

# The Signs of the Times.

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

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## The Signs of the Times

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### The Wanderer's Return.

"BEHOLD what manner of love the Father hath bestowed upon us, that we should be called the sons of God; beloved, now are we the sons of God."—1 John 3:1, 2.

The wanderer no more will roam,  
The lost one to the fold hath come,  
The prodigal is welcomed home,  
O Lamb of God, in thee!

Though clad in rags, by sin defiled,  
The Father hath embraced his child,  
And I am pardoned, reconciled,  
O Lamb of God, in thee!

It is the Father's joy to bless,  
His love provides for me a dress,  
A robe of spotless righteousness,  
O Lamb of God, in thee!

Now shall my famished soul be fed,  
A feast of love for me is spread,  
I feed upon the children's bread,  
O Lamb of God, in thee!

Yea, in the fulness of his grace,  
He puts me in the children's place,  
Where I may gaze upon his face,  
O Lamb of God, in thee!

I cannot half his love express,  
Yet, Lord! with joy my lips confess,  
This blessed portion I possess,  
O Lamb of God, in thee!

It is thy precious name I bear,  
It is thy spotless robe I wear,  
Therefore the Father's love I share,  
O Lamb of God, in thee!

And when I in thy likeness shine,  
The glory and the praise be thine,  
That everlasting joy is mine,  
O Lamb of God, in thee!

—Sel.

## The Sermon.

### THE LAW OF GOD.—No. 15.

BY ELD. J. H. WAGGONER.

#### DOES GRACE ABOUND THROUGH SIN?

THERE is an expression in Rom. 3:5, 6, and a question in chap. 6:1, which together present a most important truth. The first says if our unrighteousness, or sin, commend the righteousness of God, or if we may do evil that good may come, then God would not be just to enter into judgment with us for our sins. If we by transgressing his holy oracles magnify his grace and thus glorify him, then he cannot judge the world. But Paul says of those who thus abuse the grace of God that their damnation is just. This certainly should lead all to examine their ground with all carefulness, especially if they have been inclined to make void the law through faith.

Chap. 6:1, presents the same idea, and is very explicit in statement. In chap. 5:20, 21, it is stated that in the gospel the grace of God has superabounded; it has abounded over our sins. Then arises the question, Shall we continue in sin that grace may abound? At first view this would seem to be a needless point of inquiry, but on further observation we shall find that Paul, by inspiration, is following up the devious ways of the carnal mind. For this is exactly the position of all those who make void the law through faith, and claim that they are fallen from grace who keep the law. An illustration in familiar terms will make this more apparent.

A father, having ascertained that his son has violated one of his commandments, calls him to account for his sin; but being full of love and compassion for his son, he says,

"My son, for this transgression of my law you deserve to be punished; but I have no pleasure in your pain, and would that you would obey me, and thus not fall under condemnation and be liable to punishment. Now, I will forgive you this sin to show my love for you, and trust you will appreciate my love and kindness to you, and always obey me in the future." That this expresses the exact will of God toward us, see Eph. 2:4-8; Rom. 6:23; Eze. 33:11; Matt. 3:8; John 5:14.

Soon after this display of mercy the father learns that his son has been guilty of violating his law again; and on being called to account he justifies himself as follows: "When I transgressed your law before, your mercy was manifested in the forgiveness of my sin; and your love and mercy were never so strikingly manifested as then. To more fully develop those noble traits of your character, and give room for richer displays of your grace, I have committed other sins. And you will not be justified in punishing me, for my unrighteousness commends your righteousness, and my disobedience gives room for a display of your love and mercy. As I enjoyed your grace, which abounded over my transgression, I fear that, if I keep your law, I shall fall from grace. Therefore, hereafter, I will live only in your grace, and continue to transgress your law, that your grace may abound."

Can any one for a moment suppose that a father, who knew that his laws were just, and who had any regard for his authority as a father, would be satisfied with this reasoning? But this is exactly the method of reasoning adopted by those who put grace in opposition to the law. They accuse us who keep the law of denying Christ, because through Christ our sins were once forgiven. To appreciate his forgiveness we must constantly trample on the law, that we may constantly enjoy new manifestations of his forgiving love! In earthly governments we consider that that man best shows his appreciation of a pardon who lives thenceforth a life of obedience. And why not under the government of God? Hath the Lord delight in the violations of his law, by which man is proved guilty in his sight? Opposers of the law claim that God is so greatly delighted with the sacrifice of his Son, that he is always pleased to have us come to him pleading the merits of that sacrifice. And so he is, provided we make him the minister of righteousness, and not the minister of sin. Rom. 5:19; Gal. 2:17. The text last cited is worthy of special consideration, because it so well applies to this point. "For if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid."

The sacrifices of the Old Testament were typical of that of Christ. They served to show God's abhorrence of sin, and they illustrate the relation which the sacrifice of Christ bears to our obedience. The principle was fully stated to Saul, whose piety, willing to do more than God commanded, did not hesitate to do contrary to God's commandment. Said Samuel to him, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22. That this is the principle which governs the relation of sacrifice to obedience at all times and in all dispensations, is easy to show. Thus the Lord said by Jeremiah: "Behold I will bring evil upon this people, even the fruit of their thoughts because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your sacrifices sweet unto me." Jer. 6:19, 20. Sacrifice in disobedience to the law is not acceptable to God.

As sacrifice is but a form of worship, and an expression of devotion, it follows that worship is not pleasing to God when offered without obedience to his law, as it is written: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

This principle cannot be evaded by saying, That was true in the past dispensation, but we have faith in Christ, by which we are released from obedience to the law. That is making Christ the minister of transgression. We claim that those sacrifices, being typical of that of Christ, were an illustration of the relation of his sacrifice to obedience to the law. Jesus and his apostles taught the same thing. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father who is in Heaven." Matt. 7:21. And when he reproveth them for making void the commandment of God by their tradition, he said again, "But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9. And it was this professed faith in Christ of which the apostle wrote, "Wilt thou know, O vain man, that faith without works is dead?" Jas. 2:20. What he here indorses as works, which vitalizes and gives efficacy to faith, is easy to discover; for he has just before inculcated obedience to the law, and quoted two of the ten commandments. And this relation between the law and faith is positively fixed in Rev. 14:12: "Here are they that keep the commandments of God, and the faith of Jesus." By true, living faith the law is not made void, but established. Rom. 3:31. Dead faith evades the law; but such faith is found with the carnal mind which is not subject to the law of God.

It is truly astonishing that men can be so blinded as to profess perfect love to God while willfully violating his commandments, when the Scriptures say, "This is the love of God, that we keep his commandments;" that they will claim to be completely sanctified through faith, when their rejection of the law proves that they have nothing but a dead faith; that they affect to receive wonderful blessings in prayer when they turn away from and reject the law, when the Scriptures say such prayer is abomination. Well did Andrew Fuller characterize the worship of such as "irreverent familiarity with God, and in some cases a daring boldness in approaching him; yet such is the strength of this antinomian delusion that it passes for intimate communion with him." Antinomian delusion, indeed! where grace is supposed to dispense with obedience to God's commandments, and his glory is enhanced by the neglect of his precepts!

Closely and necessarily connected with the subjects of justification and judgment is that of

#### THE JUSTICE OF GOD.

Though it has been considered to some extent we cannot forbear a further brief consideration of it in this connection.

Paul says that Jesus Christ was set forth for the remission of sin, that God might be just and the justifier of him that believeth in Jesus.

1. The apostles had opened this argument with the declaration that the doers of the law shall be justified. This shows the nature of the law; that it contains the elements necessary to justify a moral agent, and it is therefore moral, complete, and perfect, in every respect.

