

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 I.

OAKLAND, CAL., FIFTH-DAY, AUGUST 12, 1875.

NUMBER 40.

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.

Watching for The Morning.

"My soul waiteth for the Lord more than they that watch for the morning." Ps. 130 : 6.

I AM watching for the morning ;
The night is long and dreary ;
I have waited for the dawning
Till I am sad and weary.

I am watching for the morning,
When the sons of God shall show
All their beautiful adorning,
So dimly seen below.

I'm a stranger and sojourner,
A pilgrim on the earth ;
A sad and lonely mourner ;
Few own my noble birth.

But I'm watching for the morning—
O, when will morning come,
And I change the world's rude scorning
For the fellowship of home ?

The earnest expectation
Of all nature is abroad ;
Waiting the revelation
Of the real sons of God.

And I'm watching for the morning
That shall set the captive free,
And shall change the chains of bondage
Into glorious liberty.

I will get me to the mountain
Till the shadows flee away :
I will ask of all the watchmen
For the tokens of the day.

I am watching for the morning,
The night is almost gone ;
I hear the note of warning,
I will lie me to my home.

—Sel.

The Sermon.

THE LAW OF GOD.—No. 10.

BY J. H. WAGGONER.

THE work of the Son of God for the salvation of man was not confined to the short period of his ministry on the earth. His teachings, the ordaining of apostles, his sufferings and death, were all for the introduction and confirmation of the gospel covenant ; all were preliminary to his work of meditation under that covenant. And his announcement of the object of his mission, in Matt. 5 : 17, covers the whole dispensation. His statement was decisive as to the nature of the change from one dispensation to the other. A change—a great change—was truly to be effected, but it was in man not in God or his government. As the apostle Paul wrote : "If any man be in Christ, he is a new creature." Man was a transgressor of law ; if he had not been, Jesus would not have come to die. This shows where the change was needed. The only effect the mission of Christ wrought on the law was to magnify it and make it honorable. Isa. 42 : 21. He came to vindicate the law and government of his Father, and to rescue them from the reproach which had been brought upon them by the rebellion of man ; to open a way of salvation to man from sin ; to make it possible for God to "be just, and the justifier of him that believeth in Jesus." Rom. 3 : 23-26.

Against the plain statement of our Saviour, against the teachings of his apostles, and against every principle of justice and of government, some affirm that the law written in the Old Testament does not reach the Gentiles ; that they are not held under obligation to it. This we will notice.

THE LAW AND THE GENTILES.

1. As the Saviour was set a light for the Gentiles ; as his salvation is general and not

partial ; as, in the gospel, the Gentiles are made fellow-heirs, and partakers of the same promises ; of course they are subject to the same conditions. As the Saviour distinctly affirmed that he did not come to destroy the law, and set it forth as the condition of entering into the Kingdom of Heaven, the conclusion is unavoidable that the Gentiles must also keep the law if they would enter into that kingdom.

2. The parable of the vineyard is equally explicit and equally decisive. To appreciate the force of this we must go back to the promise made to David in Ps. 89. There we find a sure promise that David's throne and kingdom shall endure forever, even as the sun, by a covenant which the Lord will not break, and which he has sworn by his own holiness to fulfill. How the people may be partakers of this covenant and inheritors of this kingdom, and why they are shut out and deprived of its privileges and glory, is stated in verses 30-32 : "If his children forsake my law, and walk not in my judgments ; if they break my statutes, and keep not my commandments ; then will I visit their transgression with the rod, and their iniquity with stripes."

Here we have another proof that *iniquity* means transgression of the law. Breaking the law will shut them out of the kingdom ; keeping the commandments will give them a part in "the sure mercies of David."

In the parable, Matt. 21, the Lord brought this subject before the Jews, representing them as husbandmen who would not render to the householder the fruits of the vineyard, but beat and stoned his messengers, and finally killed his son, the heir, to seize on the inheritance. His hearers passed sentence against themselves saying the lord of the vineyard will destroy those husbandmen and let it out to others who will render to him the fruits in their seasons. Jesus then made the application thus : "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

We have seen in Ps. 89, and other scriptures might be given to prove the same thing, that the fruit required of them in order that they might inherit the kingdom was to keep the law of God. And this is confirmed in the New Testament by the words of Jesus who gives the law as the condition of entering into the kingdom, by all those texts which show that the law is the rule of life and of judgment, that by it men are proved sinners, and specially by James who says the kingdom is promised to them that love God. Jas. 2 : 5. But as there is no love without obedience, we are told by inspiration that "this is the love of God, that we keep his commandments." 1 John 5 : 3.

But some say we are fallen from grace and are under a curse if we keep the commandments of God. To them we would propose these questions : (1.) If the Gentiles obtain the kingdom by bringing forth other fruits than those required of the Jews, where is it recorded in God's word ? (2.) If we are cursed for keeping the same law that the Jews were cursed for transgressing, how is that fact reconciled with the character of God as given in Mal. 3 : 6, and James 1 : 17.

3. As Jesus announced that it was not the object of his mission to make void the law, so the preaching of the apostles, at the commencement of their ministry after the crucifixion and resurrection of the Lord, confirms the obligation of the law. Of all who claim that the law is abolished no one dates the abolition later than at the time of the crucifixion. If the law was ever made void it had ceased before the preaching of Peter on the day of Pentecost. And as the apostles did not preach between the crucifixion and the day of Pentecost they did not proclaim any law during that period. Therefore it follows that, if the law was abolished at the death of Christ, as no other or new law was proclaimed previous to the day of Pentecost, there was no law existing on that day of Pentecost. Now we learn that, "sin is the transgression of the law," and, "where no law is there is no transgression ;" and therefore "sin is not imputed when there is no law." But sin was imputed on that day of

Pentecost, and they were commanded to be baptized for the remission of sin, which proves that the law did then exist.

This conclusion cannot be evaded by saying that the apostles enjoined new precepts on that day ; for the only duties they enjoined were repentance and baptism. But these both relate to sin and to law already existing, for there can be no repentance, and no baptism for remission of sin, where no sin exists and there can be no sin where there is no law. Thus it is plainly seen that the preaching of the apostles on the day of Pentecost related to the law which existed on and before that day of Pentecost.

And it cannot be denied that the relations which existed on that day continue to exist unto the present day. That is to say, the preaching on that day, and the repentance and baptism required, were based on, and related to, the same law which now exists, for the transgression of which we are to repent and be baptized. The gospel was then preached as it was to continue, and still continues, and its duties and promises, then as now, embraced "all that are afar off, even as many as the Lord our God shall call," which has special reference to the Gentiles. The preaching of the gospel would at that time have been a nullity if the law had been abolished ; and even so it is now. They who were not condemned by the law which then existed could not be required to repent and be baptized. But no new principles have been introduced since that day ; no new ground of baptism now exists. Hence they who baptize without reference to the law which existed on and before that day of Pentecost have no scriptural ground for their baptism. And this will raise the question whether the Gentiles have any interest in baptism ; whether they are under any requirement to be baptized. For if the Gentiles were not amenable to that law which existed on and before the day of Pentecost, then, unless some entirely new principles and new relations have been introduced since the day of Pentecost, there is no reason why the Gentiles should be baptized. This the opposers of the law could easily see if they would investigate the subject in the light of the Bible principles which must decide it. The subject is of sufficient importance to demand the candid, unprejudiced attention of all.

4. The weakness of the position of those who claim that the law is not binding on the Gentiles is shown in the use they make of Acts 15—the scripture which, more than all others, they rely upon. The mind of all on that side of the question is expressed in the following extract which we copy from a well-written article the object of which is to prove that the ten commandments, or any part of them, are not binding on Christians (!) :—

"To decide this question was the object of the first general council convened at Jerusalem. The result was, under the direct teaching of the Holy Ghost, that the council decided that through the grace of our Lord Jesus Christ, they (the Gentiles) shall be saved even as we (the Jews). Four things only were enjoined on them : 'To abstain from idols, from blood, from things strangled, and from fornication.' This, then, became, not the Mosaic law and condition of justification as such, but a Christian rule of action, enjoined by the Holy Ghost on believers, through this council."

It is enough to read in verse 5 that circumcision and the law of Moses were the subjects of discussion, to learn that the ten commandments were not under consideration by that council. It seems incredible that any one will suppose or assert that the apostles met in council to gravely discuss the question whether the Gentiles need keep any of the ten commandments and formally decided that they need not ! Yet this is the position of all those who use Acts 15 against the law or any precept of the law.

Of course the object of that position is to evade the claims of the Sabbath, and thus they say that because the apostles did not then and there enjoin the Sabbath to be kept by the Gentiles, it is not binding on the Gentiles. Which is to say that *whatever* was not specifically enforced in that letter is not

binding on the Gentiles. But what shall we conclude from this premise ? Were the Gentiles by this action absolved from the duty to honor parents ? Were they permitted to blaspheme, to steal, to kill, to bear false witness, and to break the Sabbath ? Yes, because the apostles said nothing about these things ! Do not think we misrepresent the position of our opponents, for if it does not amount to this it amounts to nothing at all. And notice the wording of the quotation given : "Four things only were enjoined on them, to abstain from idols, from blood, from things strangled, and from fornication." This, and this only is declared to be "a Christian rule of action." This argument excludes from the Christian rule of action everything which the apostles did not mention. But they did not mention Sabbath-breaking, blaspheming, murder, theft, false witness, &c., and therefore the Gentiles are at full liberty to do these things ! Is this the boasted liberty of the gospel ? and is it not so that this anti-law theory destroys the distinction between gospel liberty and licentiousness ? We should think the advocates of that doctrine would renounce it on account of its evident tendency to lawlessness and immorality.

On this we notice,

(1.) Acts 15 is the only scripture which is claimed to give direct evidence against the law in relation to the Gentiles.

(2.) The evidence claimed on this text is negative, and not direct. The evidence is that of silence.

(3.) The evidence of the silence of a single text is no evidence at all. The *entire silence* of scripture on a given point carries weight against that point ; but less than that has no weight.

(4.) In this case the inference drawn from silence is contradicted by other scriptures, such as Rom. 2 and 3, and Gal. 3. These prove directly that the Gentiles sustain the same relation to the law that the Jews did, and that they are condemned by the law as violators of it.

(5.) The inference drawn from this chapter is exceedingly immoral in its tendency. To say that Christ released man from obligation to obey the ten commandments, so that now we are obliged to obey *only* the four duties mentioned by the apostles in that letter, is to disgrace the gospel—to make Christ the minister of sin, and the gospel a system of licentiousness.

(6.) We may safely appeal to the advocates of that doctrine whether they would be pleased to see the whole world, or all the Gentiles, converted to the belief that they were at liberty to disregard all things not mentioned by the apostles in Acts 15—whether they would feel gratified to see all the world acting up to that belief. Few are so lost to every principle of morality and decency as to answer in the affirmative. It does not seem consistent for professed Christians and Christian teachers to advocate a doctrine which shame would forbid them to fully and openly adopt in their lives. We are glad to drop a subject so repulsive to our Christian sentiment.

5. Paul's letter to the Romans contains direct evidence that the law extends to the Gentiles. In chap. 2 : 26, 27, having shown that God is no respecter of persons, and having also identified the law of which he speaks by quoting three of the ten commandments, he says : "If the uncircumcision [that is, the Gentiles] keep the righteousness of the law, shall not his uncircumcision be counted for circumcision ? And shall not uncircumcision which is by nature, if it fulfill the law, judge thee who by the letter and circumcision dost transgress the law ?"

God gave circumcision to Abraham, and thenceforth "the circumcision" became a distinguishing title of his people, and always had the pre-eminence. But Abraham obtained the promises of which circumcision was the token because he kept the commandments of God. Gen. 26 : 4, 5. Paul also says that circumcision was given to Abraham as a seal of the righteousness which he had. Rom. 4 : 11. The virtue was not in circumcision, but in that which circumcision signified, as Paul again said, "Circumcision is nothing, and uncircumcision is nothing, but

the keeping of the commandments of God." "Is something," is added in Whiting's translation, which brings out more clearly the idea of the text.

Now if the Jew did not keep the law he did not possess the righteousness of which circumcision was a sign. Of course his circumcision signified nothing—it was nothing. But if the Gentile "keep the righteousness of the law," he has that which was signified by circumcision, and is accepted of God. Circumcision without keeping the law is the shadow without the substance. But keeping the law without circumcision is the substance without the shadow. Of course the latter has the preference; therefore the Gentile who keeps the law is preferred before the Jew who breaks the law. And this perfectly accords with the Saviour's words in Matt. 21:43, that the kingdom should be taken from the Jews who did not keep God's commandments, and given to a nation bringing forth the required fruit—a nation which loves God and keeps his commandments. With such a statement as this by the apostle Paul it seems a wonder that any will yet deny that the Gentiles are required to keep the law. Other points in this chapter will be noticed hereafter.

6. As plain and decisive as this are the words of Rom. 3. In verse 2 Paul says the chief advantage of the Jew, the chief profit of circumcision is, that to them were committed the oracles of God. In this connection it is easy to determine what he means by the oracles of God. He has just declared that the Jew knew the will of God because he was "instructed out of the law." And "the law" is identified as that in which the Jew rested, or confided, namely, the ten commandments, three of which are quoted. Stephen referred to these, Acts 7:38, when he said that Moses and the fathers in the wilderness "received the lively oracles to give unto us." The Gentile may be profited by keeping this law, as we have seen, and if he keeps it he will be preferred before the Jew who transgresses it, though the latter be circumcised and the former not. This shows that the law is separate from, and superior to, circumcision; for there is righteousness in the law without circumcision, but no benefit in circumcision without keeping the law. The same is taught in Jer. 6:19, 20, where "the law" is shown to be superior to all positive institutions; for their sacrifices and offerings are not acceptable when the law is rejected. He who cannot see a clear distinction between the moral and ceremonial laws in these passages is to be pitied for his blindness.

