rooms will be constructed with a doorway front and back. If these rooms are all 10x12 we have space for 28 of them in the building. We have already received definite orders for seven of them.

Let those who wish room in the building send in their orders soon.

J. N. L.

Kansas.

PERSONS receiving the SIGNS OF THE TIMES on trial in Linn, Bourbon, Anderson, and Miami Counties, are requested to report by mail to J. N. Ayers, Farlinville, Linn Co., Kan., whether they wish their paper continued, how they like it, and if any of their neighbors or friends are interested in the truths it teaches. And if you can pay the postage on your paper, or wish to donate anything for its support, you can forward it to me at Farlinville. I want to hear from all as soon as convenient.

J. N. AYERS,

Director of T. and M. Society of Dist. No. 3.

Notice.

It was stated last week that the P. O. address of Eld. I. D. Van Horn, until further notice, would be Oregon City, Oregon. But in a letter received just after the SIGNS had gone to press we were requested to counteract the above notice as circumstances demand his longer stay in Washington Ter. His address is still Walla Walla.

Foreign Mail.

By the new postal law which took effect July 1, 1875, uniform rates of postage are established to Great Britain, France, Germany, Hungary, Austria, Belgium, Denmark, Egypt, Spain, Greece, Italy, Luxemburg, Norway, the Netherlands, Russia, Sweden, Switzerland, and Turkey. The new rates are as follows:—

For pre-paid letters, 5 cents for each half ounce, or fraction thereof. For unpaid letters, 10 cents for each half ounce. For postal cards, 2 cents each. For newspapers, if not over four ounces in weight, 2 cents each. For books, pamphlets, and other printed matter, 2 cents for each weight of two ounces or fraction thereof.

Why Letters Go Astray.

WHEN we consider that in the United States there are 15 Buffalos, 12 Bostons, 18 Buena Vistas, 12 New Havens, 12 Newarks, 14 Albanys, 12 Oranges, 18 Highlands, 8 Hyde Parks, 11 Bradfords, 5 Cincinnati, and 3 Chicagos, to say nothing of the almost innumerable Johnstons, Jamestowns, and Smithtowns, it seems not at all strange that letters go astray. Then too, there are States that are thus abbreviated: Me., Md., Mo., Mon., Mass., Mich., and Miss. The only correct way is to put the county upon every letter addressed.

w. c. w.

The Sabbath Memorial.

THE July number of the *Sabbath Memorial* is just received. This is its third number, and although a little sheet contains much that is of interest to a lover of the Sabbath cause.

One of the noticeable features is a chart showing the names of the days of the week in twenty different languages of Europe, Asia, and Northern Africa, in which the seventh day of the week is called the Sabbath. In the Hebrew, Arabic, Abyssinian, and Malay, the days are numbered one, two, three, four, etc., and in the Persian and Hindostan, One from the Sabbath, Two from the Sabbath, etc., with these exceptions, that the Malay, Hindostan, Persian, and Arabic call the sixth day, Assembly day, and that in all these languages the seventh day is called the Sabbath. The chart shows that the loss of a day in one or more nation is impossible, because in all nations there is perfect agreement in the numbering of the days of the week.

The *Memorial* reports the arrival of Eld. N. Wardner, S. D. Baptist Missionary from America, whose labors for the present are to be directed to Scotland and Ireland.

Of his labors from March to July, 1875, Eld. W. M. Jones, the publisher of the *Memorial*, makes the following report: "There has been received from friends in England, Scotland, and Ireland, £11 14s. 10d.; from Seventh Day Baptists in America, £10 10s.; and from Seventh Day Adventists, £8 2s. 7d.; total, £30 7s. 5d. This sum has been expended on hundreds of posted letters and parcels, on several boxes and parcels from our publishing societies, and in printing over 7,000 copies of the *Memorial*, and 5,000 copies of 'Mr. Moody not a Jew.'" His address is William Mead Jones, 15, Mill Yard, Goodman's Fields, London, Eng.

w. c. w.

A Reason of the Hope.