2. He says that men shall be judged by the law, in the great day, the day subsequent to the "day of salvation," the day when God will judge the secrets of men by Jesus Christ. Paul before declared before the wise men of Athens that God "hath appointed a day, in the which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31. And when he judges the world by his Son, who is now an advocate, he will judge them by the law.

3. He affirmed that they who keep the righteousness of the law are accepted with God, whether Jew or Gentile, while they who break the law dishonor God. Rom. 2:23-27.

4. He said that if the oracles of God which were committed to the Jews were made of no effect, God could not judge the world. Of course not, since sin is the transgression of the law, and the law is the meas-

ure of righteousness and the rule of justification. Without it, sin could not be imputed; no one could be condemned or found guilty. How reasonable it is that men must be judged by the law, and that God could not judge the world if he suffered his law to fail.

5. He has expressly stated that all the world are presented guilty before God by the witness of the law, for all have sinned, and that the knowledge of sin is by the law.

6. Having found the whole world guilty by the light of the law, he shows that they can only be released from condemnation, and have "the righteousness of God" conferred upon them, by faith in Christ. But this righteousness is also witnessed by the law, because the law is perfect, and holy, and requires righteousness of all men.

7. He shows that we are freed from condemnation and from sin "that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit."

Now we inquire, What would be the effect on the government of God if he should abolish such a law as his; and this in the face of a wicked rebellion waged against it? Certainly such a course on his part would give no evidence to the world that he was a just God. Justice on the part of a governor and a judge requires that he maintain the law, especially if the law itself is just. The judge who does not vindicate the law when it is transgressed is an unjust judge. The governor who will destroy a just law, or suffer it to be trampled upon without an effort to rescue it from violation, is an unjust governor. The advocate who will justify his client in the violation of a just law is the enemy of justice and of government.

Atonement, as Andrew Fuller well said, "has respect to justice, and justice to the law, or the revealed will of the sovereign, which has been violated; and the very design of the atonement is to repair the honor of the law." This is true of the atonement of Christ, for it was his work to "magnify the law, and make it honorable," to rescue it from the reproach which rebellion had cast upon it.

God could have rescued man from condemnation by simply abolishing the law, which condemned him. But this, of course, would have been in disregard of justice, for the law was all the time perfect, just, and holy. The law is right, and man is wrong. There is a conflict between them. The law in strict justice demands the life of the sinner; for the wages of sin is death. How, then, can man be rescued from death, and God's government be preserved, and his throne be free from reproach? But one way is possible. His dear Son, the mighty and the holy One, suffers death—the penalty of the law—to vindicate its claims, to show the strength of its obligations, and the impossibility of setting it aside to save any one from death. Through him we obtain pardon, and are restored to our allegiance to his Father. God accepts his sacrifice as a vindication of his own authority. Justice is honored, the law is maintained, and God may now be just and the justifier of all who accept Jesus as their sacrifice to the broken law. And this argument is closed with the most emphatic denial of the abolition of the law, and affirmation of its perpetuity: "Do we, then, make void the law through faith? God forbid; yea, we establish the law."

We rejoice that the law is not made void, because it is good. And not only this, but we rejoice that God will maintain and vindicate his justice. We rejoice that his justice is infinite, and that he will never suffer it to be dishonored. For in this we have an assurance of the stability of his word. If God would suffer a holy law to be trampled down, and never rescue it from reproach; if he would abolish a perfect, spiritual law to serve the cause of guilty, death-deserving rebels, we could have no assurance of the stability of his government, we could place no dependence on any principle, however sacred. "He is the Rock, his work is perfect, for all his ways are judgment; a God of truth and without iniquity, just and right is he." Deut. 32:4.

### The Closing Message of the Gospel.—No. 2.

THE period of the Judgment had not come in the apostles' days; for Paul reasoned before Felix of a "judgment to come." Acts 24: 25. Again, he taught that God "hath appointed a day, in the which he will judge the world in righteousness" by Jesus, who had already been raised from the dead. Acts 17: 31.

We have seen that after Jesus arose he ascended to the throne of God where he became a High Priest, a minister of the sanctuary of God in Heaven. See Heb. 8: 1-5; 9: 1, &c. The priest-hood of Aaron and his successors was a type of the priesthood of Christ. The ministration of the priesthood under the law, in its yearly rounds, concluded with a type of the Judgment. On the appointed day, the tenth day of the seventh month, the high priest entered the most holy apartment of the sanctuary to "cleanse it, and hallow it from the uncleanness of the children of Israel;" in other words, to make an atonement for the whole house of Israel, removing all their sins, which had been, in a figure, conveyed from the sinner to the sanctuary in the blood of the sin-offering, away from that sacred place. Those who were duly interested in this work of the high priest had, in the figure, their sins blotted out, or forever removed from them, being borne away upon the head of the scape-goat; but those who did not afflict their souls in that day were cut off from Israel. See Lev. 16, entire. This shows that the cleansing of the sanctuary was a representation of the judgment of the Lord's people. The final disposal or blotting out of their sins by our great High Priest is equivalent to their acquittal in the Judgment; hence this part of the judgment must transpire while Jesus is priest in the sanctuary above, before the day of wrath in which he is "revealed from heaven in flaming fire, taking vengeance" on his incorrigible enemies, or, as represented in Rev. 19, as heading the armies of heaven in his descent to earth as "King of kings and Lord of lords," as he comes to the battle of the great day of God Almighty. In the sanctuary characters are weighed in "balances of justice." Job 31: 6, margin. The prosperity of the wicked in the present world was a cause of stumbling to David, until he "went into the sanctuary of God." Then he understood their end. Ps. 73. The decisions of the judgment made at the close of the ministration in the sanctuary, vindicate the justice of God in his dealings with the righteous and the wicked in this life, which, without taking into the account final retributions and rewards, could not be vindicated. All apparent departures from equal justice will be set right. The decisions of the judgment will prove to all that God is just.

It seems a self-evident proposition that when a person's sins are all blotted out, no more to be remembered against him, his cause is fully decided. This blotting out of sins is the work of a priest. It must be therefore the last work of our High Priest, Jesus, and must be performed just before his second coming. The testimony of an apostle agrees with this: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

We have cited the testimony of the apostle that God hath appointed a day, *i. e.*, a day of indefinite length, a period of time, in which he will judge the world by Jesus Christ. Had the appointed time been revealed in prophecy? We have seen, and we might give more evidence from the Scriptures to show that the decisions of the cases of all for life or death are made before the second coming of Christ. That he rewards his people with a resurrection, or, a change to immortality, "in a moment, in the twinkling of an eye" at his coming, and consigns the rest of mankind to the second resurrection and the second death, is positive evidence that their cases have already been decided. We have seen that the blotting out of sins is decisive of the destiny of the people of God; and that, according to the type of the priesthood and sanctuary under the law, this must be the closing work of the priesthood of Christ in heaven, which when finished, his blood will no longer be offered in atonement for sin, but he will come "the second time without sin," *i. e.*, an offering for sin, "unto salvation." Again we ask, Had the appointed time for the commencement of this closing work of the priesthood of Christ been revealed in ancient prophecy? We think it had, and in proof refer to Dan. 8: 14:—"And he said unto me, unto two thousand

and three hundred days, then shall the sanctuary be cleansed."

These days are ended. They cannot by any possibility extend to the present time. They were to commence with the restoration and re-building of Jerusalem after the captivity in Babylon. This work was begun under Ezra, 457 B. C.; and reckoning each day in the prophecy a year in the fulfillment, they ended in A. D. 1844. I shall not enter into the proof of this position on time, but refer the reader to our published works on the sanctuary and 2300 days.