As in Rom. 2:16, the apostle says men will be judged by the law in the day of Judgment, so in chap. 3:3-6, he shows that if the oracles of God which were committed to the Jews are made of no effect or void, God cannot judge the world. He then declares that Jews and Gentiles are all sinners before God, and proves his declaration by quotations from the Old-Testament Scriptures. But this of course would be no proof at all if, as many affirm, the Gentiles were not amenable to the law written in the Old Testament. This is a question of jurisdiction. The laws of Great Britain, though they may be just, and I have not obeyed them, cannot prove me a sinner or bring me under condemnation, because I am not subject to those laws. I am an American citizen, and not a British subject. And so the law of the Old Testament will condemn only those who are subject to it. But inasmuch as it does condemn the Gentiles, or prove them sinners, they are subject to it, and under obligation to keep it. For it is evident that if a certain law condemns a man or proves him a sinner, he will remain condemned or continue to be a sinner as long as he continues to transgress it.

Jesus came to save from sin—from the transgression of the law. And as his mission is to all, to Jew and Gentile alike, he came to save the Gentiles also from the transgression of the law. He came to "put away sin." Heb. 9:26. Not to put away his own sin, for he had none, but to put away our sins. And this of course is not done if we continue to sin. Therefore Jews and Gentiles are required to cease to transgress the law, to yield obedience to God and keep his commandments.

This truth that all are proved sinners and condemned by the law is further stated in Rom. 3:19: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." All the world includes all nations, because he has just before stated that Jews and Gentiles are "all under sin." And to this refer verses 22, 23, "For there is no difference; for all have sinned."

Where there is no condemnation by the law, there is no need of justification by faith

in Christ. He died for sin; and sin is the transgression of the law. If the Gentiles are not guilty as transgressors of the law, then Jesus did not die for them. But the supposition is inadmissible; for Paul says plainly that Jews and Gentiles are sinners, condemned by that law which the Old Testament contains for they are proved sinners by Old Testament authority; and that the law stops every mouth and brings all the world guilty before the Judge of all. Also in Gal. 3:13, 14, he says the redemption from the curse of the law is for this very purpose that the Gentiles may be brought into covenant relation with Abraham and his seed, that they may inherit the promises, which they could not do while they were condemned sinners—under the curse of the law.

God does not compel any one to believe. The most obdurate infidel has the same evidence within his reach, and as much of it, as the Christian has. The evidence that God is no respecter of persons; that he is Supreme Moral Governor; that is, that he has a moral law to which all are amenable; that Jews and Gentiles are alike responsible to it, alike transgressors of it, and alike condemned by it; that Jesus Christ died for all, that both Jews and Gentiles may be redeemed from the curse of the law; these are truths so clearly revealed in the word of God that every one is without excuse who does not believe. We say, without excuse; for this is not a mere theory without practical bearing. He who argues that the Gentiles need not keep the law, does it only to evade its claims, and to release himself from its just restraint. And he who seeks a release from the restraints of the law should learn his position and his danger from Rom. 8:7: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." But "the law is spiritual." Rom. 7:14. These solemn truths should lead all to put away their prejudices to examine the subject with candor, and with becoming reverence pray to the Lord: "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119:18.

Hope of the Gospel.

HISTORICAL TESTIMONY.

NEANDER says, in his Church History: "It was an old Jewish notion that immortality was not founded upon the nature of the soul, but a peculiar gift of divine grace; a representation which had been transferred from Judaism to Christianity."

It seems also from the controversy in the times of the reformers that many of them stoutly contended against the doctrine of the natural immortality. Archdeacon Blackburne, who wrote upon this subject over one hundred years since, said: "Those we call reformers, in the days of Queen Elizabeth, sufficiently expressed their scruples concerning the state of the soul after death, by expunging an article of religion which condemned the opinion espoused by Mr. Layton and others." In Mr. Henry Layton's own work, part ii., pp. 21-23, he states his doctrine as follows: "True it is, that our churches, for about the last twelve hundred years, have been so possessed with the conceit of a separately subsisting soul, that they have made little use of the resurrection in their exhortations. And, in truth, if the soul, parting from the body, goes presently to Heaven or hell, our article of the resurrection can be but of small use in the church. If souls get amongst blessed angels in Heaven, what need can there be to them of a resurrection?"

Blackburne himself says of the Reformers:—

"I have little doubt but they saw that the separate existence of the soul, being one of those doctrines which popery borrowed from paganism, and also so necessary to support so great a part of the impious and absurd superstitions of the church of Rome, should have been discarded among other errors of the same tendency, and that it was to little purpose to set about demolishing the superstructure while the foundation was acknowledged to be sound and orthodox. They little dreamt that, by this oversight, they would give their posterity the trouble of fighting the papistical battle over again with some of their nominal Protestant successors, who have found their temporal account in building again many things which these Reformers thought, in the simplicity of their hearts, they had sufficiently destroyed." Chap. 22.

Again, he says of this doctrine:—

"The Scripture system of immortality supposes that man had forfeited his original title to immortality, and would never have recovered it but for the interposition of a Redeemer. The consequence of this doctrine is, that between the time of the forfeiture and the actual appearing of the Redeemer, the

dead could have life in no sense at all, and that neither before nor after the appearance of the Redeemer, dead men were, or would be, restored to life, otherwise than in the way revealed by the Redeemer, namely, by a resurrection of the dead. Hence, to suppose the souls of dead men to be alive, conscious, and active, and capable of happiness and misery, from the death of the first man to the resurrection of the very last, and to pretend to demonstrate this by reason and philosophy, is plainly to overturn the whole Christian system." Chap. 20, last part.

The Puritans, in the time of Edward VIII., 1543, said in their creed respecting departed souls, and praying for them, "It is good and charitable to do it; because 'tis not known what condition departed souls are in, we ought only to recommend them to the mercy of God."—*Hist. of Puritans*, pp. 464, 465.

When we go still farther back, to the days of the English and German Reformers, Tyndale and Luther, we shall find them speaking very pointedly upon this subject. Wm. Tyndale, the great English reformer, who first translated and published the Bible in the English language, had a written controversy, in 1530, with Thomas More, called his "Answer to Thomas More's Dialogue." More objected to Luther, and plead for papal ideas of going to Heaven at death, purgatory, prayers for the dead, &c. Tyndale says of him:—

"And when he proveth that the saints be in Heaven in glory with Christ already, saying: If God be their God they be in Heaven; for he is not the God of the dead: there he stealeth away Christ's argument wherewith he proveth the resurrection, that Abraham and all the saints should rise again, and not that their souls were in Heaven, which doctrine was not yet in the world. And with that doctrine he taketh away the resurrection quite, and maketh Christ's argument of none effect. For when Christ allegeth the scripture that God is Abraham's God, and addeth, too, that God is not the God of the dead, but of the living, and so proveth that Abraham must rise again: I deny Christ's argument, and say with Master More, that Abraham is yet alive, not because of the resurrection, but because his soul is in Heaven. And in like manner Paul's argument to the Corinthians is nought worth. For where he saith, If there be no resurrection, we be of all wretches the miserablest: here we have no pleasure, but sorrow, care, and oppression. And therefore, if we rise not again, all our suffering is in vain. Nay, Paul, thou art unlearned, go to Master More and learn a new way. We be not most miserable, though we rise not again; for our souls go to Heaven as soon as we be dead, and are there in as great joy as Christ that is risen again. And I marvel that Paul had not comforted the Thessalonians with that doctrine, if he had wist it, that the souls of their dead had been in joy, as he did with the resurrection, that their dead should rise again. If souls be in Heaven in as great glory as the angels, after your doctrine, show me what cause should be of the resurrection?"—*Works of William Tyndale*, vol. ii., p. 123.

Again, More objected to Luther that he taught that "all souls lie and sleep till doomsday."

Tyndale answers:—

"And ye, in putting them in Heaven, hell, and purgatory, destroy the arguments wherewith Christ and Paul proved the resurrection. What God doth with them, that shall we know when we come to them. The true faith putteth the resurrection which we be warned to look for every hour. The heathen philosophers denying that, did put that the souls did ever live. And the pope joined the spiritual doctrine of Christ, and the fleshy doctrine of philosophers together, things so contrary that they cannot agree, no more than the spirit and the flesh do in a Christian man. And because the fleshy minded pope consenteth unto heathen doctrine, therefore he corrupteth the Scripture to establish it. Moses saith in Deuteronomy, 'The secret things pertain unto the Lord, and the things that be opened pertain unto us, that we do all that is written in the book.' Wherefore, sir, if we loved the laws of God, and would occupy ourselves to fulfill them, and would, on the other side, be meek, and let God alone with his secrets, and suffer him to be wiser than we, we should make none article of faith of this or that. And again, if the souls be in Heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"—*Tyndale's Works*, vol. ii., pp. 188, 189.

Again, More objected to Luther:—

"What shall he care how long he live in sin, that believeth Luther, that he shall after this life feel neither good nor evil, in body nor soul, until the day of doom?"

Tyndale answers:—

"Christ and his apostles taught no other, but warned to look for Christ's coming again

every hour. Which coming again, because ye believe will never be, therefore ye have feigned that other merchandise." *Tyndale's Works*, vol. ii., p. 196.

To go back ten years earlier, 1520, we find Luther saying:—

"But I permit the pope to make articles of faith for himself and his faithful, such as . . . the pope is the emperor of the world, and the king of Heaven, and God upon earth, THE SOUL IS IMMORTAL, with all those monstrous opinions found in the Roman dunghill of decretals."

Archdeacon Blackburne says of Luther, after speaking of this sentiment above, "Afterwards, indeed, Luther espoused the doctrine of the sleep of the soul, upon a Scripture foundation, and then he made use of it as a confutation of purgatory and saint-worship, and continued in that belief to the last moment of his life." "In his commentary upon Ecclesiastes, which was published in 1553, he was clearly and indisputably on the side of those who maintain the sleep of the soul."—*Blackburne's Hist. of the Controversy*, p. 15.

In 1516, Peter Pompanatius, a philosopher of Mantua, wrote against the followers of Aristotle, who held to the doctrine of the immortality of the soul. In this work he said: "Whoever goes about to prove the immortality of the soul by philosophical arguments, does not deserve the name of a Christian."—*Bayle's Pompanatius*, cit. 62. Quoted in Blackburne, chap. 20, last clause.

Blackburne says of the introduction of the doctrine of purgatory into the Romish church, that it was done "by the council of Florence, called by pope Eugenius IV., in 1439. Before this, they taught that the dead were 'in *abditis receptaculis*, where they expected the resurrection, they believed they were happy, but not fully rewarded.' At the above council, they adopted and established the doctrine of purgatory, 'in which souls were prepared for a full reward in Heaven; and after passing through which, they would go into the felicities of the fully blessed.'"

J. N. LOUGHBOROUGH.

(To be Continued.)

Christ Our "Mercy-Seat."

If both words, "mercy-seat" and "propitiation" come from one Greek word "*hilasterion*," and the place for the mercy-seat is only in the holy of holies, "the true tabernacle which the Lord pitched and not man," and that "tabernacle is to come down from God out of Heaven," upon the earth, and Christ himself is our "mercy-seat" accompanying that "true tabernacle" when it comes, who can tell us from whence came all we hear about "Christ leaving the mercy-seat" when he comes, and also what authority, force, power, or truth there is in the declaration. Will Christ leave himself when "he comes?"

Because Christ is sometimes called our propitiation, and because the same Greek word *hilasterion*, is once translated "propitiation," Rom. 3:25, and once "mercy-seat," Heb. 9:5, our brother seems to draw the unwarranted conclusions: (1) that Christ must always be regarded as identical with the "mercy-seat;" (2) that the "mercy-seat" is connected with the true tabernacle which is "coming down from God out of Heaven;" (3) therefore it is improper to speak of Christ as leaving the "mercy-seat" or priestly office. We will venture to suggest that, on account of the intimate connection existing between the office and the officer that fills it, the same term is often used in a double sense—sometimes referring to the person, and sometimes to the place. The word "court" is a familiar example. It may mean the place where judicial business is transacted, or the judge who sits on the bench. So the term "church" sometimes means the meeting-house, and sometimes the organized membership habitually worshipping in it. Every Bible student will readily recall the interchangeable use of "king" and "kingdom" in some of the prophetic books. Observe: Christ is not called our "mercy-seat," but *hilasterian*, a word that is once translated "mercy-seat" in connection with Paul's description of the tabernacle service. The "mercy-seat" was certainly a place in the Jewish tabernacle. Nor was it identical with any high-priest, who was permitted to visit it only once a year. The attempt to prove that Christ's priestly office will be eternally perpetuated, because the tabernacle of God is coming to earth, seems far-fetched and futile. Indeed, Paul argues that if Christ "were on earth, he would not be a priest," and there is abundant evidence that the propitiatory work of our great High Priest will be succeeded by the judicial work of our coming king.—*Bible Banner*.

Not one out of a thousand perhaps returns good for evil, but goes to his grave without the gratifying knowledge.

But One Life to Live.

A book agent offered a novel to me on the cars. When I refused it he began to recommend it. I told him I had no time to read that kind of books. In a careless manner he said: "We have but one life to live." "That is my reason for refusing your book," I answered. "If I had several lives to live I could better afford to waste one on novels."

How many times are these words, "I have but one life to live," uttered as a seeming excuse for a course of folly, when they ought to arouse every one to carefulness, and to a wise improvement of time in this our only life of probation.