WE are taught to be ready always to give an answer to every man that asketh us a reason of the hope that is in us. And certainly if we can give an answer to others, we must be able to know for ourselves on what our faith and hope are grounded. Our faith is to be tried. Each one must be prepared to stand the test for himself. He that endures to the end will be saved. Some have depended too much upon others, and have not studied the reasons upon which our faith is based. Such are in danger of being moved from their foundation. They have moved because others did; and if others fall away, they, having no root in themselves, are liable to go with them. It is to our interest to know for ourselves why we believe and hope.

If our faith and hope are correct, our all depends upon holding fast; if not, the sooner it is abandoned the better. If it is correct, it must bring believers into unity. It is impossible for it to fail of this end. Then every departure from the spirit of unity is a departure from the truth. Sectarianism is a wicked thing. The heretic or factionist is rejected of God. He is self-condemned. Let all beware of a party spirit. It is not in agreement with the Spirit of God. The gathering call is sounding. "He that gathereth not with me," says Christ, "scattereth abroad." Have you received, as truth, the faith that God is sending out the last mes-

sage—a message that is to prepare his people for the advent of Christ? How important, then, that you should be laboring to build up this truth in unity! Can you lightly give influence to a party spirit?

Let all who are satisfied with the foundation of our faith and hope hold on to it. Encourage unity for the truth's sake, and for the sake of the salvation of souls. If any doubt the foundation let them inquire till they are satisfied, and then act accordingly. Be prepared with a reason for your position—a reason that will satisfy yourself, at least. The time is coming when you will want a foundation more firm than the ebbing and flowing of the waters, the fluctuations of others who are unsettled, and are turned about by every adverse wind. Have salt in yourselves, and have peace and unity with those who are grounded in the truth. Have you no reason but the fluctuations and caprices of other unstable souls? Then be in haste to find a better one, or give up the ship.

Yes, have a reason at hand that will silence the contending waves of passion and party spirit—a reason that will make you calm in the midst of adverse squalls. If we have taken the right ship it will land us safely, if we remain on board. My advice to all is, "Don't give up the ship." I can give no good reason for forsaking it. Can you? Search and see. Is this the work of God, the work predicted in prophecy? If so, hold fast that no one take your crown. Eternal life and a home in the promised new earth is the prize to be gained or lost. It is all important that our faith and hope are well grounded. Let us know the foundation of our hope. Let us have a reason that will abide the storms and billows of passion and pride.

R. F. COTTRELL.

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

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

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

Appointments.

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

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

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

HEALDSBURG.—Friday evening, Aug. 13, and Sabbath and first-day, Aug. 14 and 15, at 11 a. m., and evening of each day.

SANTA ROSA.—Friday evening, Aug. 20, and Sabbath and first-day, Aug. 21 and 22, at 11 a. m., and evening of each day. On Sunday afternoon I wish to see the Camp-meeting Committee, that we may lay our plans relative to our coming camp-meeting.

J. N. LOUGHBOROUGH.

Business Department.

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

Received for the Signs.

\$2 EACH. M. L. Freese 2-1, Robert Kirkham 2-1, Dennis Harrison 2-1, M. E. Dopkins 2-1, O. B. Jones 2-39, J. N. Berry 3-1, J. V. Auten 2-39, Abigail P. James 3-1.

\$1 EACH. Joseph Linton 2-2, Susan B. Watrous 2-2, Emma L. Merry 2-2, Mrs. A. Grimes 2-15, Mary A. Davis 2-24, H. J. Bonifield 2-15.

MISCELLANEOUS. T. B. Gourley 25c, H. B. Hilton 50c 2-2, I. J. Powell 50c 2-3, John Randolph 50c 1-12, Chas. Downs 50c 1-12, Geo. A. Look 25c, Joseph Tufts 25c, R. H. Peck 25c, Byron James 25c, Mrs. Minda Perkins \$1.75 2-34, Mr. Mack Matthews 50c.

California Publishing Fund.

A. J. Druard \$100, E. A. Horn \$25, Katie Saunders \$20, A. friend * \$90, E. Grover \$15.

Donations to the Signs.

From a friend \$12.90.

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

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

PUBLICATIONS.

Prices in Coin.

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

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