Now we ask, Did anything occur in 1844 to justify our faith that the time then expired? We appeal to history for facts; for facts of history attest the fulfillment of prophecy. In 1844, a message of the "everlasting gospel," was sounding through the world, expressed in these words: "Fear God, and give glory to him; for the hour of his judgment is come." See Rev. 14: 6, 7. The foundation for this message on the time for the commencement of the judgment, was confessedly the ending of the 2300 days in that year, the time appointed for our High Priest to enter upon the closing work of his priesthood, which will end with the removal of all the sins of the saved from the presence of God, being blotted from the book of his remembrance.

Can it be possible that we have come to this solemn time in the fulfillment of the revealed plan of redemption and salvation? The promises of God and the facts of history attest it. It is much more than possible; for "the Scriptures cannot be broken."

We have come now, in our investigation, to the first of a series of three consecutive messages, which are evidently the closing messages of the gospel. This message which is expressly called an "everlasting gospel," has actually been announced to the world. This may be denied, but it cannot be disproved. Objections may be raised, but facts are facts, and the word of God is sure; though but few realize that, to successfully oppose this position, they must either impeach the veracity of God in his word, or his providence in its fulfillment. It will be interesting to the believer in the Scriptures as a revelation from God, to investigate further the closing messages of the gospel, as long ago given in prophecy, and trace them in their fulfillment in our own times.

R. F. COTTRELL.

### The Lawless One.

DR. MACKNIGHT, in speaking of the papacy, contrasts 2 Thess. 2: 3, with Dan. 7: 21, 25; 2 Thess. 2: 4, with Dan. 11: 36, and Dan. 8: 25; 2 Thess. 2: 8, with Dan. 7: 11, 25, 26, and 8: 25, and says:—

"Now, as in the prophecies of Daniel, empires governed by a succession of kings are denoted by a single emblem, such as by a part of an image, a single beast, a horn, &c., of a beast, so in Paul's prophecy the *man of sin*, and the *son of perdition*, and the *lawless one*, may denote an impious tyranny, exercised by a succession of men who cause great misery and ruin to others; and who at length shall be destroyed themselves. It is true, the papists contend that one person only is meant by these appellations, because they are in the singular number and have the Greek article prefixed to them. But in Scripture we find other words in the singular number with the article used to denote a multitude of persons; for example, Rom. 1: 17: *Ho dikaios*, the just one by faith shall live; that is, all just persons whatever. Titus 1: 7: *Ho episkopos*, the bishop must be blameless; that is, all bishops must be so. 2 John 5: 7: *Ho planos*, the deceiver, signifies many deceivers, as is plain from the preceding clause where *many deceivers* are said to have gone out. In like manner, the false teachers who deceived Christ's servants to commit fornication and idolatry, are called *that woman Jezebel*, Rev. 2: 20, and the *whore of Babylon*, Rev. 17: 5, and in this prophecy, verse 7, the Roman emperors, and magistrates under them, are called, *Ho katekon*, he who restraineth.

"Further, a succession of persons, arising one after another, are denoted by appellations in the singular number with the article; for example, the succession of the Jewish high priests is thus denoted in the laws concerning them; see Lev. 31: 10, 15; Num. 35: 25-28; as also the succession of the Jewish kings. Deut. 17: 14; 1 Sam. 8: 11. From these examples, therefore, it is plain that the names, *man of sin*, *son of perdition*, *lawless one*, although in the singular number, and with the article prefixed, may, according to the Scripture idiom, denote a multitude, and even a succession of persons, arising one after another.

"The facts and circumstances mentioned in these prophecies are, for the most part, so pe-

cularly marked that they will not easily apply except to the persons and events intended by the Spirit of God. And, therefore, in every case where different interpretations have been given of any prophecy, the proper method of ascertaining its meaning is, to compare the various events to which it is thought to relate with the words of the prophecy; and to adopt that as the event intended, which most exactly agrees in all its parts to the prophetic description.

"According to this rule," he says of the interpretation of this prophecy, that "will appear the best founded, which makes it a prediction of the corruptions of Christianity, which began to be introduced into the church in the apostles' days, and wrought secretly all the time the heathen magistrates persecuted the Christians; but which showed themselves more openly after the empire received the faith of Christ, A. D. 312, and by a gradual progress ended in the monstrous errors and usurpations of the bishops of Rome, when the restraining power of the emperors was taken out of the way by the incursions of the barbarous nations and the breaking of the empire into ten kingdoms, prefigured by the horns of Daniel's fourth beast.

"While the power of the State continued in the hands of the heathen rulers, and while they employed that power in persecuting the Christians, the corrupt doctrines and practices introduced by the false teachers did not spread so fast as otherwise they would have done. At least, they were not produced to public view as the decisions of Heaven, to which all men were bound to pay implicit obedience. But after the heathen magistrates were taken out of the way by the conversion of Constantine, and after he and his successors called the Christian bishops to meet in general councils, and enforced their assumption of divine authority by the civil powers, then did they, in these councils, arrogate to themselves the right of establishing what articles of faith and discipline they thought proper, and of anathematizing all who rejected their decrees, a claim which, in after times, the bishops of Rome transferred from general councils to themselves.

"These general councils, by introducing the worship of saints and angels, robbed God of the worship due to him; and by substituting saints and angels as mediators in the place of Christ, they degraded him from his office as mediator, or rendered it altogether useless. However, though they thus opposed God and Christ by their unrighteous decrees, yet did they not exalt themselves above every one that is called God, or an object of worship; neither did they sit yet in the temple of God as God. These blasphemous extravagances were to be acted in after-times by a number of particular persons in succession, I mean by the bishops of Rome after the power of the Christian Roman emperors, and of the magistrates under them, was taken out of the way. For the bishops of that see, having very early obtained from Christian emperors decrees in their own favor, soon raised themselves above all other bishops; and, by a variety of artifices, made the authority and influence of the body of the clergy center in themselves; and claimed that infallible authority which was formally exercised by general councils; of making articles of faith, and of establishing rules of discipline for the whole Christian community, and of determining, in the last resort, all differences among the clergy, and of anathematizing every one who did not submit to their unrighteous decisions.

"In this manner did the bishops of Rome establish, in their own persons, a spiritual dominion over the whole Christian world. But not content with this height of power, by dextrously employing the credit and influence which the ecclesiastics, now devoted to their will, had over the laity, in all countries where they lived, they interfered in many civil matters also, till at length they reared that intolerable fabric of spiritual and civil tyranny conjoined, whereby the understandings, the persons, and the properties, not of the laity only, but also of the clergy themselves, have, for a long time, been most grievously enthralled in all countries where Christianity was professed.

"This height, however, of spiritual and civil tyranny united, the bishops of Rome did not attain, till, as the apostle foretold, *that which restrained* was taken out of the way; or till an end was put to the authority of the Roman Emperors in the west by the inroads of the barbarous nations; and more especially, till the western empire was broken into ten kingdoms, prefigured in Daniel's visions by the ten horns of the fourth beast. For then it was that the bishops of Rome made themselves sovereigns of Rome and of its territory; and so became the little horn which Daniel saw coming up among the ten horns, and which had *the eyes of a man and a mouth speaking*, to show that its dominion was found-

ded on the deepest policy and that its strength consisted in the bulls, excommunications, and anathemas, which, with intolerable audacity, it uttered against all those who opposed its usurpations. And, in process of time, the bishops of Rome, having got possession of three of the kingdoms into which the western empire was broken, signified by three of the horns of Daniel's fourth beast being plucked up before the little horn, they call themselves the *vicars of Christ*, on pretense that Christ has transferred his whole authority to them.