Novel reading is more than a waste of time; yet in this age it is becoming fashionable in church circles. A few years ago I read the advice of an aged New York minister to young ministers; he told them to read novels to improve their style! Style—and such style for a pulpit—cannot atone for a vitiated taste or a bad habit.

A man committed suicide in Indianapolis, leaving in his room in the hotel a letter which gave as the reason for the act that his life was a wreck because of his habit of novel reading. There are thousands in the land—and many thousands—who lead a useless, aimless life because of this pernicious habit. It first destroys a taste for good, sensible, useful reading, and then for all useful pursuits. The habitual novel reader lives in an imaginary world. He, or she, is unfit to be entrusted with any great responsibilities in life. Duty is irksome, and perseverance in right doing becomes almost impossible.

When I was young I was very fond of reading. The Sunday-school library was composed almost entirely of pleasant little romances, which I read with avidity, and soon a taste was formed for that kind of reading. Early in life I was put in a printing office, and for several years a book store and circulating library were kept in connection with the office. There was a rare chance to gratify and to strengthen the habit of novel reading. I am now astonished when I think of the zest with which I read all the silly works of Captain Marryatt—the trashiest of their kind. But the current publications alone did not satisfy me. Fielding, Smollet, and every old author was called up, and every volume perused. With no friend to guide me, and all my associates with the same tastes, I seemed fast going to ruin.

In 1843, over thirty years ago, being awakened to serious things, I resolved to abandon the practice. Dickens was just then becoming popular, and I broke off in the middle of one of his novels, which I never finished. The reader may suppose that in thirty years I have fully recovered from the effect which my novel reading had upon my mind. But not so. No one who has been an inveterate novel reader for five years or more at that period of life when the character is forming, will ever fully recover from the effects of the habit. It stamped itself upon my very being, and permanently injured my mind. If others cannot perceive it, I can realize it; and I deeply regret that the time wasted in such reading was not spent in acquiring useful knowledge.

There is something captivating in works of fiction by which they easily gain an influence over the minds of the young. They destroy in a measure the power of deep and steady thinking, and incite to a state of indolent dreaminess which is pleasing to the selfish feelings. I some time since inquired of the Superintendent of a Sabbath-school what class of books was mostly called for. He said the works of fiction, such as are found in every list of Sunday-school publications, were always in the best demand. Biographies, histories, and the like, were not read much when the others could be obtained. This is not surprising; it is only natural; and it shows with what care parents and teachers should guide the reading habits of the young. The children who, when left to themselves, will choose good, healthy, solid reading, in preference to works of fiction, are very few. Encouragement in the right way is always needed.

A peremptory order to abstain from such reading, without appealing to, or convincing, the reason, will generally fail of any good result. The first object of the parent should be to make good reading interesting and attractive to the child, and this being accomplished a decided victory is gained. To do this it may be necessary to explain and simplify or illustrate the truths taught, so as to draw out the powers of the youthful mind in the right direction. The mother who cannot leave her work a few minutes to listen to the questions of the little one, to enter into its feelings, to guide its tastes and sympathies, must expect to lose her child. She may dress and feed it well, and send it to school, and afford it a good lodging place at night;

but the child is not really hers. There is no genuine union between them, and this she will learn to her regret if her own sensibilities do not get so blunted that she cannot realize the true condition of things. The father who is so deeply interested in his "business" that he cannot associate with his boy; cannot find time to assist in guiding his thoughts and forming his mind, will some time discover that his life of business was a failure.

But here a sad mistake may be made. The mother may descend to childishness to please and interest her child, and work a permanent injury. She should get down to the level of the child only to raise it up; to gently guide it to a higher sphere of thought and action. How much more than earthly wisdom is needed by a parent. How earnestly the faithful parent cries, "Who is sufficient for these things?"

Only one life to live, and that so short, so uncertain, so full of responsibilities, so beset with temptations and dangers. And every action, every word must be brought into Judgment. How carefully and wisely should it be improved. J. H. W.

Scene in Palestine.

I WAS traveling over Anti-Lebanon. It was a bright summer day and near noon. Weary and way-worn, I rode down from a bare mountain side into the wild and beautiful valley of Hebron, and dismounted beside a little fountain, under the "shadow of a great rock." A group of some fifteen or twenty shepherds was there, too, resting during the heat of the day, and their flocks, amounting to several thousand sheep and goats, filled nearly the whole bottom of the valley. At first I was greatly annoyed by the too near approach of both men and animals; but when the time came to lead their flocks away to their pasture again, I watched their motions with intense interest.

The shepherds rose, went to the middle of the dense mass of animals, and then separating, walked away slowly in different directions. As they went each kept uttering a peculiar cry or call. The sheep heard, and too began to separate one from the other. I observed the whole mass was agitated, as if the sheep and goats had been driven hither and thither by some unseen power. Gradually they form a series of dense moving columns, following closely in the footsteps of the shepherds, and drawn after them by their voices. I also observed that while each shepherd wound his way through the united flocks, some of the animals fled at his approach, frightened by his voice, others hastened toward him, "for they knew his voice." In a short time they were led off, and the fountain was completely deserted, not a sheep or goat ventured to lag behind. Then the calls of the shepherds were heard from rock and cliff, now loud and clear, now dying away in the distance; while the flocks were seen obedient to the calls, following in long, distinct streams the guides whom alone they knew and trusted.

As I sat there gazing with wonder and pleasure on that strange and instructive scene, another beautiful Scripture illustration was realized before my eyes. One shepherd led his flock, by a zig-zag path, up the almost perpendicular banks of the glen. Behind it two young lambs trotted along at the feet of their mother. At first they frisked about, and jumped lightly from stone to stone; but soon they began to fall behind. The poor little things cried piteously when the path became steeper, and the rocks higher, and the flocks more and more distant. The mother cried, too, running back and forth—now lingering behind, now hastening on before, as if to while them upwards.

It was in vain. The ascent was too much for their feeble limbs. They stopped, trembling on the shelving cliff, and cried; the mother stopped and cried by their side. I thought they would certainly be lost; and I saw the great eagles that soared in circles round the cliffs far overhead, sweeping lower and lower as if about to pounce upon their prey. But no! The plaintive cries of distress had already reached the ear of the good shepherd. Mounting a rock, he looked down and saw the helpless little ones. A minute and he was standing by them, then taking them up in his arms, he put them one on each side, in his bosom, in the ample folds of his coat, which was bound round the waist with a girdle. The lambs made no attempt to run away from him. They seemed to know what he was going to do when he lifted them in his arms; and the little creatures lay there with their heads out, as contentedly as an infant in its mother's bosom, while the shepherd scaled the dizzy heights again, and took his place at the head of the flock. It may be easily imagined with what deep in-

terest I have ever since read the beautiful words of Isaiah: "He shall feed his flock like a shepherd, he shall gather the lambs with his arms and carry them in his bosom."—*Sel.*

"Use Us."

"USE us to Thy glory," is familiar language in prayer. We hear it; we so express ourselves. So, too, we close our prayers, saying very devoutly, "When Thou art done serving Thyself with us here below." We, who so pray, are, most likely, sincere, or certainly not to be accused of insincerity. We think we mean what we say. But do we? If sincere, are we also in earnest? Do we comprehend the scope of our words? "Use us," "serving Thyself with us," is the language of the very highest heroism. It implies the completest self-giving to being made of "no reputation" and used all up, according to worldly standards, if God shall so choose to take us at our word and answer prayer. Do we mean that? We should all be willing to be used as the Heaven of prayer is using Mr. Moody in Great Britain. Or if any object to such methods of Christian work, they would be glad to have God serve himself with them as he served himself with John Calvin or Martin Luther. Many would gladly be used as God used Whitfield and Wesley. Possibly they might be willing to endure St. Paul's strife and Martyrdom if they might also share his honor on earth and in Heaven. Some would welcome an answer to that prayer in which they should appear in the service of God as a Harlan Page or Henry Martyn, or as some faithful, patient, Christian mother, unknown beyond her own door-yard, save by the godly children that go forth from her nursery with the power of her graceful life upon them, or even as that seamstress of England, leading many to Christ.

But suppose God choose to answer the prayer "Use us," "Serve Thyself with us," by using us as he used Job—making an example of him—not punishing him for badness, but giving an example of a "perfect and upright man." Oh, when will the Christian world have done with the pagan way of accepting every hard experience as a judgment from God! Job so suffered because he was so much better than other men, not worse. So did Jesus. But suppose that God, for any reason, choose to answer your prayer, "Use us to thy glory," by allowing you to fall into extreme distress—estate swept away, health undermined, even powers of speech paralyzed, or possibly your good name stained by some malignant tongue, though you may know your private life to be as pure as the streaming sunlight, yet your reputation hopelessly blasted before the world by the mere insinuation of some careless or devilish person—are you ready to be used in that way? So Job was used, and so Jesus himself was used, even dying on the shameful cross with the imputation of blasphemy and lewdness still upon him. Did you think of such an answer as possible when you prayed, "Serve Thyself with me"? Jesus did when he said, "Lo, I come to do Thy will," and he met it without a murmur. So when we pray, "Use us," we must be ready to receive the answer that God's wisdom may dictate. And when the answer comes in vanishing wealth, our hearts must have, or find, the grace to say, "If I can serve Thee better in poverty, than with my wealth, here I am." "If better with a reputation blasted by some malignant tongue, though I maintain a pure character, here I am, use me. I make no reservation; use me all up in the world's estimation, if so I can serve Thee best." So the Saviour left Heaven, lived and died, making "himself of no reputation," but maintaining a pure character all the while, with no guile in his mouth. Reputation is not character, sometimes.—*Rev. James H. Taylor.*

ONE of the most pleasant and noblest duties of the head of the family is to furnish its members with good reading. Let good reading go into a home, and the very atmosphere of that home gradually but surely changes. The boys begin to grow ambitious, to talk about men, places, books, the past, and the future. The girls begin to feel a new life opening before them in knowledge, duty, and love. They see new fields of usefulness and pleasure; and so the family changes, and out from its number will grow intelligent men and women to fill honorable places, and be useful members of society.

A DEAD man can drift down stream, but it takes a live man to pull up against it. That is the time that tries a man's soul—when the tide is against him.

A Nut for Thomas Paine.

A GENTLEMAN of New York, who personally knew Thomas Paine, and was repeatedly in his company during the last years of his life, gave the following account of a conversation with him respecting the Bible:—

"One evening I found Paine haranguing a company of his disciples, on the great mischief done to mankind by the introduction of the Bible and Christianity. When he paused, I said: 'Mr. Paine, you have been in Scotland; you know there is not a more rigid set of people in the world than they are in their attachment to the Bible; it is their school-book; their churches are full of Bibles. When a young man leaves his father's house, his mother always, in packing his chest, puts a Bible on the top of his clothes.'

"He said it was true.

"I continued: 'You have been in Spain, where the people are destitute of the Bible, and there you can hire a man for a dollar to murder his neighbor, who never gave him any offense.'

"He assented.

"You have seen the manufacturing districts of England, where not one man in fifty can read, and you have been in Ireland, where the majority never saw the Bible. Now you know it is an historical fact that in one county in England or Ireland there are many more capital convictions in six months than there are in the whole population of Scotland in twelve. Besides, this day there is not one Scotchman in the almshouse, State prison, bridewell or penitentiary of New York.'

"Now, then, if the Bible were so bad a book as you represent it to be, those who use it would be the worst members of society; but the contrary is the fact; for our prisons, almshouses and penitentiaries are filled with men and women whose ignorance and unbelief prevent them from reading the Bible.'

"It was now near ten o'clock at night. Paine answered not a word, but, taking a candle from the table, walked up stairs, leaving his friends and myself staring at one another."

This was the best he could do with that argument.—*Sel.*

Bookless Houses.

WE form judgments of men from little things about their houses, of which the owners perhaps never think. Flowers about a rich man's house may signify only that he has a good gardener, or that he has refined neighbors, and does what he sees them do. But men are not accustomed to buy books unless they want them. If, on visiting the dwelling of a man of slender means, we find that he contents himself with cheap carpets and very plain furniture, in order that he may purchase books, he rises at once in our esteem. Books are not made for furniture, but there is nothing else that so beautifully furnishes a house. The plainest row of books is more significant of refinement than the most elaborately carved sideboard.

Give us a house furnished with books rather than furniture. Both if you can; but books at any rate. To spend several days in a friend's house, and hunger for something to read, while you are treading on costly carpets, and sitting on luxurious chairs, and sleeping upon down, is as if one were bribing your body for the sake of cheating your mind.

Books are the windows through which the soul looks out. A house without them is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family. Children learn to read by being in the presence of books. The love of knowledge comes with reading, and grows upon it. And the love of knowledge in a young mind is almost a warrant against the inferior excitement of passion and vice.

Let us pity those poor rich men who live barrenly in great bookless houses. Let us congratulate the poor that, in our day, books are so cheap that a man may every year add a hundred volumes to his library, for the price of what his tobacco and his beer would cost him. Among the earliest ambitions to be excited in clerks, workmen, journeymen—and, indeed, among all who are struggling in the race of life—is that of owning, and constantly adding to, a library of good books. A little library, growing larger every year, is an honorable part of a young man's history. It is a man's duty to have books. A library is not a luxury, but one of the necessities of life.—*Episcopalian.*

THE heart of man is like a garden—capable of producing, under good culture, everything beautiful in humanity, while if neglected, it is choked up with every kind of rank and poisonous weeds.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, AUGUST 12, 1875.

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

Questions on the Sanctuary.