"They also thought to change times and laws, as Daniel foretold; for, as the vicars of Christ, they assumed the power of saving and damning men at their own pleasure, and altered the terms of salvation, making it depend, not on faith and holiness, but on the superstitious practices which they had established, and sold the pardon of sins past, and even the liberty of sinning for the future, for money.

"Moreover they openly made war with the saints, who resisted their corrupt doctrines and practices, and prevailed against them, and wore out the saints of the Most High; for, by the cruel and bloody persecutions which they obliged the princes who acknowledged their authority to carry on against those who adhered to the pure doctrines and worship of Christ, they destroyed incredible numbers of them."—*Macknight's Comments*, vol. iii., p. 100.

I have quoted these lengthy comments of Dr. Macknight on the man of sin, because, in a concise and clear manner they present facts and arguments bearing upon the subject. In another article I shall proceed to present facts illustrative of the exalting of this power of the papacy.

J. N. LOUGHBOROUGH.

### The Essex Camp-Meeting.

FRIDAY EVENING.

THE sermon on Friday evening was given by Elder D. M. Carright, upon the subject of the Advent.

He spoke of the extreme views of two classes; one of which has set the time for the coming of Christ and the end of the world at several different times; the other of which believes that we can tell nothing about it, whether Christ will come to-day or a thousand years hence.

The speaker took the ground that, although "no man knoweth the day nor the hour," yet we may know when the event is near. His position he very ably proved from the words of Christ in Matthew 25: 33: "So likewise ye, when ye shall see all these things, know that it is near, even at the door." He then proceeded to give some of the signs of the last days. Referring to Daniel 12: 4:—"many shall run to and fro, and knowledge shall be increased,"—he spoke of the many wonderful inventions of the nineteenth century.

Why is this so? Are the men of this age naturally more wise than they were years ago? No. The hand of God is in it. The present facilities for traveling were contrasted with those of former days, and the speaker maintained that this was a wise provision of the Almighty for the carrying of the last message of mercy to the inhabitants of all the earth. He showed that the fact that the gospel has been preached in every part of the globe was a fulfillment of Matt. 24: 14, and the sign of the end of the world. He referred to the age of the world which the best chronologers place at about 6,000 years, and the general belief that a great change will take place at the end of the six thousand years, which he claims would be not the conversion of the world, but the second advent.

Another sign he claimed is found in modern spiritualism, which he claimed is plainly foretold in Rev. 16: 13-14; Matt. 24: 22-27, &c.

As another mark of the end of the world there shall be an unnatural condition of the elements. He read Rev. 11: 19, and called the attention of the audience to the terrible storms, floods, winds, earthquakes, and tidal waves, that have become of late so startling and frequent.

The moral condition of the world was taken as another proof, reasoning from Matt. 24: 37. The world was very wicked in the days of Noah, see Gen. 6: 5. He showed by quotations from several of the leading newspapers that the press is alarmed at the terrible contagion of crime at the present day. The political aspect of the world, the preparations for war (see Joel 3: 9; Rev. 11: 28), &c., he claimed were just what the Lord said they would be in the last days.

The meeting was held under the large canvas tent, which was well filled. The best of attention was given by the audience; and good order has prevailed from the first.

## SATURDAY FORENOON.

Saturday morning a sermon was preached by Elder James White upon the Advent.

The speaker claimed that the angel of Rev. 10, represents a great message to go to the whole world. This is represented by his standing with one foot upon the land and one upon the sea. The angel "cried with a loud voice as when a lion roareth," verse 3, showing the earnestness with which the message is to go. The little book which the angel held in his hand represents the book of Daniel. In proof of this he showed that the book of Daniel, which gives a history of the world in advance, was to be sealed up till the time of the end (Dan. 12 : 4), when knowledge should be increased. What kind of knowledge? Answer: That which pertains to the end. The angel has been talking about the end.

As a second proof: The angel lifts his hands and swears that *time* shall be no longer. Then this little book which the angel holds open is one that contains time, prophetic time, and can be no other than the book of Daniel which contains the great prophetic periods—that book which was to be sealed until the time of the end. That this is prophetic time of which the angel speaks he clearly proved, showing the inconsistency of the idea that the angel refers to the end of the world, the end of days and nights, of literal time, when he swears that time shall be no longer.

Those that entertain the latter idea say that this refers to the coming of Christ and the resurrection; but right at that very time John speaks of another thousand years.—Rev. 20 : 4. The time evidently is prophetic time, and the speaker claimed that that ended in 1844.

The angel of Rev. 14 : 6, represents a message that was to be preached, proclaiming the hour of God's judgment at hand. This message has been given in the present century. The angel of verse 8 is another message relative to all corrupted Christianity upon which the speaker had not time to comment. In the 9th verse, and onward, another message follows, containing the most terrible warning within the lids of the Bible against those who worship the beast and his image and who receive his mark.

The 12th verse reads: "Here is the patience of the saints." This applies to the present time, the time when we are waiting in suspense, in expectation of the coming of Christ. "Here are they that keep the commandments of God, and the faith of Jesus." Verse 12. Right down in the last days, then, will be a people that will keep the commandments of God just as they read, the fourth not excepted. Such a people the Seventh-day Adventists profess to be. This does not refer to the blind Jews, for the last words of the verse add that they have also the faith of Jesus. The speaker said that he thanked God that he was connected with a people that have a *whole* Bible, one that embraces the law of God and the gospel of Jesus Christ.

He spoke of the disappointment of the Advent people in 1844, and showed how clearly this was marked out in Rev. 10 : 9, 10, 11, by the little book that the angel told John to eat. This was not a literal book, of course; but the sweet taste of it represents the joy with which the news of the advent was received in 1844, and the bitter taste which followed represents the terrible disappointment which fell upon the people when the time passed. In the 11th verse the angel said, "Thou must prophesy again before many peoples and nations and tongues and kings." This work the Seventh-day Adventists have been doing for the last 25 years. Upon this point he spoke of the providence of God in the success of their printing establishments. About 25 years ago the first issue of their paper was carried to the post-office in a small carpet bag. Now the issue of periodicals from their Office at Battle Creek, Michigan, in one week recently amounted to three hundred bushels, or nearly two tons weight. They are printing largely in French, German, Swedish, and Danish, besides the English.

## SATURDAY AFTERNOON.

Elder D. M. Carnright addressed the congregation from Rev. 4 : 11. In this chapter John describes what he saw in Heaven. In the verses preceding the text, the holy beings in Heaven are represented as worshipping God; and they exclaim, "Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things, and for thy pleasure they are and were created." The great idea that the speaker wished to convey was that everything was made for God's pleasure. We are all made for his pleasure; and if any man lives his lifetime seeking his own pleasure only, regardless of glorifying God, he will find, when he comes

to settle his account, that he has made a terrible mistake.

The first object of the gospel, even, is the pleasure and glory of God. This is put first all through the Scriptures. In the ten commandments duty to God is put first. In the Lord's prayer the name of God is hallowed first. "Thy kingdom come. Thy will be done" in Heaven and earth, is put before "Give us this day our daily bread."

The speaker maintained that we are not our own (1 Cor. 6 : 19); that the air we breathe, the food we eat, the clothes we wear, all belong to God; that the talents we have, whether they be for preaching, teaching, or making money, are given by God, and that for them we are all accountable. The man who has a talent for making money is just as accountable for the use he makes of his talent as is the man qualified to preach, for his. He quoted Deut. 8 : 18. He said that many in the church would not do any thing because they could not hope to be *great* men; but God has a place for every one. Men with small talents have been so blessed in the exercise of them that they have become very gifted.

The reward will correspond to the service rendered. The speaker referred to the life and great labors of the great apostle Paul, and said that doubtless thousands will be saved through them. Unquestionably Paul's reward will be unspeakably glorious.

Jesus Christ laid down his life for us. All who are saved will owe it to him; and when the Saviour shall look upon the host of the redeemed, what inexpressible joy will fill his heart? "Enter thou into the joy of thy Lord." The speaker said that the joy of the Lord will consist in beholding the fruits of his labors.

After the sermon, Mrs. E. G. White gave a powerful exhortation, following which invitations were given to backsliders, those who did not enjoy all that light and freedom which they desired, and all such as wished to start for the first time, to come forward. Prayer was offered, and the blessing of God rested down with such power that many were melted to tears. The attendance was good, quite a number being present from the village, from Burlington, and other places.

## SATURDAY EVENING.

Mrs. White spoke to a large congregation from the following words: "And on the morrow, when they were come from Bethany, He was hungry; and seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon, and when he came to it, he found nothing but leaves;" &c. Mark 11 : 12, 13. Drawing a beautiful picture of the appearance of the temple as the rays of the setting sun shed their soft light upon the city, Mrs. White described the ride of Christ into Jerusalem.

She then spoke some time upon the sorrow of Christ as he wept over Jerusalem. "If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes." Luke 19 : 42. He had come to his own people and they had rejected him. The very people whom he left the courts of Heaven to save would not receive him. The Jews with their religious forms and great professions of holiness, the speaker compared to the boasting fig-tree covered with its green foliage which had the appearance of a fruitful tree, but was barren, having nothing but leaves; and the Gentiles who claimed no religious virtues, she likened to those trees which had put forth no leaves, which made no pretensions to fruitfulness.

She urged that the words of Christ as he was descending the mount of Olives, "If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace, etc."—that these words were uttered with reference, not only to the inhabitants of Jerusalem before him, but to the people of all succeeding time. There is a truth for every age, and it belongs to the peace of every people to know the truth that belongs to its day.

She spoke at some length upon the light that has shown out upon the heavenly sanctuary. Away down in the last days in the time of judgment, John saw the temple of God open in Heaven, "and there was seen in his temple the ark of his testament." Rev. 11 : 19. This is what especially called attention to the law of God, his testament, which we find in his temple in Heaven. The Jews held up the Old Testament and cried out, "The Father, the Law, away with Christ!" while the popular religionist of the present day, equally blind, exclaimed, "Christ, the love of Christ, Jesus only, away with the Law!" The speaker claimed that the law and gospel should go hand in hand, and that John saw that this should be the case with a people down here in the last days. "Here are they that keep the commandments

of God, and the faith of Jesus." Rev. 14 : 12. The Seventh-day Adventists claim to be this people. They take the whole Bible, Law and Gospel. The speaker exhorted all to receive the truth; to know the things that are for their peace, even in this day; to be in earnest so that when the Master comes they may be found to bear good fruit, and not leaves alone.—*Free Press*.

## Heaps of Teachers.

ONE sign of the last days is that many shall heap to themselves teachers. 2 Tim. 4 : 1-4. This sign is abundantly fulfilled. Every little village has a half dozen or more preachers, while one may be found for every school-house in the country.

A Presbyterian paper says:—

"We have a surplus of ministers in the Presbyterian church. We mean that we have more well qualified ministers than we can employ efficiently, and support comfortably. Probably we have about five hundred men of fair qualifications who are unemployed in the ministry, because they cannot find living fields, and our Home Mission Board cannot sustain them." And so a Baptist paper says:—

"A great many men in orders are keeping school, writing books, keeping books; are employed on the daily papers, and eke out a scanty living in various ways. Regularly ordained Episcopal ministers who are assistants in churches are regularly in trade, or on the Stock Exchange and on the street; some are well known real estate men, and have offices in the city." D. M. C.

## The Promise Sure.

THERE is much prayer which brings no results. Mere repetition of good words is not prayer. Prayer is bringing God's promise to him, and pleading it with him. It carries the checks to the bank, and comes away with the cash. Many prayers are defective for want of pleading promises. I cannot pray very long prayers. I just go and plead the promise and come away. I present the check and then go about my work. What would you think of men going to a bank, and loafing around the counter for half an hour together? Praying is not spending a great deal of time upon your knees, and saying a great many things to God which he knows beforehand. Yet though we may not constantly pray very long at a time, we go again and again. Prayer needs faith in the promises. Do you say you cannot believe? Think what that means. What! cannot trust your God! Heaven and earth shall pass away but no promise of God shall fail.

Do we not often miss answers to prayer because we present the check, and then go without waiting to have the cash? Do you expect and actually look for answers to your petitions? Are you like the child who went to prayer-meeting appointed in time of drought to pray for rain, and brought her umbrella with her, because she expected an answer to the prayers to be offered? Do you say to yourself, "True I have asked; true, God has promised, but will he give?" Away with the question! God forbid that it should loiter for a moment upon your minds! Let us be in earnest. Let us have no playing with God! Put your name down, "I do believe this promise. I asked with a real faith."—*Spurgeon*.

## Keep at It.

THERE are many discouragements in the path of Christian labor. Seeds fall by the wayside, and become the prey of fowls. Thorns choke the growing grain. Many, like stony-ground hearers, in time of persecution are offended and fall away. Tares get scattered among the springing wheat. Opposers rise up and seek to hinder the work and word of God. Friends forsake, and foes prevail. Slander wags its venomous tongue. Faith falters, and courage fails, and the timorous sink down discouraged and dismayed.

What then? Why, simply keep at it. God lives: the work is his; the means are his; the power and the victory are his; and we have only to keep at our work, doing the right thing at the right time, and casting the whole burden of prosperity and success upon the everlasting arm of Him, who, when Paul has planted, and Apollos watered, alone can give the increase.

We are to sow the good seed, the word of God. Let us take heed that we make no mistake here. The sower soweth the word; not whims, and fancies, theories, guesses, sentiments and doctrines of men; but the old, solid, abiding word of the Lord, which stands when empires fall; which shall en-

sure when heaven and earth shall pass away. This word in its letter and in its spirit, in its fullness and in its richness, we are to pour into the ears of a dying world;—we are to scatter as the choicest seed on every hand. Much will be wasted, but we must sow all the more. Thirty, sixty, and an hundred fold shall be our recompense, and eternal glory will be our reward. And we must search in all out-of-the-way corners for a place to sow this seed. Wherever there is soil let there be seed for that soil, and let us sow carefully, liberally, and constantly. And we must not be deterred by clouds and storms, nor by cold and rain; we must sow in the morning, and sow in the evening; sow when strong, and sow when weak; sow in faith, and sow in hope; and not turn back to fight the birds, nor traverse the field to pull up the tares, but just keep at the work—moving onward in faith and hope and zeal, until eternal joy shall be our great reward.