OUR remarks on this subject last week closed with the argument that the throne of God itself is a living, moving throne, and its glory by the express testimony of the prophet, is manifested in different apartments of his holy temple. When, therefore, Christ ascended to a position on the throne of his Father, on the right hand of God, he did not necessarily go into the most holy place of the sanctuary on high.

To this we now add that in John's first view of the heavenly sanctuary, he saw the throne of God in the holy place. Rev. 4:1-6. Here John beheld, not Heaven opened, but a door opened in Heaven. And within the apartment opened before him, he saw a throne circled with the rainbow, and glowing like an emerald. The one seated upon the throne was the Father; for Christ is subsequently introduced as the one who took from his right hand the book sealed with seven seals. And before the throne there were seven lamps of fire, the antitype of the candlestick of the earthly sanctuary, which was placed in the first apartment. John's field of vision therefore, in this instance, lies in the first apartment of the heavenly sanctuary, and he there beholds the throne of God; and he sees the Father, the Son, the four and twenty elders, the four living creatures, and the innumerable company of angels acting together in reference to the salvation of man. Here, then, is positive proof that the first part of Christ's ministry before his Father was performed in the holy place.

We find equal evidence that when the time comes for a change in the ministration from the holy to the most holy place there is a change in the position of the Father. The opening of the work in the most holy place is undoubtedly described in Dan. 7:9, 10; and there we find this significant language: "I beheld till the thrones were cast down [placed], and the Ancient of Days did sit." The Ancient of Days can be none other than God the Father. The expression that he "did sit," shows that he here took a position which, in this work, he had not before occupied. In other words, he changed his position from the holy to the most holy place. He thus having changed his position, there is room for the fulfillment of verses 13 and 14, which represent Christ with his holy retinue as being brought into his presence to receive his kingdom, glory and dominion. This certainly did not take place at the time of Christ's ascension; and there is no place to locate it, without supposing some such movement, as is here suggested on the part of God. These conclusions are necessary; and as they are the only ones which will harmonize all the Scriptures on the point, we may rest with all confidence on their correctness.

Our correspondent further inquires:—

"Has the temple described in Ezekiel ever been built, or is it yet future? Have you Thoughts on Ezekiel and Isaiah?"

Reference we suppose is made to Eze. chapters 40-46. And we answer unhesitatingly that that sanctuary never has been built, and never will be built; for the promise of it was a conditional promise, and the children of Israel never having complied with the conditions, God could not stultify himself by fulfilling the promise over those violated conditions. It was offered to them on condition that they should be "ashamed" of their iniquities and put them away. Eze. 43:8-11. But Jeremiah in his prophetic history of their future perversity, captivity, and final overthrow, speaking with sad certainty of what would be, as though it had already been, says: "Were they ashamed when they had committed abomination? Nay; they were not at all ashamed." Jer. 6:15; 8:12. And this is shown in the fact that when the decree for Israel's restoration from captivity went forth, all would not go up to the land where God's abundant blessing was promised. Ezra 1:5; 7:7; 8:15; &c.

But this prophecy does not belong to the future age: for Christ is to be the Prince and Shepherd over Israel in the glorified state. But in the prophecy it is a poor, frail mortal, even offering a sin offering for himself. Eze. 45:22. Marriage and death are to be unknown in the age to come; but here are marriages, divorces, widows and death. Eze. 44:22. The prophet does not therefore refer to the age to come.

This prophecy would have been fulfilled, had the conditions been complied with, in the Mosaic dispensation; for it was to be when circumcision, divorce, distinction in meats, offerings of beasts, the Jubilee and the Levitical priesthood were in force, as the chapters referred to testify. See this subject fully canvassed in "The Sanctuary," by J. N. Andrews, second edition, pp. 62-66.

We have no works on Ezekiel and Isaiah.

The last question proposed is the following:—

"What text implies that Christ will put off his priestly robes? Please answer in the paper, as I am not the only one interested. These doubts are suggested to all who hear the doctrines of the 'Age to Come,' and future probation, which we think are wrong." W. E.

To justify the expression that Christ will put off his priestly robes and array himself in kingly apparel when he comes, we refer to Rev. 1:13, and 19:13 and 16. The first text represents him during this dispensation, in the midst of his churches, and holding their ministers in his right hand. Here he has on garments suitable to a priestly work, the priest's girdle being especially mentioned. See Ex. 29:9, &c. The second text unquestionably applies at the time of his second coming; and then he has on apparel not at all suited to the position of priest, but that of a king, as he is expressly called, "King of kings and Lord of lords." Other scriptures referring to the same time represent him in a similar manner. Isa. 59:17; 63:1-4, &c.

And these texts have a bearing upon that antisciptural, soul-destroying delusion referred to by our correspondent, namely, the idea of probation after the coming of Christ. For when Christ's priesthood ends, and he no longer acts as mediator between God and the children of men, there can of course be no more offers of mercy and salvation to the unreclaimed. Then he that is filthy will be filthy still; Rev. 22:11; then there remaineth no more offering for sin; Heb. 10:14, 18; then it is forever decided who are blessed and holy and have part in the first resurrection; Rev. 20:6; and all the rest are consigned to the second death, which is the lake of fire and perdition of ungodly men. Rev. 20:5, 6, 15; 2 Pet. 3:7. He who can see probation for the ungodly in these declarations and events, must be as blind as the imagination can conceive, or Satan could desire. We would say to our correspondent that he does well to reject such a doctrine. And we would adjure those who are troubling the minds of investigators with these things to desist from their unholy work. Away with such vagaries from the system of present truth. In the name of reason and revelation we protest against them. They have no more business to be associated with the truths of the Sabbath and the third angel's message than a minister of sin would have to be stationed in the courts of glory.

It is truly surprising that any who have investigated the system of present truth, should not be able to see that it is a system of divine harmony and unchangeable relation of parts. Each part is supported by, and each in its turn supports, all the rest. It is strange they should imagine that any point can be treated and adjusted without reference to the others.

As is perhaps natural, the enemy of truth seems most persistent in trying to trouble and unsettle minds in reference to the sanctuary; for that is the citadel of our strength; and the special point of attack is the idea that the cleansing of the sanctuary began, by the entrance of Christ into the most holy place, at the end of the 2300 days in 1844. Hence his scheme to make men believe that Christ entered the most holy place when he ascended.

Now it is easy to show that this position would utterly overthrow all the great lines of prophecy in the Bible. Let us try it on a few of them: If Christ entered the most holy place when he ascended, the cleansing of the sanctuary then commenced. Then the 2300 days at the end of which the sanctuary should be cleansed, terminated at the ascension of Christ. This would destroy at once the grand argument on the seventy weeks of Dan. 9, by which the first advent of the Messiah is demonstrated, and it destroys all the arguments by which it is shown that the decree to restore and build Jerusalem went forth 457 B. C. And inasmuch as the prophecies of Dan. chaps. 2, 7 and 8, are in their main features evidently parallel, and the 2300 days span very nearly the entire field of vision, if they terminated at the ascension of Christ, these lines of prophecy are crowded almost wholly back into the former dispensation, instead of reaching through this one to the end as they certainly do. So much for the prophecies of Daniel. By this view the four lines of

the 2d, 7th, 8th and 9th chapters are utterly destroyed.

Again, the message of the angel of Rev. 10, is based upon the prophetic periods of Daniel, and goes forth in connection with the close of the longest of them. If that ended at Christ's ascension, this message was given then. But this is the same as the message of Rev. 14:6, 7; which consequently locates that message at the same time. The 2300 days bring us to the sounding of the seventh trumpet. On the supposition that they ended at Christ's ascension, six of the seven trumpets are thrown back into the former dispensation. The finishing of the mystery of God, which then takes place, Rev. 10:7; 11:19, is the basis of the proclamation of the third angel, of Rev. 14:9-12, which is likewise thrown back to the opening of this dispensation. But this message warns against the mark of the beast enforced by the two-horned beast of the previous chapter, which is thus carried back over 1800 years from our time. This beast does his miracles in sight of the leopard beast mentioned before him, so back goes that beast to the Mosaic dispensation. As this beast continued 1260 years, and first received its seat from the dragon, away goes the dragon for at least 1260 years into the past dispensation, almost to the time of Moses. Who knows but Moses himself was the dragon after all!

And further, the seven last plagues, Rev. 16, are poured out upon those who received the mark of the beast against which the third angel warns them. They must have been poured out therefore away back somewhere near the opening of this dispensation, and must all be past; for they all fall upon the same generation. Compare verses 2 and 11. Then the battle of the great day has been fought, the great earthquake has transpired, the cities of the nations have fallen, every island has fled away, and the mountains have disappeared, and the voice from the temple has announced that it is finished; and for the past 15 to 18 centuries more or less, all has been over, the world drifting away beyond all the lines of God's prophecies, and his providence.

To such stupid driveling absurdities are we driven the moment we take the position that Christ entered the most holy place of the heavenly sanctuary when he ascended.

We might speak of the converse of all these propositions and show that every argument by which our views on any of the lines of prophecy mentioned are sustained, are direct evidences to show that the cleansing of the sanctuary did not commence till the end of the 2300 days in 1844; and whoever gives up this point, must be prepared to meet the arguments on all the other. So we might take up any other point with a like result. But this is sufficient. All that is needed is a broad and comprehensive view of the temple of truth, to see the stability of every pillar by which it is upheld.

U. S.

Constantine.

AFTER Constantine professed to embrace Christianity he enforced the day of his tutelary god, the sun, with additional honors as an ordinance to be observed by the church. From a carefully compiled work we quote the following:—

"A recent English writer says of Constantine's Sunday law that it 'would seem to have been rather to promote heathen than Christian worship.' And he shows how this heathen emperor became a Christian, and how this heathen statute became a Christian law. Thus he says: 'At a later period, carried away by the current of opinion, he declared himself a convert to the church. Christianity, then, or what he was pleased to call by that name, became the law of the land, and the edict of A. D. 321, being unrevoked, was enforced as a Christian ordinance.' Thus it is seen that a law, enacted in support of a heathen institution, after a few years came to be considered a Christian ordinance; and Constantine himself, four years after his Sunday edict, was able to control the church, as represented by the council of Nice, so as to cause the members of the church to establish their annual festival of the passover upon Sunday." Andrews' Hist. Sub., p. 349.

All history attests the truthfulness of this statement, that his first Sunday law was given out of regard for the sun, or, as Dr. Schaff says, "in conformity to his worship of Apollo," the sun-god. His obsequious bishops were but too ready to please the humor of the emperor by constituting "the venerable day of the sun," the chief festival of the church. Eusebius, who has so often been quoted, and even with an ill-timed air of triumph by the devotees of this relic of sun worship—acknowledges its pa-

ternity in his celebrated endorsement, as follows:—

"And all things whatsoever that it was the duty to do on the Sabbath, these we have transferred to the Lord's day, as more appropriately belonging to it, because it has a precedence and is first in rank, and more honorable than the Jewish Sabbath."

Those who have noted the temper of the dignitaries of that day, their servility to the emperor, and their bitter prejudice against the Jews, will not be astonished that they attached more honor to the day of the sun, backed as it was by the imperial decree, than to the day which was observed by the Jews, though it had been honored as Jehovah's rest from the work of creation; it had received the divine blessing; it was hallowed or set apart for religious observance by the Lord himself; its observance had been expressly commanded by the Lord with his own voice; it was written with his own finger in the enduring tables of stone; it was declared to be honorable, and a sign or memorial of the Creator's power; blessings had been promised to all who keep it; and curses been pronounced against all who profane it; each and all of which were lacking for the first day.

Said Eusebius, "we have transferred." We shall not here give the evidence, of which abundance exists, that this transfer of Sabbath duty from the seventh to the first day was, as Eusebius affirms, made by the dignitaries of the church in the fourth century. It was, on their part, only an endorsement of Constantine's decree of 321, and the adoption of his favorite day which was devoted to the worship of his favorite god!

The complete evidence that the Sunday was never observed as a Sabbath, or a rest-day of any kind, until after Constantine's law, that it was adopted as a church festival out of complaisance to the emperor, and as a means of more readily leading the Roman people to profess Christianity by conforming to their customs in regard to "the venerable day of the sun," of the regard for the Sabbath of the fourth commandment, which was, up to that time, observed by Christians, and the steps taken by bishops and councils to cause a discontinuance of the observance of the seventh day; these do not properly belong to the life of Constantine, though the complete erection of the Sunday festival is traceable to his influence. But, influential as he was, it was not without a long struggle that Christians were brought to observe the first day to the exclusion of the original and divinely instituted Sabbath. The bishop of Rome put forth every effort to suppress the observance of the seventh day. And because many churches utterly refused to conform to the rules sent to them from Rome, the aid and authority of councils was invoked, and those who refused to join in this "new solar paganism" were anathematized, and straitly threatened by the dominant party, which threatens the Romanists were not slow to fulfill.

But there is another legacy left to the world by Constantine which is well worthy of notice. It is the pontificate or primacy of Rome. As the union of church and State was introduced and carried into effect by Constantine so was the primacy of Rome or the supremacy of the Roman bishop established by him. The papacy owes its origin and power to Constantine.

In conformity to his polytheistic religion, and his policy of favoring all whose influence could strengthen his authority, "he exempted the Christian clergy from municipal duty" as early as 313. Schaff, vol. 2, p. 3. An early historian has left us a very important testimony on this subject:—

"Constantine likewise enacted a law in favor of the clergy, permitting judgment to be passed by the bishops when litigants preferred appealing to them rather than to the secular court; he enacted that their decree should be valid, and as far superior to that of other judges as if pronounced by the emperor himself; that the governor and subordinate military officers should see to the execution of these decrees; and that sentence, when passed by them, should be irrevocable."—Sozomon, Eccl. Hist., p. 11.