We would gladly encourage every fainting and desponding worker who truly loves the service of his Lord; and bid God speed to every faithful laborer in the cause of God. Let us not be discouraged by trials, difficulties and obstacles. Let us not expect too much of men, but let us expect everything of God. Let us not repine at our lot; but keep at our work doing the best we can, each in our little sphere, and working solely for the Lord and for his glory. Enemies will hinder, scoffers will rail, work will seem vain, and difficulties will multiply, but we must keep at it! Let us find out our work for the Master, and do it in the fear of the Lord, looking to him for present assistance, and trusting him for ultimate reward.—*Sel.*

## Counterfeits.

SOME persons maintain that since there are so many different kinds of religion, all claiming to be best, it is impossible to determine which is the right one, and therefore it is just as well to do without any. But these persons never refuse to negotiate business because there are so many counterfeit bills afloat, but rather on this account put forth more sagacity to discern the sound ones. If wicked men employ their powers to produce false coin as much like the genuine in appearance as possible, we ought not to wonder that evil spirits should do the same in the matter of religion. No one ever doubted the existence of a pure diamond because there were many imitations. When Moses wrought miracles, the magicians did the same in appearance, but the test of time finally settled which was genuine, as some powerful acid reveals the pure coin. It was foretold that false Christs should arise, but the same test, viz., time, has put beyond doubt which is the true one. We must try them and know them by their fruits.—*Watchman and Reflector*.

## Good Humor.

Good humor is a gift of temperament; it is generally the out-flow of a healthy physical organization. Therefore most good-humored people deserve little or no credit for the cheerful spirits they display amid the ordinary trials and annoyances of life. They are only enjoying their birth-gifts. But good humor may be cultivated; that is, a man can train himself into the mastery of his temper, into kindly speech, gentle manners, into an interest in the welfare of others, and above all, into hopeful views of life, until at last he will be victorious over selfishness, and become a happy man by his advancement in personal goodness. Oh, the pitiable condition of those who yield to ill-nature until they are its slaves! Discontented in youth, they become unhappy in middle life, and can expect no other fate than a miserable old age.

OCCUPATION.—What a glorious thing it is for the human heart! Those who work hard seldom yield to fancied or real sorrow. When grief sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows, that a little exertion might sweep away, into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master. When troubles flow upon you dark and heavy, toil not with the waves, and wrestle not with the torrent; rather seek by occupation to divert the dark waters that threaten to overwhelm you, into a thousand channels which the duties of life always present. Before you dream of it, those waters will fertilize the present and give birth to fresh flowers, that will become pure and holy in the sunshine which penetrates to the path of duty in spite of every obstacle. Grief, after all, is but a selfish feeling, and most selfish is the man who yields himself to the indulgence of any passion which brings no joy to his fellow-men.

## The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, SEPT. 9, 1875.

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

### Vermont Camp-Meeting.

AUGUST 18, Bro. and Sr. White, and myself left Battle Creek for the East. For two days and nights we rode upon the cars. Even this afforded a good rest to Bro. and Sr. White from the overwhelming labors of the past three weeks. I greatly enjoyed this privilege of conversing with them. I am glad to see and know that God is abundantly blessing them and sustaining them with health and cheerfulness in their increasing labors.

We arrived upon the camp-ground Friday morning, and were cordially received by the friends. We found forty-two tents pitched upon the ground beside two large preachers' tents. Actual count showed three hundred and sixty-eight encamped on the ground. The tents were all of good size and neatly kept. All seemed to be of good courage and hopeful in the work.

Vermont has had but little labor for years, and many have gone West to strengthen the cause in those new States. Yet under these circumstances Vermont holds its own, with perhaps some gain, which shows that it is a good field and that the cause has faithful friends here.

After so brief a rest both Bro. and Sr. White took hold and spoke with as great freshness, interest, and power as I ever heard them. This being a new place for the camp-meeting, the people turned out by hundreds in the daytime and evenings of other days besides Sunday, and they paid the best of attention.

Sabbath afternoon Sr. White made a special appeal to the unconverted and to the backslidden to come forward and seek the Lord. One after another arose with tears and weeping and separated themselves from the congregation. We exhorted and sang for an hour, and still they came till about eighty were upon the mourners' seat. Many of these were young men and women, the sons and daughters of Sabbath-keepers, who had grown up unconverted. Now they gave their hearts to the Lord. Angels rejoice at such a scene, and so did we.

As we bowed to pray for these the Spirit of God was present in great power. Many touching confessions were then made. Several of the old friends of the cause were there, and spoke of their experience in the message twenty-five years ago. This called out some touching remarks from Bro. White which caused the tears to fall freely.

Sunday we had a good audience; but our meetings were somewhat broken up by rain; yet as many as could be packed into the big sixty-foot tent remained all day, and it was also full at evening. Bro. White spoke in the morning with good freedom, on Our Faith and Hope. In the afternoon Sr. White spoke for two hours, with a clear voice, securing perfect attention from the crowded audience though it rained most of the time. Few speakers could have done this. Altogether, Bro. White spoke four hours on Sunday, Sr. W., two hours, and I, one hour and a half, all of which was heard by hundreds who never heard our message before. The only church in the village near by, dismissed their meeting to attend ours.

On Monday, we had fine weather and a large audience again. Several told us they were fully convinced upon the Sabbath, and some said they should keep it. We know that a deep impression has been made upon the community.

Not the least disorder occurred during the whole meeting. The business transactions, as is always the case with our people, passed off in perfect harmony. On the whole, we feel well pleased with our camp-meeting, and the friends will go to their homes much encouraged.

D. M. CANRIGHT.

Aug. 24, 1875.

### Random Thoughts.

NOTHING VALUABLE IN HARVEST BUT FRUIT.

This is sought in harvest, and if there is nothing to be found, there is nothing to repay the labor of the husbandman. He has put forth his efforts for this, and it is this alone that is valuable to him. The fruit is gathered into the garner, and all else is cast away or set aside as simply useless or pernicious. What a solemn admonition to us. If we bear no fruit, or if we bear evil fruit, we shall find ourselves condemned

in the Judgment. Yet it need not be thus with us. Not deeds that make a great display, but such as God shall see no self in, are those which he desires at our hands. Acts of patient submission, acts of self-denial, acts of secret good to others, no less than acts of active obedience to the public duties of life, God will accept of us. But if our lives have been spent in seeking only our own good, and we have done nothing for God and for our fellow-men, we shall come to the harvest with nothing but leaves. What sort of an examination shall we sustain in the Judgment? Our lives even now declare the results. With many of us no fruit will appear in the Judgment, simply because we bear none now. Useless lives will end in final ruin. Let us consider our case as it really is, and act as those that must give a strict account.

#### IMPROVEMENT OF TIME.

Life is at longest very short. We begin to die as soon as we begin to live. Only a limited existence is granted us, and it begins to expire as soon as it begins to be. It is like a machine wound up for action which can run only till it runs down. The Scriptures admonish us in every way of its brevity and its speedy termination. And this grand lesson is urged upon our attention that we make the most of our time by wisely improving it. Of all the commodities granted by heaven, time is the most precious. It is given us in the smallest atoms, and each one is capable of being used to the honor of God, and for the wellbeing of our fellow-men. Eternal things are suspended upon swiftly fleeting moments. We have not one to waste. We are to be rewarded according to our works, and reckoned with according to our opportunities. Who of us is able to meet this strict account? Let us no longer suffer our time to waste, because we have it in atoms. Let every one be used in well doing.

#### SMALL THINGS.

Life is not made up of great deeds but small ones. It is folly to stand idle, waiting for some great deed to do, when there are plenty of small things which we can do in the cause of God or for our fellow-men. It is the providence of God that assigns our work. We have only one simple rule to follow: "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10. Let God appoint our work, and assign our time, but let us work while the day lasts with untiring diligence.

#### USEFUL LIVES.

We need not lead useless lives. Every one of us can do something for God. Our lives of activity, or our examples of patient suffering, can all tell for Christ. "They also serve who only stand and wait."