Thus the clergy were not only permitted to exercise the functions of a civil magistrate, but they were given authority above that of the civil magistrates. From their decisions there was no appeal. It takes but little knowledge of the laws of courts to perceive how readily corruption would be introduced and fostered by such an arrangement. In fact, every step tended toward binding the church and the State together as really as if that had been the only object in view. The tendency to worldliness as the result of such action is thus set forth by Hallam:—

"It was among the first effects of the conver-

sion of Constantine, to give not only a security but a legal sanction to the territorial acquisitions of the church. The edict of Milan, in 313, recognizes the actual estates of ecclesiastical corporations. Another, published in 321, grants to all the subjects of the empire the power of bequeathing their property to the church. His own liberality and that of his successors, set an example which did not want imitators. Passing rapidly from a state of distress and persecution to the summit of prosperity, the church degenerated as rapidly from her ancient purity, and forfeited the respect of future ages in the same proportion as she received the blind veneration of her own. Covetousness, especially, became almost a characteristic vice."—Hallam, *Middle Ages*, p. 261.

It is a mistake, however, to place these actions as the "effects of the conversion of Constantine." As there is no proof that he considered the Christian religion better than other religions at the time of these decrees. He was aware of the firmness and constancy of the Christians under persecution, and as a politic statesman he thought best to attach the bishops and the churches to himself, to draw their influence toward the empire rather than to increase divisions among his subjects. By uniting the Christian and pagan systems he hoped to strengthen the empire; and to this end he used every means to give influence to the ambitious prelates, especially to the bishop of Rome. His removal to Byzantium was doubtless to glorify himself by building up a strong city to the honor of his own name, calling it Constantinople. Yet the result was so clearly favorable to the interests of the Roman bishop that some have thought the movement had this object in view. Thus Stanley speaks of it:—

"According to the fable of Sylvester, Constantine retired to Greece in order to leave Italy for the Pope "*Per cedere al Pastor si fece Greco.*" So said the legend, and it was undoubtedly the case, that by retiring to the East he left the field clear for the bishops of Rome. In the absence of the emperors from Rome, the chief Christian magistrate rose to new importance. When the barbarians broke upon Italy the pope thus became the representative of the ancient Republic. It is one of the many senses in which the saying of Hobbs is true, that the papacy is but the ghost of the deceased Roman empire, sitting crowned upon the grave thereof."—Stanley, p. 305.

Stanley calls the bishop of Rome "the chief Christian magistrate." This truthful expression is worthy of careful consideration. He was not only a "magistrate" in the civil acceptance of that term, but "chief" among the highest magistrates in the empire.

He was not content, however to be above all; he was too arrogant and ambitious to long permit even an approach to his dignity. In 451 the council of Chalcedon elevated the bishop of Constantinople to be next in rank to the bishop of Rome, against which the Roman delegates protested, and appealed to the decision of the council of Nice, 325 in favor of the Roman primacy. The imperial commissioners who heard the plea thus decided:—

"From the whole discussion, and from what has been brought forward on either side, we acknowledge that the primacy over all and the most eminent rank are to continue with the archbishop of old Rome."—Schaff, *Ch. Hist.*, vol. 2, p. 281.

This shows that the question of the primacy was settled, not by the judgment of the imperial commissioners, but by an appeal to the decision of the council of Nice. All after action upon that subject was but a confirmation of the decision of that council. But the prophecy of Daniel had spoken of three horns or kingdoms which were to be plucked up before the Roman pontiff to prepare the way for his supremacy. The third kingdom was plucked up when the Ostrogoths were subdued by Justinian. In his letter to the Roman bishop, Justinian recognized and confirmed his primacy. It is true that Justinian did not particularly speak of the civil power, or make a grant in that behalf. Nor was it needed. The bishop was a high civil magistrate under the empire by the authority of Constantine; and it was only needed of Justinian to put down the opposers in Rome, and to continue to hold the imperial court in Constantinople, to open the way for the exercise of independent magistracy by the Roman pontiff.

And he was not slow to improve every opportunity in that direction. He soon claimed a divine warrant to govern, not only his own territory, but all the kingdoms of the world. And such was the power of popular superstition that kings imagined that they could add to the glory of their kingdoms by receiving the blessing of the

"universal bishop." Accustomed to the idea of a union of civil and ecclesiastical power, they thought to strengthen themselves by receiving the benediction of the highest ecclesiastical officer; and that which they accorded to him as a privilege he soon demanded as a right. Mighty rulers, by their complaisance to Rome, exalted the power of the bishop over themselves; and what they intended as an act of reverence to his spiritual authority, he used as a precedent to prove his right to reign over all civil governments; and he soon demanded homage of kings and emperors as the condition of their reigning unmolested in their own territories! Truly, "his look was more stout than his fellows." The foundation was laid, and strongly laid, by Constantine. Justinian, by plucking up the third horn gave efficiency to the decision of the Nicene council, and opened the way before "that wicked," whereby he was enabled to "exalt himself," even "above all that is called God, or that is worshipped."

We have here given what we believe to be the truth in regard to the union of church and State, and the part which Justinian took in fulfilling the prophecy of Daniel; and we think this view is abundantly sustained by history. And here we close our brief examination of the life and acts of Constantine. We have aimed in every case to give, not only the exact words, but the actual idea of the historian. Yet it often happens that he who quotes history is accused of misrepresentation by those who do not find the quotations on the designated pages in the work in their possession. The difficulty lies in the fact that there may be different editions of the same work. To prevent such misunderstanding we append a list of the principal histories quoted, stating in all cases where it is considered necessary, when, where, and by whom issued:—

Dowling, *History of Romanism*, Edw. Walker, New York, 1853, enlarged edition.

Evagrius, Bagster, London, 1846.

Foxe, *Acts and Monuments of the Church*, Furlerton & Co., London and Edinburg.

Gibbon, Phillips, Sampson & Co., Boston, 1854.

Guericke, *Ancient Church*, Shedd's trans., Draper, Andover 1869.

Hallam, *Middle Ages*, Derby & Jackson, New York, 1859.

Dr. Hase, Appleton & Co., New York, 1860, from 7th German edition.

Keightley's Rome, Hilliard, Gray & Co., Boston, 1841.

Mosheim, *Church History* Maclaine's, Applegate & Co., Cincinnati, 1855.

Mosheim, *Historical Commentaries*, Murdock's Converse, New York, 1852.

Milman, *Murdock's Harpers*, New York, 1844.

Milner, *Church History*, Thos. Nelson, Edinburg, 1837.

McClintock & Strong's *Cyclopedia*.

Neander, Torrey's trans., Crocker & Brewster, Boston, 1852.

Dr. Schaff, *Church History*.

Sozomon, Bagster, London, 1846.

Socrates' *Ecl. History of the fourth century*, Bohn, London, 1853.

Stanley, of Oxford, Scribner & Co., New York, from 2d London edition.

Theodoret, Bagster, London, 1844.

Whelpley's *Compend*, Richardson & Lord, Boston, 1828.

Willard's *Universal History*, Barne's & Co., New York, 1851.

Waddington, Harper's New York, 1855.

J. H. WAGGONER.

(Concluded.)

The Resurrection.

We are requested to give an explanation of Matt. 22: 23-32. We can do no better than to present our readers with an answer given in the work entitled "The Nature and Destiny of Man," from which we take the following:—

"The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren; and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection, whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage,

but are as the angels of God in Heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."

What, then, was the point at issue between Christ and the Sadducees? See verse 23: "The same day, came to him the Sadducees, which say there is no resurrection, and asked him," &c. The Sadducees professed to believe the writings of Moses, but denied the resurrection. Christ also believed the writings of Moses, but taught the resurrection. Here, then, was a fair issue between them. They hear him teaching the resurrection; and to object their faith to his, they refer to the law of Moses concerning marriage, and then state a familiar fact; viz., that seven brothers, one after another, all had one woman, and all died. Now arises a problem very difficult to their minds, no doubt. How will this matter be arranged in the resurrection which you teach? Whose wife shall she be in the resurrection? Let it be noticed that the controversy between Christ and the Sadducees had no respect whatever to an intermediate state, nor does their query or Christ's answer have any reference to such a state. They do not inquire whose wife she is now, or which of the men's immortal souls claims her immortal soul in the spirit world; but Whose wife shall she be in the resurrection (a future event)? Christ tells them that they err, not knowing the Scriptures, nor the power of God. And then, to defend himself and condemn them out of their own mouth, he proceeds to prove—what? a conscious intermediate state? No; but the resurrection, from the writings of Moses. "But as touching the resurrection from the dead," says he [as touching the dead that they rise, says Mark; and that the dead are raised, says Luke], "have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."

Let us now show that this quotation did prove the resurrection, and our argument on this passage is closed. That Moses, by this language, did teach the resurrection of the dead, we think is easily evident. Thus, Abraham, Isaac, and Jacob, were dead; but God is not the God of the dead (or those who are irrecoverably and eternally dead, as the Sadducees believed them to be), but he is the God of Abraham, Isaac, and Jacob. What, therefore, shall we logically and scripturally conclude from this fact? Why, simply that they shall live again, or have a resurrection from the dead. In this view of the subject, Christ reasoned well, proved the point he aimed to prove, confounded the Sadducees, and gained the applause of the Pharisees, who believed in the resurrection.

But grant for a moment that the language means what is popularly claimed for it, and what becomes of Christ's reputation as a reasoner, and a teacher of wisdom sent from God? He set out to prove the resurrection; but when he closes his argument, lo, wonderful to tell! he has proved that all men are alive, and, therefore, there is no need of a resurrection? He neither meets the query of the Sadducees, nor defends himself, but quite the reverse. Believe that our Lord would reason thus, ye who can!

If any should admit that a resurrection is proved by the language, but claim from it that such resurrection takes place at death, a theory not uncommon at the present time, we reply that they thereby abandon the conscious-state theory, and affirm the existence of those who have died, on another ground, viz., a resurrection. But, further, this is equally foreign from what Christ set out to prove; for he had reference to an event which was then future to the seven brethren and the woman that died. They asked him, saying, "In the resurrection, therefore, when they shall rise, whose wife shall she be of them," &c. And Jesus answered and said, "When they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels in Heaven." Mark 12: 23-25. Again, in Luke's account, Jesus says, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage." Luke 20: 35. Thus we see that a future event is everywhere referred to, and if he in reality proved that an event had already taken place, which he designed to show would take place in the future, it speaks no better for his reasoning or his wisdom than the former supposition.

Why God calls himself the God of Abraham, Isaac, and Jacob, though they are yet dead, we learn from Heb. 11: 16. It is not because they

are now alive, but because in God's purpose, who speaks of things that are not, as though they were, they are to live, and "he hath prepared for them a city." "Wherefore, God is not ashamed to be called their God; for he hath prepared for them a city," into possession of which they will of course come in the future.

In view of these facts, our friends should be careful lest they expose themselves to the rebuke Christ gave to the Sadducees: "Ye do err, not knowing the Scriptures;" for this instance, like all others, when properly understood, so far from sustaining their position, becomes an irrefragable evidence of the resurrection of the dead, and a future life, but affirms nothing whatever for consciousness in death.

Hollister, Cal.

POLITICAL gatherings have greatly interfered with our meetings the last week. Prominent men have been here, and the firing of cannon or anvils, torchlight processions, &c., almost entirely carry away a small place like this. One night the noise and confusion was so great that we thought best to adjourn the meeting. Those meetings holding very late in the night not only distract the minds of the people, but unfit them for hearing because of their weariness.

A few have come out on the Sabbath. We judge that the interest is not deep with many, but can yet form no definite idea of the result. To-day Eld. Ware, Disciple, preached against the Sabbath, and Bro. Canright has appointed to review him to-morrow night. We hope this may increase and deepen the interest.

News from Gilroy is not altogether cheering. While some are holding on firmly, the enemy is making desperate efforts to overthrow some, and we fear for their safety. "Lord, spare thy people."

This morning at the break of day we had a pretty severe shock of earthquake, doing no damage here, however. Our tent is but a few rods from the jail, which is two stories and of brick. What effect is produced on the building we have not learned, but the prisoners must have been terribly frightened, as their screams were horrifying. A rumbling to the south-east like distant thunder, would seem to indicate that it may have been more severe in that direction.

A slight shaking of the earth produces the greatest consternation; but the plainest evidence from the word of God that the earth will soon be so terribly shaken that the mountains will be cast down and the islands removed, produces little effect on the minds of the people. The fear of God is nearly departed from the earth. J. H. WAGGONER.

Hollister, Aug. 8, 1875.

San Jose, Cal.

I SPENT Sabbath and First-day, Aug. 7 and 8, at San Jose. Gave four discourses to attentive audiences, and, on the afternoon of First-day organized a church of sixteen members. These passed a vote requesting admission into the conference at its next session. J. N. L.

Universalism in a Nut-shell.

I HAVE often seen Universalism reduced to an absurdity. But seldom, if ever, has it been better done than in the following, which I beg leave to recite for the benefit of any who may need it:—

"I am a Universalist," said G. K., boastfully, "and you Orthodox are not fair in saying that our system is inconsistent with reason." This he addressed to one who held an opposite system.

"But I will prove the irrationality of your system," said his friend. "You believe that Christ died to save all men?"

"Yes, I do."

"And you don't believe there is any punishment hereafter?"

"No, I do not; men are punished for their sins in this life."

"Well, now let us put your rational system together, if we can. It amounts to just this, Christ the Saviour died to save us from nothing at all! Not from hell, because according to you, there is none. Not from punishment in a future state of being, for he receives his whole punishment in this life. Yours is the absurd spectacle of ropes and life-preservers thrown at an immense expense to a man who is on dry land and in no danger of being drowned! Let me tell you that your religion is stark infidelity. If you believed the Bible you could not believe Universalism."—Ex.

God Help Me!

ALONG life's dark and thorny path
We wander oft, 'mid tempest's wrath,
While darker, darker grows the sky,
And from our souls goes up this cry:
"God help me!"

Temptation oft allures us out
Into the realms of sin and doubt,
Until, at last, we lose our way,
And cry amid the shadows gray:
"God help me!"

Is Heaven so far from earth and me,
He can not hear or does not see?
If so, oh! angels take my prayer,
And lay it on the altar there—
"God help me!"

Alas! how many souls like mine,
Upon whose path few sunrises shine,
To whom the beacon light is dim,
There are who cry aloud to Him!
"God help me!"

Oh! would that I might bring a ray
Of light to some one's dreary way!
If such a work to me is given,
Oh! angels bear my prayer to Heaven:
"God help me!"

—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.

Reporting.

OUR State Secretary writes in a letter of recent date: "The church in —, of district No. —, made no report the last quarter. What does it mean?"

It is the duty of every member to report, and this furnishes material to the librarian so that he can make out a report. ART. V., Sec. 5, of the Constitution says: "It shall be the duty of the librarian to see that each member of his church has a small memorandum book in which he shall keep a record of his labor, to report for each quarterly meeting. It shall also be his duty to furnish each member with suitable tracts for distribution, and to keep an account of the same. He shall also furnish to each member a blank report to be filled, and see that it is returned to him in season for him to send it to the district secretary before each district quarterly meeting. He shall also receive money for memberships, sales of publications, and donations, and forward the same to the director of said district. He shall keep an account of the number of pages of tracts and pamphlets given out by him to each member, that he may report the same to the director or district secretary before each quarterly meeting."

Of the importance of the reporting system Bro. Haskell says:—

"The reporting system will give life and interest to the tract and missionary meetings. If there is no labor reported, no experience related, it will be impossible to give proper instruction. In fact, the mentioning of commendable acts that result in good is following the example of Christ and the apostles. We should have had at least one book less in the New Testament had not the "Acts of the Apostles" been written. The New Testament would lose much of its beauty were its writings to consist only in doctrinal instruction. No individual is exalted by thus magnifying the work of God, but God is honored inasmuch as others are provoked to love and good works. By letting our light so shine, others, seeing our good works, are led to glorify our Father which is in Heaven.

"Each member of the Tract Society should keep a record, and report the number of pages of reading matter distributed by him. This can easily be done in one of two ways. First, make an account of the number of pages you have on hand, then when you receive a package of tracts from the librarian, note its number of pages also. Put it all down in a little pass-book. Then, when you are furnished with a blank to fill out, subtract the number of pages you then have on hand from what you have received, and the number of pages distributed will at once appear; and thus you can fill out the blank. Or, secondly, you can keep the pass-book with you and note down the number of pages as you distribute the tracts. Also, keep an account of the number of periodicals distributed; and also all money you have paid to the librarian, or director, or to any one else that goes to the tract and missionary interest; and report the same in filling out the blank. Then each blank report should be forwarded to the district secretary, through the librarian or director; and the district secretary will make out a report from the blanks received, to be read at the quarterly meetings. It is by these reports that he can

tell how much money has gone into the different funds of the Tract Society during the quarter. The director is responsible for the money.

"Then a report of all money received, with the entire proceedings at the quarterly meeting, is made by the district secretary to the State Tract Society Secretary. The director will pay the money received into the hands of the State Treasurer. Then at the general quarterly meeting, the report of the State Secretary will agree with the Treasurer's report. If they do not agree the error can be detected at once. This system is simple and plain, and will keep the financial matters of the Tract Society straight. We again appeal to our brethren and sisters to fill out the blank reports sent to them at the close of each quarter, and return them to the church librarian or district secretary.

"There are many friends who have not seen the utility of reporting. They will scatter our publications, manifest an interest in the missionary work, donate freely to it, and would do nothing to retard the tract and missionary enterprise for their right hand; and yet these very individuals are really impeding the work by not reporting. Their influence would add very much to the up-building of the cause could they see the utility of reporting. If we have adopted a right system as far as we have gone, and the results clearly indicate that we have, then we should heartily and cheerfully support it. If we can amend it, we shall do so. But there is no individual member of the Tract Society, who sees and feels the importance of this work, who would raise a hand to abolish the reporting system. A united effort is what gives strength to any system.

"If in the fear of God we act faithfully our part, no matter how small and insignificant that work may appear to be, in the end it will prove that that very work was important, and by it that we were up-building the cause of Christ. Do we say that we will rejoice in its prosperity and at the same time refrain from putting forth that individual effort that is necessary for its accomplishment? If so, we shall meet with an irreparable loss.

"Now is the time to secure to ourselves the applause, 'Well done, thou good and faithful servant.' These are golden moments lent to us for the accomplishment of a certain work. If they pass by without being faithfully improved, they are lost forever. If they have been rightly used, they will yield us a golden harvest throughout eternal ages."

J. N. L.

A Worker in the Vineyard.

HAVE we heard the voice of the Master saying, "Why stand ye here all the day idle? Go ye also into the vineyard." Surely the harvest-field is wide, and there is work enough for all, even the humblest. None need to say, There is nothing that I can do. If we are tempted to say and to think this, we should know that it is a deception of Satan, for it is his aim to hinder the work; and he would gladly have us think that we can do nothing. If we feel our lack of ability and our limited means wherewith to work for God, instead of listening to the suggestions of Satan to indolence and inaction, we should earnestly pray that our divine Helper would give us grace and wisdom to become efficient workers in his cause. True, we may not be able to accomplish any great work, but we can be diligent to perform the humble duties that await us.

All cannot become great or eloquent, all cannot preach, all are not gifted in conversation, and perhaps have not a large sphere of influence; but all can do something. All can work in the vineyard to the extent of the ability that God has given, and this is all that he requires. Much will be required of those to whom much is given. Those who have received ten talents should remember with gratitude the glorious Giver, and return to him a corresponding increase. Have we but one talent? We too should be thankful and return the same with usury.

All can work for God by developing a Christ-like character, with humility and patience and self-sacrificing love for the truth. The noble enterprise of the Tract and Missionary Society has made it possible for all to become true missionaries in disseminating the truth to others. In this work none can be excused. And is it not an honor, a privilege, to be a worker in the vineyard? a co-worker with God, with Christ, and angels? Though ever so humble a worker, it is an honor to thus co-operate with the Saviour of lost men in his work of redeeming love. It is a mission worthy of our highest ambition. "He that winneth souls is wise." It is true wisdom that winneth souls to Christ. And for every soul eternally saved, will there not shine a star within the glittering crown that decks the Saviour's brow?

Work on then, work on, not for earthly gain or honor, but from love to Christ and souls for whom he gave his precious life; from a desire to promote his glory and to enter into his joy; and from the crown that waits the faithful workers in their "home over there." May the Saviour impart to us all a large measure of his own spirit of love and sacrifice, and, if many times our work should seem to us fruitless, we need not faint or grow weary. "Be ye not weary in well-doing; for in due time ye shall reap if ye faint not."

The seeds of truth we scatter in human hearts may yet spring up and bear fruit unto eternal life. And if through our effort and influence one soul is saved, and meets us at God's right hand, how great will be our joy. Now, is the time to labor, to watch and pray. Soon the faithful workers will enter into rest. "Behold I come quickly; and my reward is with me to give every man according as his work shall be." NELLIE F. HEALD.

Question.

A READER inquires the meaning of the text, "If a man keep my saying, he shall never see death." John 8: 51.

The death mentioned here must mean the second death. Of the first death, or dissolution of the body, it is said, "As in Adam all die." 1 Cor. 15: 22. "It is appointed unto man once to die." Heb. 9: 27. There have been two exceptions in the past to this rule, the cases of Enoch and Elijah. Of the future we read: "We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 15-17.

"Behold, I show you a mystery; 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." 1 Cor. 15: 51, 52.

We conclude, therefore, that, except in the cases of those who are alive and prepared to meet Christ at his coming and will never taste death, there is only one way in which it can be said that those who "keep Christ's sayings shall never see death," and that is they shall never die the second death.

J. N. L.

From Meeting to Meeting.

[THE following letter from sister White was written while traveling from one meeting to another. On the cars, and in the depots, wherever she could find opportunity, she has penned a few lines which we are pleased to present to the readers of the SIGNS.—w. c. w.]

Our third camp-meeting is closed. We have been well cared for at these meetings. A small tent was furnished for our use, and our meals were prepared by kind friends, on the camp-ground. After the meetings were closed Bro. Chase took us to his home where we shared his hospitality taking a nights rest and a New England breakfast before starting on our way to the next meeting. On the way to Bro. Chase's, we passed through Monroe, where we labored seventeen years ago with Bro. Sperry. He has long since closed his labors, to rest till the voice of Jesus shall call the righteous from their graves to a glorious, immortal life. We work on, still waiting for Christ's appearing.

On Tuesday night we were awakened by a fearful storm. The lightning flashes followed in such quick succession as to make one blaze of light. The thunder, peal after peal, seemed to shake the earth. In the morning the heavens presented the appearance of burnished brass. This and another severe thunder storm the next night did great damage, shattering the forest trees, damaging houses, and in several cases injuring the sleeping inmates. The railroad was washed away in several places so delaying us that we did not reach the Minnesota Camp-ground till Friday.

It is painful to witness, as we pass from place to place, the reckless, frivolous conduct of many of the youth. The Bible attaches the greatest importance to moral rectitude. The books of Moses, the Psalms of David, the Proverbs, the Apostles, and the teachings of our Saviour, present the idea that every one is to be tried by his principles; not by his profession, his faith, or his appearance; for although of fine appearance, he may have hidden sins. The heart must be renewed; the tree must be made good or good fruit

will not appear. "Marvel not" said Christ to Nicodemus, "that I said unto you, ye must be born again." A new moral taste has to be created before man will love to obey the law of God.

How much I have thought upon the popular revivals. There are a great many modern inventions to remedy the evils existing in society, but we have seen very little enduring good result from them. Advantage is taken of the impulses of the moment, to induce men to profess to leave a sinful life. Reformation in life is needed, but the reformation made under excitement will seldom outlast the excitement in which it originated. Conversions made by moving the feelings by the relation of anecdotes and sensational stories, do not bear the impress of Heaven. Heart work is needed. The sinner needs to have a clearly defined understanding of what sin is, and that he must repent of sin, which is the transgression of the law of God. When this is understood the seed is sown for a true and thorough conversion.

We have examples of men of debased morals who have been brought before the law of God, the true mirror: in it they have seen the defects of their character, and when pointed to the atoning blood of a crucified Redeemer, they accepted it as their only hope, they were truly converted. From this time their life was changed; they have not a sensational religion.

David sinned, he transgressed the law of God. A prophet of God was sent to reprove him, and convict him of his error. He did not sing affecting songs, nor tell touching anecdotes, but he brought before David an illustration of his own course, in a figure, and let him pass sentence upon himself, then he said, "Thou art the man." David repented and found pardon through Christ. And thus it must be with the sinner now, he must realize the enormity of his sin, before he can exercise true repentance and experience a thorough conversion.

ELLEN G. WHITE.

BISHOP WEAVER, of the United Brethren Church, who is now visiting on the Pacific Coast, writes to the Religious Telescope: From what I have seen and heard I am led to conclude that the state of religion all along this coast is very low. The lines of distinction between the church and the world have grown very dim. There are here representatives from almost every nation under the sun; and as a result I find all kinds of religion and every shade of skepticism. In such state of society, there is, perhaps, the greater reason why Christian teachers should make the lines between the kingdom of grace and the kingdom of darkness clear and distinct. I am sometimes accused of being rather foggyish. Perhaps I am. It may be that I do not understand the doctrine and spirit of Christ's religion as clearly as many others do. But judging from my stand-point, the state of religion in all these borders is very low; so many are drunken with the love of pleasure and amusements. And this is not confined to those outside the church, but includes church members; and even ministers sometimes step aside for what would seem least to comport with the dignity and character of men in such high calling. There is a pressing demand for additional workers—men of God, men full of faith and the Holy Ghost.

HINTS FOR LIFE.—It is almost as difficult to make a man unlearn his errors as his knowledge. Mal-information is more hopeless than non-information; for error is always more busy than ignorance. Ignorance is a blank sheet on which we may write; but error is a scribbled one, from which we must first erase. Ignorance is contented to stand still with her back on the truth; but error is more presumptuous, and proceeds in the same direction.

THOUGHTS FOR EVENING.—To sleep well, lay these under your pillow.

1. A precious promise of Scripture.
2. A sweet verse of a hymn.
3. A hearty prayer to God.
4. A good conscience sprinkled with Christ's blood.
5. A thought of love to all mankind.
6. A resolution to serve God better on the morrow.

BEST THINGS TO GIVE.—The best thing to give your enemy is forgiveness; to your opponent, tolerance; to a friend, your heart; to a father, deference; to your mother, affection, that will make her proud of you; to yourself, respect; to all, charity.

MANY lose the opportunity of saying a kind word by waiting to weigh the matter too long.

Health Department.

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

Colds May Be Avoided.