#### WHO APPOINTS OUR TOIL?

Could we bear in mind always that our toil is assigned us by our Lord, we should be more careful how we utter words of complaint at the burdens we bear. It is not for us to murmur, though our lot is hard and that of others is light and pleasant. God says, "Do this for me and I will reward you at the resurrection of the just." If the work be very painful, he will not forget this when he bestows the reward. If others are excused from such burdens, they will not be rewarded with the blessings in reserve for us. He who appoints our toil will faithfully reward our patient labor. Do not murmur against him. It is his business to fix our labor and our reward. Let us be thankful that he has counted us worthy of a place in his great work.

J. N. ANDREWS.

### Apostolic Mode of Preaching.

THE gospel is the good news of salvation to sinful man. It was preached to man soon after he became a sinner. The family of Adam had it announced to them before Abel offered an acceptable offering to God. An apostle expressly says it was preached to Abraham. Gal. 3:8. It was preached to the Israelites whom Moses led out of Egypt; for it is said that "unto us was the gospel preached, as well as unto them." It is the gospel, the same definite gospel, that has been preached in both dispensations. But as the great plan of salvation is being carried out, new messages of the same gospel become due. These are based upon God's promises given in prophecy, and their fulfillment. When the promised Messiah had come in the flesh, the announcement of this fact was the special message of the gospel. But when he had made the great offering for sin, foreshadowed in the law of Moses and foretold by the ancient prophets—when it had become facts that Christ had died, been buried, and risen again, "according to the Scriptures"

—a new message of the gospel was to be announced; and this was the message which the first apostles were sent to preach, after these events had taken place. John the Baptist, Jesus, nor his disciples before the crucifixion, though they might and did proclaim the advent, could not preach this message of the gospel because that part of the plan and promises of God had not then been fulfilled.

It will be noticed then that the gospel of the New Testament is based upon the prophecies of the Old. And so we read, "The beginning of the gospel of Jesus Christ, the Son of God; as it is written IN THE PROPHETS." Mark 1:1, 2. Before the baptism of Jesus, John preached the gospel of the Christ about to be manifested to the people; after that event the message could be announced, "Behold the Lamb of God, that beareth away the sin of the world;" but the gospel which Paul preached, as well as the rest of the apostles, after the resurrection of Christ, could not be preached till the resurrection had taken place. Says Paul, "I declare unto you the gospel which I preached unto you." What is that gospel? "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." See 1 Cor. 15:1-4.

It will be seen that the message of the gospel which the apostles preached in all the world was based upon the prophecies—it was all "according to the Scriptures." They had no message to the Gentiles even, but what was based upon the Jewish Scriptures. Therefore the Gentile converts were not ignorant of these "Holy Scriptures," as some seem to think. Many years before the coming of Christ they had been translated into the Greek, the most extensively known language in the world; and if any had not thus become acquainted with them, they could not have remained ignorant of them after hearing the apostles preach; for they preached "the word," "the Holy Scriptures," as being able to make men "wise unto salvation," through faith in Christ. See 2 Tim. 3:15-17; 4:2.

After the resurrection of Jesus, and preparatory to his sending out the apostles to preach the glad tidings, he said to them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Luke 24:44-48. From this it is clear that he did not send them out without "the sword of the Spirit which is the word of God." They were to preach the things that were written in the law of Moses, and in the prophets, and in the Psalms, concerning Christ, and show their fulfillment in Jesus of Nazareth, of which they were eye witnesses.

Let us hear Paul's testimony as to how well he fulfilled this mission. He says, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people [of Israel], and to the Gentiles." Acts 26:22, 23. The gospel that Paul preached, as an "apostle to the Gentiles," was prophecy and its fulfillment. And he appeals to the Gentile king to whom he was speaking: "King Agrippa, believest thou the prophets? I know that thou believest." The Gentiles to whom Paul preached were not left in such profound ignorance of what had been written in the ancient Scriptures as our law-abolishing, no-Sabbath preachers would have us believe. He preached the same gospel to Jews and Gentiles. The writer of the Acts of the Apostles testifies thus of him: "And when they [Jews at Rome] had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." Acts 28:23. Would it not be well to have some such faithful preachers and expounders of the word of God at the present day? Where are the preachers that are thus expounding prophecy, showing its fulfillment, and thus making truth

and duty plain to the people? Is there now no occasion for such preaching? Is it because the people do not need such instruction that they hear instead "enticing words of man's wisdom," finely composed speeches consisting of flowers of rhetoric, eulogies of men, and man's wisdom and progress, prefaced perhaps by a fragment of Scripture? Was it not in view of just this state of things that Paul charged Timothy, and through him all succeeding ministers, to "preach the word," adding, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables." See 2 Tim. 4:1-4.

But time and space will not allow me to trace out all those passages that bear upon the manner of the apostles' preaching. Suffice it to say that all are in harmony with those I have cited. And now in closing I will cite the reader to a model discourse preached by Paul in the synagogue at Antioch in Pisidia, to Jews and Gentiles. Please turn and read it in Acts 13:16-41. It will be seen to contain, 1. A brief historical sketch of God's dealings with the people of Israel, from the time they were in Egypt to the days of David. 2. A reference to the promise to David of the Saviour and King of Israel descended from him, with the announcement that God had fulfilled the promise in Jesus. 3. The testimony of John the Baptist is referred to in proof of this fact. 4. Salvation is offered to all through this Saviour. 5. The Jews at Jerusalem, not knowing the "voices of the prophets," had fulfilled them in condemning Jesus to death. 6. "But God raised him from the dead," of which there were many witnesses. 7. He appeals to the Scriptures to show that his resurrection had been promised in prophecy. 8. He proclaims forgiveness of sins through Jesus Christ. 9. And then he concludes with a cautionary exhortation which has in it something of the "terror of the Lord," clearly teaching that unbelievers will perish.

R. F. COTRELL.

### A Solemn Question.

Two men were conversing in the tent at the close of a meeting. One seemed to be making excuses, as though we were too particular on some points. Said the other, We must consider how God regards sin. If one sin involved the whole race in ruin, how must God regard the condition of the race in their multitude of sins? How does he look upon our daily sins?

A great error prevails in regard to God's estimate of the nature and desert of sin. Many seem to think that sin is easily set aside now, since Christ has died; that God does not greatly abhor it, if we only have faith in Christ. This laxity of morality and disregard of the precept of the law because of faith in Christ, is a perversion of the gospel, and a standing reproach to the cause of Christianity. Jesus said that his coming into the world removed all cloak or excuse for sin. Paul regarded it as impossible to escape if we neglect so great salvation as is brought to us in the gospel. That is, our sins are more inexcusable and blameworthy now than if Jesus had not died. The sinner now not only tramples on the holy law of God, but he despises the blood of the covenant of grace. Violation of the law is rebellion against the authority of God: neglect of the gospel is adding to that rebellion by the abuse of his mercy. By the first the justice of God is dishonored; by the second his love is trampled under foot.

We learn somewhat of God's hatred of sin by his dealing with Adam, and with the race of which Adam was the head. But if we wish to know more fully how God abhors sin, we must go to Gethsemane and to Calvary. See Jesus in his agony praying that if it be possible the bitter cup may pass from him. Behold him on the cross, as he cries out in the anguish of his soul, "My God, my God, why hast thou forsaken me." Why did he endure all this? Because his Father's law had been transgressed, and he was "magnifying the law and making it honorable" (Isa. 42:21), by suffering its desert, that God "may be just, and the justifier of him who believeth in Jesus." Rom. 3:26.

O sinner, if the blessed Son of God thus suffered because sin was laid upon him for the sake of man, how will you appear before God in the Judgment with your many sins upon your head?

"Will you see him bleed in vain?  
Still to death pursue your Lord?  
Open tear those wounds again?  
Trample on his precious blood?"