It is one of the excellent features of the Health Reform that it teaches us such admirable methods of curing colds, or if this last term be inadmissible, we will say such admirable methods of curing ourselves of these common ills. But there is something better than *cure*. It is *prevention*. Health reformers should not have colds except at least on very rare occasions. We will not say that colds can invariably be prevented, but we do say that in a great majority of cases this is not only possible but entirely practicable. Persons whose stomachs are not deranged by improper food, nor by irregularity in eating between meals, and whose skin is kept clean and properly toned by the judicious use of water, of a proper temperature, and whose clothing does not impede the circulation, but gives to every part of the system reasonable protection from the weather, especially keeping the feet dry and warm, and allowing the head to be cool, such persons are in that condition which will not readily take on a cold, but will enable them to resist its attack. With discreet management they may, under all ordinary circumstances, wholly avoid colds.

The writer speaks not simply as a theorist, but as one who has had an experience that has been valuable and instructive to himself. He knows very well that circumstances do arise which compel even the strictest and most careful persons to expose themselves to the danger of colds. And he has learned, also that if this be at a time of great exhaustion from over-labor, it is then nearly impossible to resist such attacks. And while he would not recommend to any that they bring themselves to this condition, for it is certainly not the principles of health reform that leads to this; he must admit that there are duties and obligations more sacred than the preservation of health, which justify and even constrain us to this state of extreme weariness. Unavoidable exposure when we are thus exhausted is one of those things which make colds nearly impossible to be resisted. But the most of the colds which prevail are quite unnecessary, and with proper care in regard to the laws of health may be wholly avoided.

1. It should be a fixed purpose with us that we will not have a cold. No person can have one without the risk of decided injury, and to some the consequences may be dangerous or even fatal.

2. This resolute determination never to take cold will not only cause us to avoid exposing ourselves carelessly, but it will give wonderful power to resist a cold when it may, for the time, seem inevitable. For we may educate ourselves to feel the first tendency in that direction.

3. And this will not make us act in a foolish or unbecoming manner. It will not make us constantly worry and complain, and thus annoy all who are near us. We need not feel thus at all, for we may be sure that we can resist the danger.

4. But how shall we do this? Stop at once and think. You will presently discover the particular source of your danger. This is at least one-half the battle, for generally a very small change will be found sufficient to meet the case.

5. Thus when you have determined where you feel the approach of the evil, there make, not a great change, but a moderate one, and you will at once be relieved. If it be in your feet, a pair of thicker stockings, or a clean dry pair, or a change from thin shoes to heavier ones, or to boots, will be found quite sufficient.

6. If you feel the need of protection at some other point or quarter, a thicker coat or vest, or an undershirt, or a pair of drawers, or of thicker pantaloons will fully relieve you. If you will observe when you first feel the danger of a cold you will find that a very small change is all that is necessary.

7. When you find yourself in a draft of air, get out of it. No matter how refreshing a cool breeze may be to you, do not sit down in it for a moment. I mean when you are in the house; for under proper circumstances this may be done with impunity in the open air. If you are in a place of assembly and are thus exposed, put on your hat and overcoat or shawl, or better yet, move out of the draft.

8. If your clothes are even slightly wet when you come in to sit down, change them for dry ones. If you have no dry ones, keep walking till those you have on are dried. Be determined that you will not take cold.

Wetting the clothes or wetting the feet is not dangerous if we change our clothes, or our stockings, as soon as we cease our active exercise.

9. Health reformers understand very well that they should change their underclothes at night, and that they should never sleep in those which they have worn during the day. When it is possible so to do, if they will hang their clothes around the fire when they lie down, they will be surprised to find how great a safeguard this will be against colds, and how much more acceptable they will be to them when they put them on in the morning.

It is not my purpose to tell you how to break up deep seated colds. But I will say to those who can afford such treatment, that abstinence from food, perfect quiet, with a wise use of baths, will be found admirable to give relief. But I beg you not to take cold. You need not be spleeny in these things, however. Use good common sense. Learn how to live without colds. Learn how easy under ordinary circumstances it is to resist their approach, or even to repel them when they have gained some advantage over you. These things are worthy of your thoughtful observation. Set up your will that you will not come under the power of this unpleasant evil, and maintain that determination with a wise use of simple common sense.

J. N. ANDREWS.

Hard Work on Vegetable Food.

WHAT would an American laborer think of going without animal food for a whole year? It is regarded as necessary here, not only every day, but for almost every meal. Yet we are told that in Italy men work hard who subsist mainly on beans, peas, and the like, and do not taste animal food. A recent writer on the condition of that country says:—

"No man is considered to be thriving who does not lay in his winter supply of hard beans, or haricots, or lentils, or some of the numerous pulses known here as *cicerchie*, or *cece*, or peas. From day to day, in rotation, they are the constant food of the laborer or the operative, *who never touches meat from one end of the year to the other*, and who will work from sunrise to sunset."

Religious Miscellany.

—The Jews are to build a university in London, costing \$750,000.

—The Swedish Lutherans in the west have established a new college at Knoxville, Ill.

—A written discussion on the Sabbath question is to be published in the *Baptist Banner* and the *Sabbath Recorder*.

—Next year will be the 100th anniversary of the first gospel sermon preached in Kentucky. In May, 1776, James Tinsley preached at Old Harrodsburg fort the first sermon ever preached in Kentucky.

—Messrs. Moody and Sankey have been invited by the representative pastors in New York City to visit that metropolis in the fall, and conduct religious services similar to those held by them in London and other foreign cities.

—On the fifth of May, a monument, erected to Dr. Herz, at Erlangen, Bavaria, was disclosed to public view with due ceremony. It was the first time that a Jew received a public monument or statue in one of the German cities.

—Iowa College, at Grinnell, in that State, celebrated its twenty-fifth anniversary last month, and reminds us of the extreme youth of the country in that direction by claiming to be the oldest institution of the kind west of the Mississippi.

—A distinction which no Israelite ever received before, was given to Cavaliere Artom, general secretary of the Italian Ministry of Foreign Affairs, by the Emperor of Austria, at his recent visit to Italy. Mr. Artom was decorated with the Stephen's order, one of the highest of the Austrian Empire.

—The population of Jerusalem is estimated at 21,000, of whom 5,000 are Moslems, 5,500 Christians, mostly of the Greek Church, 10,000 Jews, and about 500 Europeans, chiefly Germans. The Jewish population has increased about 2,000 within the last two years; and German settlers also arrive in considerable numbers. The manufacture of soap is the chief native industry.

—At the Young Men's Christian International Convention, at Richmond, Mr. Wheeler, the only colored delegate, was treated most unchristianly. The committee assigned him a lodging at a low groggery, and he was ad-

vised not to be present at either of the reception meetings as the ladies of Richmond were not used to such things.

THE TUNKERS, OR DUNKARDS.—This religious sect was founded in Germany in 1708, and in 1719 and 1729 emigrated to this country, to which it is chiefly confined. They are not only plain but very coarse in their dress. Are opposed to much education, pay their preachers nothing, and baptize by dipping the candidate three times face foremost into the water. They are quite numerous in some States.

—The Presbyterian Board of Foreign Missions is now sustaining 134 ordained American missionaries. There are 77 ordained native preachers, and 34 licentiates laboring with these 134. The schools of the board employ 167 American teachers, 160 of them being women. In addition to these 167 Americans, there 391 native teachers. The total number of the working force of the board in foreign lands is 301 Americans and 502 natives.

—A Catholic paper, the *New York Tablet*, thus mourns over the persecutions of the Catholics in Germany:—

"The slightest allusion in a sermon causes a priest to be indicted, and, in consequence of it, imprisoned. For instance, the vicar from Ludwigsdorf was lately arrested on account of a quotation used in his sermon,—'If our Lord were now on earth he would also be imprisoned and exiled'—for which remark he had to spend a week in the solitude of a cell, to meditate on the danger to public peace which arises from such expressions."

—The *Examiner and Chronicle*, a Baptist paper, says:—

"The fact has been long and well known that the Congregationalist churches in New Hampshire, Vermont, and Maine are dying out. In a large number of towns where Congregationalism once existed in great power, the old houses are closed and deserted, or worship is maintained by different denominations, often including Universalists and Spiritualists. Some of the churches in Maine are, for the first time in fifty years, asking aid, and it is feared missionary work in the west will be contracted, and the funds spent at home."

—Quite a serious trouble has arisen in a fashionable synagogue on Thirty-fourth street, New York. The congregation is divided between the Reformed Jews and the Orthodox Jews. The Reformers are in the majority. Instructed by this class, the trustees have ordered a change in the order of service. The most important and most offensive of changes is the mingling of the sexes in worship. The Orthodox rule sends the women into the gallery, while the men sit below. The trustees have ordered that families sit together as they do in the Christian assembly. Thus old fashioned Judaism is everywhere giving way to modern ideas.

—With a truly Christian and patriotic spirit, Mr. Neesima, the young Japanese converted and educated in this country, but who has now returned to his own land as a missionary, is making efforts to establish a permanent training-school in Japan, where his fellow-countrymen, such as accept the Christian faith, may have the opportunity to be trained as native gospel preachers. The friends of the American Board have undertaken to provide funds for the purpose, and the success of the project now only depends on the favor of Providence and the zeal of Mr. Neesima. His work is one which it will be interesting to watch.

News and Miscellany.

—Reverdy Johnson, who is in his eighty-first year, astonished the Baltimore bar a few days ago, by standing and arguing a case in court for a whole day without apparent fatigue.

—The Turkish government has issued a proclamation, offering general amnesty to the insurgents of Herzegovina, and their submissions are continually being received by the Turks.

LONDON, August 6.—Eighteen additional cotton mills are involved in the Oldham strike. They have closed their doors, and the number of operatives idle is increased to twenty thousand.

LONDON, August 7.—According to accounts from Damascus, dated July 22, the cholera was then raging there. Four hundred cases were reported daily, but the real number was concealed. The Christian quarters were deserted. Sudden deaths were occurring in the streets. There are no physicians nor medicines to supply the patients.

The disease is also bad at Antioch, Deerhems, Hamah, Homan, and Salijah, and among the Druses. The Mission Schools are closed and the children dispersed.

THE FLOODS.

—Alternating with earthquakes and great fires, come the accounts of great floods in different parts of Europe and our own country. A few weeks ago the overflow of the Garonne reduced twenty thousand French citizens from comfort to beggary.

—In Calcutta disastrous floods are reported. Many dwellings have been destroyed and it is feared that serious loss of life has occurred.

—England is suffering from heavy rains, and extensive inundations. A great deal of grazing land is flooded, and large numbers of cattle are deprived of pasturage.

August 5.—A water-spout burst over Kirm, in Rhenish Prussia, to-day, inundating that place and doing a great amount of damage. A bridge and several houses were swept away, and thirteen persons drowned.

—The inundations in Silesia, in Lower Prussia, caused by excessive rains, have been serious and alarming. Bridges have been swept away and roads rendered impassable, and the inhabitants have been compelled to seek the upper stories of their dwellings for shelter. Crops suffered greatly.

—Dispatches from various parts of Missouri report immense damage to crops. In the Spring River bottom lands, the damage is estimated at \$1,500,000. Streams are overflowing, causing great destruction. Railroads are seriously damaged, and trains are delayed.

St. LOUIS, August 2.—The damage by the rainstorm was very severe in Mississippi, Missouri, and Illinois. The railroads east are considerably damaged by floods, and trains cannot run on time. The roads in other directions are also greatly damaged. The rivers in this section are rising rapidly. The heavy rains have been very disastrous to crops.

MEMPHIS, Aug. 6.—The river here is rising steadily at the rate of two inches in 24 hours. The weather is cloudy and threatening. The levees below here, as far down as Friar's Point, are still reported good, the only break being at the cut in the old town levee, through which the water is pouring, threatening the plantations below from the rear. At St. Francis, Almadson, Arkansas, the river had risen four feet at midnight last night, and was rising rapidly.

TERRE HAUTE (Ind.), Aug. 2.—A disastrous flood is raging in the vicinity of this city and various other localities throughout the State. The river opposite the city is fully three miles wide, and is still rising. Millions of bushels of wheat in stacks and shocks have floated past; a large quantity of hay has also gone down. There is little driftwood afloat, or the bridges could not possibly remain. Over 6,000,000 bushels of corn is reported drowned out. There is very little corn and no wheat left in the township of Sugar Creek. Every house in Bloomington is inundated. The Markles Dam, five miles west, has broken away, and seven houses at Reelsville, together with three miles of embankment, have been washed away. Not a train on any of the railroads has left the city, except to Vincennes, and returned with no communication. The rivers are yet rising.

—The trial of John D. Lee for participating in the Mountain Meadow Massacre, has proved a failure. Eighteen years ago a company of one hundred and thirty emigrants were refused the privilege of buying food at Salt Lake City and other Mormon towns, but were directed by a Mormon leader to Mountain Meadow as a place where they might rest, even that privilege being denied them at the Mormon towns. They camped there, and on the third day were suddenly fired upon by a band of Indians (Mormon Allies). They repulsed the Indians. Soon Lee, a Leader of the Mormon troops, appeared with a flag of truce. He agreed to lead them out in safety if they would give up their arms in order to pacify the Indians. The Mormon troops formed two lines and the unarmed and unsuspecting emigrants were led between them, expecting only protection. When fairly in the trap the order was given to shoot and in a few moments every one of the company was a murdered corpse. While the Mormons shot the men, the Indians killed the women and children.

And while the strongest evidence of these facts was brought before the court, the result of the trial is "no verdict"; because there were Mormons on the jury, and every Mormon is pledged to do the "Prophet's" will, and in this case it was of course, for the advantage of the Mormon Church that Lee should not be convicted.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, AUGUST 12, 1875.

Eastern Camp-Meetings.

MICHIGAN, Battle Creek, August 10-17, 1875.
VERMONT, Essex Junction, " 19-24, "
NEW ENGLAND, South Lancaster, Mass.,
August 26-31, "
MAINE, Richmond, Sept. 2-7, "
NEW YORK, " 9-14, "
OHIO, " Sept. 30-Oct. 5, "
INDIANA, " Oct. 7-12, "
KANSAS, " 14-19, "

The California Printing House.

LAST week we made a pleasant and very successful business trip to New York. Our California Printing House will be furnished with first-class material in a few weeks. And we shall give our people a chance to pass in their free-will offerings at our camp-meetings to meet the expenses of this noble enterprise.

JAMES WHITE.

Eld. D. M. Canright starts for the East, Wednesday morning, August 11, where he has been called to attend the Eastern Camp-meetings. Bro. White now expects to be at the California Camp-meeting.

California Camp-Meeting.

THE California Camp-meeting will be held at Fairfax station, Marin Co., from Sept. 23, at 9 A. M., to Sept. 30, 6 A. M. We hope to see all our brethren and sisters in the State at this meeting, and as many of your friends as you can induce to come. Opportunity for pitching tents, or space for rooms in the building, will be granted to any interested parties who wish to enjoy the meeting. Food for man and beast will be furnished upon the ground at reasonable prices. All coming should provide themselves with bedding unless they have made special arrangements with some tent company to provide them beds. We can accommodate men who bring blankets and have no tent, in our large tent.

It is desired by the committee that, as far as consistent, tents, and cloth for rooms in the building, be shipped to the camp-ground, Sept. 15. No tents should arrive later than the morning of Sept. 22. All our tents should be up, and our campers be upon the grounds by Sept. 22, so that the opening of the meeting, on the morning of the 23d, shall not be disturbed by erecting and preparing tents.

The fare for the round trip, from San Francisco to Fairfax and return, from Sept. 22 to Oct. 1 inclusive, is \$1.00. In buying your tickets to Fairfax, at S. F., state that you are going to the camp-meeting, and you will get your ticket for Fairfax, and a return ticket to San Francisco for the \$1.00. Your return ticket is good until Oct. 1, the day after the meeting closes. Particulars about the time of trains from S. F., and the place of taking trains, will be given hereafter.

G. D. HAGER, } Camp-
D. B. RICKEY, } Meeting
WM. HARMON. } Com.

State Missionary Meeting.

THE next yearly gathering of the California State T. and M. Society will be held in connection with the camp-meeting at Fairfax, Sept. 23 to 30, at such time as may be announced by the President of the society after the opening of the camp-meeting.

All who have paid one dollar into our State missionary funds for membership, are permanent members of the society, and are entitled to vote in all the meetings of the society. Those who have not yet become members of the society, will do well to come prepared to pay their \$1.00 and become members.

We request the directors, district secretaries, business agents, and librarians of our churches, to bring all their account and record books of the society to the meeting.

J. N. LOUGHBOROUGH, Pres.

LUCIE BUSH, Sec.

California Conference.

THE next yearly session of the California Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Fairfax, Sept. 23-30, at such time as may be announced by the President after the opening of the camp-meeting.

We hope to see a full representation, by delegates from every company of Sabbath-keepers in the State. Each church of twenty members

or less is entitled to one delegate, and to one additional delegate for every additional fifteen members over the first twenty. Each company which has organized Systematic Benevolence, and has a leader appointed, is entitled to delegates, and should choose them according to their respective numbers.

Churches that have completed their organization since the last conference was held should come prepared to unite with the conference.

The secretary of the conference will furnish to each church blanks for delegates, credentials, and reports of standing and finances. Let all church books and s. b. books be brought to the conference.

J. N. LOUGHBOROUGH, } Cal.
JOHN JUDSON, } Conf.
J. W. BOND. } Com.

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.

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 thirteen of them.

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

J. N. L.

Systematic Benevolence.

WE were pleased at our last yearly conference to see the promptness manifested in paying s. b. pledges. The account, in about every instance, standing square on the s. b. books. We hope to see the accounts all square again this year. Shall we be disappointed in this? Now is the easiest season of the year to obtain means, and it seems especially appropriate, in coming to our yearly feast, to come up paying our vows to God. See Mal. 3:10.

It is a part of the work of our missionary directors, in the respective districts, "to see that each comes up on Systematic Benevolence." We suggest that they interest themselves to see that each and every member of our different churches has an opportunity to pledge on s. b., and that all s. b. accounts are paid over by the time of our next district quarterly meeting, in season for the means to be brought to the State conference treasurer at the time of conference.

At the time of our State conference a committee of six laymen will be chosen, to act, with the Executive Committee of three, in auditing and settling with ministers in the direct employ of the conference. Let all dues to the conference in the shape of s. b. pledges be paid, that this committee may be enabled to do their work, and the conference devise liberal things relative to the future.

CAL. CONF. COMMITTEE.

The "Christian Union."

IN the *San Francisco Chronicle*, Aug. 9, is a statement that J. B. Ford & Co., publishers of the *Christian Union*, have failed, "which will undoubtedly carry with it the Beecherian enterprise of the *Christian Union*." Beside the *Union*, Ford & Co. had invested heavily in the books written by the Beecher family. "The revelations of the internal management of the *Christian Union* will serve to instruct the outside world as to the peculiar manner in which theological journalism is carried on. The actual capital of the *Union* consists of Henry Ward Beecher's name, and a press seemingly not paid for, worth \$50,000 cash, contributed by Henry W. Sage. The nominal paid up capital is returned as \$159,000, divided into shares of \$1000 each. Of these shares Beecher holds fifty, Ford & Co. twenty-seven, and the balance is scattered among press builders, paper makers, and other newspaper dependents."

The enterprise promised to be profitable, as the paper had an edition of 120,000; but during the week that the Plymouth pastor was on the

witness stand the press was secretly watched, and it was discovered that the circulation was reduced to 40,000 copies. Since that time it has gradually decreased. This, with the fact that Beecher's writings no longer sell, is a "significant comment upon public opinion."

J. E. W.

ALEXANDER HAMILTON once said to an intimate friend: "Men give me some credit for genius. All the genius I have lies just in this: When I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make the people are pleased to call the fruit of genius. It is the fruit of labor and thought."

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.

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.

APPOINTMENTS WITHDRAWN.—Circumstances demanding that I should join Bro. Waggoner in tent labor at Hollister, I hereby withdraw my appointments at Healdsburg and Santa Rosa.

J. N. LOUGHBOROUGH.

Quarterly Meetings.

OUR next State quarterly meeting will be held during the camp-meeting at Fairfax, in connection with our yearly State missionary meeting, at such time as may be announced by the President of the society after the opening of the camp-meeting.

Our district quarterly meetings will all be held at one time, Sabbath and First-day, September 11 and 12, as follows:—

DISTRICT No. 1, at Petaluma, Bro. T. M. Chapman, director, presiding.

DISTRICT No. 2, at Santa Rosa, Bro. Wm. Harmon, director, presiding.

DISTRICT No. 3, at Napa, the vice president, J. W. Bond, director, presiding.

DISTRICT No. 4, at Vallejo, the director, J. S. Howard, presiding, and Bro. Charles Jones preaching Sabbath, and officiating in the ordinances.

DISTRICT No. 5, at Woodland, Bro. G. C. Martin, presiding.

DISTRICT No. 6, at Red Banks, Tehama Co., Bro. J. H. Disher, director, presiding.

DISTRICT No. 7, at Oakland, Bro. D. B. Rickey, director, presiding.

DISTRICT No. 8, at San Jose, Bro. H. H. Stevenson, director, presiding, and J. H. Waggoner preaching and officiating in the ordinances.

DISTRICT No. 9, at San Francisco, the President of the State Society, and the director in charge.

All dues to the Missionary Society should be paid to the respective directors at these quarterly meetings, furnishing an account of the same, so that they may be prepared to balance all their accounts with the society at the yearly State missionary meeting.

J. N. LOUGHBOROUGH, Pres.

LUCIE BUSH, Sec.

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 A P Wheelock 3-1, Wm Lynch 2-40, James Campbell 2-35, C A Cary 3-1, John C Lea 2-1, H C Blake 3-7.

\$1 EACH. R A Rumble Esq 2-15, Thos Duncan 2-15, Gen Theological Library 2-40, T B Cary 2-4, A Oliver 1-25, E Griggs 1-25, J H Piepmeier 1-25, E K Gierd 1-25, D Walls 1-25.

MISCELLANEOUS. Matison Taylor 20c, Chas Roberts 20c, T G Adams 60c, Mrs Gold 60c, A T Jones \$2.50 3-12, J N Mills 20c, C Littlefield 25c, A V Dyberg \$2.50 3-1.

Donations to the Signs.

F Kundert \$1.32, Alice Johnson \$2.55.

California Publishing Fund.

E J Church \$60, M A Anderson \$50, A V Dyberg \$21.50, Justus Baker \$100.

California Tent Fund.

B Robb \$10.

Cal. T. and M. Society.

Received from District No. 8. \$11.90.

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.

Bible Dictionary of Bible names, customs and countries, and maps of Bible lands. \$1.50 per copy, post. paid.

The History of the Sabbath and First Day of the Week, by J. N. Andrews. 528 pp. \$1.25.

Thoughts on Daniel. By U. Smith. \$1.00. Condensed paper edition, 35 cts.

Thoughts on the Revelation. By U. Smith. \$1.00.

Life of Wm. Miller, with likeness. \$1.00.

The Nature and Destiny of Man. By U. Smith. 384 pp. \$1.00. Paper, 40 cts.

The Constitutional Amendment: or The Sunday, The Sabbath, The Change, and The Restitution. A discussion between W. H. Littlejohn and the Editor of the "Christian Statesman." Bound, \$1.00. Paper, 40 cts. First part, 10 cts.

The Spirit of Prophecy, Vol. I. By Ellen G. White; 416 pp. \$1.00.

Autobiography of Eld. Jos. Bates. 318 pp. \$1. Hygienic Family Physician. \$1.00.

The Game of Life (illustrated). Satan playing with man for his soul. In board, 50 cts.; in paper, 30 cts.

Hymns and Spiritual Songs for Camp Meetings and other Religious Gatherings. Compiled by Elder James White. 196 pp. Bound 50 cts. Paper 25.

The United States in Prophecy. By U. Smith. Bound, 40 cts. Paper, 20 cts.

The Advent Keepsake. Muslin, 25 cts. Gilt, 40 cts.

Sermons on the Sabbath and Law, embracing an outline of the Biblical and Secular History of the Sabbath for 6,000 years. By J. N. Andrews, 25 cts.

Facts for the Times, revised and enlarged, 25c.

History of the Doctrine of the Immortality of the Soul. By D. M. Canright, 25 cts.

The State of the Dead. By U. Smith. 224 pp. 25 cts.

Our Faith and Hope. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary and Saving Faith. 20 cts.

Refutation of the Age to Come. By J. H. Waggoner. 20 cts.

The Atonement. By J. H. Waggoner. 20 cts.

The Nature and Tendency of Modern Spiritualism. By J. H. Waggoner. 20 cts.

The Bible from Heaven; a Dissertation. 20 cts.

Miraculous Powers. Evidences, Scriptural and historical of the perpetuity of Spiritual Gifts. 20c.

The Complete Testimony of the Fathers concerning the Sabbath and First Day. By J. N. Andrews. 15 cts.

The Ministration of Angels: and the Origin, History, and Destiny of Satan. By D. M. Canright. 20 cts.

The Three Messages of Rev. 14, and the Two-Horned Beast. By J. N. Andrews. 15 cts.

The Resurrection of the Unjust; a Vindication of the Doctrine. By J. H. Waggoner. 15 cts.

Redemption, or the Temptation of Christ in the Wilderness (Life of Christ, No. 2). By Mrs E. G. White. 15 cts.

The Saint's Inheritance, or the Earth made New. By J. N. Loughborough. 10 cts.

The Sanctuary and Twenty-three Hundred Days. By J. N. Andrews. 10 cts.

Sunday Seventh-day. A Refutation of Mede, Jennings, Akers and Fuller. By J. N. Andrews. 10 cts.

The Truth Found; The Sabbath. By J. H. Waggoner. 10 cts.

Brown's Review of Gilfillan on the Sabbath. 10 cts.

Vindication of the True Sabbath. Morton 10 cts.

The Date of the Seventy Weeks of Dan. 9, established. By J. N. Andrews. 10 cts.

The Seven Trumpets of Rev. 8 and 9. 10 cts.

Matthew Twenty-four. By James White. 10c.

Position and Work of the True People of God under the Third Angel's Message. Littlejohn. 10 cts.

The Hope of the Gospel: What it is, and when it will be consummated. By J. N. Loughborough. 80 pp. 10 cts.

An Appeal to the Baptists, from the Seventh-day Baptists, for the restoration of the Bible Sabbath 10 cts.

Four-cent Tracts: The Second Advent.—The Seventh Part of Time—Celestial Railroad—Samuel and the Witch of Endor—The Ten Commandments not Abolished—Address to the Baptists—The Present Truth—The Sufferings of Christ.

Three-cent Tracts: Much in Little—The Lost Time Question—Spiritualism a Satanic Delusion—Infidel Cavils Considered—The End of the Wicked—Scripture References—Who Changed the Sabbath?

Two-cent Tracts: Definite Seventh Day—Seven Reasons for Sunday-Keeping Examined—Sabbath by Elihu—The Rich Man and Lazarus—Argument on Sabbath—The Millennium—Departing and Being with Christ—Fundamental Principles of S. D. Adventists.

One-cent Tracts: Appeal on Immortality—Thoughts for the Candid—Sign of the Day of God—The Two Laws—The Perfection of the Ten Commandments—Coming of the Lord—Without Excuse—Which Day, and God's Answers.

* * Address, Signs of the Times.

OAKLAND, CAL.