"Shall we sin that grace may abound? God

forbid." "He that sinneth is the servant of sin." Jesus came—not as the minister of sin, but the minister of righteousness—to save his people from their sins; to put away sin by the sacrifice of himself. To put away whose sin? Not his own, for he had none. Does he, can he, put away our sin if we continue to sin?

His heart is yet grieved by the reproach put upon his Father's law by the transgressor, and by the carnal professor who seeks to "make void the law through faith." Blessed Saviour, help us to follow thee in thy love to do the Father's will. To be fully reconciled so that we may "delight in the law of God after the inward man." J. H. W.

#### Duty of Parents to their Children.

ONE of the signs of the "last days" is the disobedience of children to their parents. 2 Tim. 3: 2. And do parents realize their responsibility? Many seem to lose sight of the watchcare they should ever have over their children, and suffer them to indulge in evil passions, and to disobey them. They take but little notice of them until their own feelings are raised, and then punish them in anger.

Many parents will have to render an awful account at last for their neglect of their children. They have fostered and cherished their evil tempers by bending to their wishes and will, when the wishes and will of the children should bend to them. They have brought God's frown upon them and their children by these things. Children are left to come up instead of being trained up. The poor little children are thought not to know or understand a correction at ten or twelve months of age, and they begin to show stubbornness very young. Parents suffer them to indulge in evil tempers and passions without subduing or correcting them, and by so doing they cherish and nourish these evil passions until they grow with their growth and strengthen with their strength.

Parents stand in the place of God to their children and they will have to render an account, whether they have been faithful to the little few committed to their trust. Parents, some of you are rearing children I fear to be cut down by the destroying angel, unless you speedily change your course, and be faithful to them. God cannot cover iniquity even in children. He cannot love unruly children who manifest passion, and he cannot save them in the time of trouble. Will you suffer your children to be lost through your neglect? Unfaithful parents, their blood will be upon you, and is not your salvation doubtful with the blood of your children upon you? Children that might have been saved had you filled your place, and done your duty as faithful parents should.

God says: "I know Abraham, that he will command his household after him," and God gave him the honor of being the father of the faithful. It is the duty of parents to have their children in perfect subjection, having all their passions and evil tempers subdued.

Parents, correct your children. Commence while they are young, when impressions can be more easily made, and their evil tempers subdued before they grow with their growth and strengthen with their strength.

You should correct your children in love. Do not let them have their own way until you get angry, and then punish them. Such correction only helps on the evil, instead of remedying it. After you have done your duty faithfully to your children, then carry them to God and ask him to help you. Tell him that you have done your part, and then in faith ask him to do his part, that which you cannot do. Ask him to temper their dispositions, to make them mild and gentle by his Holy Spirit. He will hear you pray. Through his word he has enjoined it upon you to correct your children, to "spare not for their crying," and his word is to be heeded in these things.

It certainly must bring God's displeasure upon parents when they leave him to do what he has left and commanded them to do. God corrects us when we disobey, and go astray from him; and parents are bound by the word of God to correct their children when they disobey them, and show evil temper. Check the very first manifestation of passion. Break the will (but do it with feelings of tenderness, and with discretion), and your children will be far happier for it, and you will be happier. Your effort will be remembered of God, and he that is so particular as to observe the falling of the sparrow; he that noted and commended Abraham's faithfulness, will not pass by your efforts. He that never slumbers nor sleeps will be ready to aid you with his Spirit and grace, and will reward your feeble efforts.

Children are the lawful prey of the enemy, because they are not subjects of grace, have not experienced the cleansing power of the blood of Jesus, and the evil angels have access to these children; and some parents are careless and suffer them to work with but little restraint. Parents have a great work to do in this matter, by correcting and subduing their children and then by bringing them to God and claiming his blessing upon them. By the faithful and untiring efforts of the parents, and the blessing and grace entreated of God upon the children, the power of the evil angels will be broken, a sanctifying influence is shed upon the children, and the power of darkness must give back.

When the destroying angel was to pass through Egypt, to destroy the first-born of man and beast, Israel was commanded to gather their children and families into their houses with them, and then mark their door-posts with blood, that the destroying angel might pass by their dwellings, and if they failed to go through with this process, there was no difference made between them and the Egyptians.

The destroying angel is soon to go forth again, not to destroy the first-born alone, but "to slay utterly old and young, both men, women and little children" who have not the mark. Parents, if you wish to save your children, separate them from the world, keep them from the company of wicked children; for if you suffer them to go with wicked children, you cannot prevent them from partaking of their wickedness and being corrupted. It is your solemn duty to watch over your children, to choose the society at all times for them. Learn your children to obey you, then can they more easily obey the commandments of God, and yield to his requirements. Don't let us neglect to pray with, and for our children. He that said "suffer little children to come unto me, and forbid them not," will listen to our prayers for them, and the seal, or mark, of believing parents will cover their children, if they are trained up in the nurture and admonition of the Lord.

E. G. WHITE.

#### Thou Knowest.

"LORD, thou knowest all things; thou knowest that I love thee," was Peter's grieved reply to his divine Lord, when asked the third time "Lovest thou me?"

The thrice repeated question reminded Peter of his thrice repeated denial of his Lord, and brought fresh to his mind the scenes of that sad, eventful night when his fears, doubts, and cowardice overcame him, and in his reply he felt no longer as in days past, like comparing himself with, or setting himself above, others. He did not say that his love was as great or greater than any of the other disciples. He offers no testimony of his own as to the love he feels for Christ. He could trust his deceitful heart no more. But appealing to another's knowledge of that heart, which had proved better than his own, he says, "yea, Lord, thou knowest all things; thou knowest that I love thee."

Christ knew the conflicting emotions of Peter's heart on the night of his betrayal. He knew the work of contrition wrought since. He knew the depths of his repentance, and his reply is a most emphatic affirmative response to this appeal. It is as if he had said, I have seen all that thou hast suffered, Peter, I do know that thou lovest me, and to prove to thee and thy brethren that I accept and acknowledge thy repentance, I reinstate thee in the apostolic office. I renew the great commission, feed my sheep, feed my lambs.

Peter's severe trial had been a blessing to him, and not only to him, but to many others. He was no longer the same confident, boastful Peter, but humbled, converted Peter, ready for his great work.

Christ, the great commiserator of the human family, understands our natures, knows the discipline we need, and feels for the corrected, erring, and repenting, the same now as then. He knows our weakness, our frailty. He knows the strength of our adversary. He knows the heart, wearied and perplexed with the cares of to-day, burdened with anticipated duties of to-morrow, depressed with sadness, filled with foreboding fear and distracting doubt. He knows it all, and is touched with the feeling of our infirmities, and knowing this he offers rest to the weary, comfort to the sorrowing, and strength to the weak and doubting. To the Christian this thought is comforting; but can the sinner, the unbeliever find consolation in the thought that it is all known to God?

Man often judges and condemns by appearances and external evidences, while God, Christ, and angels, whose thoughts are higher than

our thoughts, and whose ways are not our ways, look at the heart and weigh motives. Heaven always supports the right. And though at times the clouds lower and are heavy with darkness, the sun shines beyond, and in due time, just at the right time, they break, the light shines, and the right is vindicated. Oh, for a faith to trust in God in days of adversity as well as in days of prosperity; for a principle to do right regardless of man's approval or disapproval. If Heaven accepts we are safe. If not, we are lost notwithstanding man's favor.

When we reflect that underneath all our actions in life there lies a principle, a motive, and that these principles or motives are tested in the court of heaven, how important that they are right, and with what care should we guard our hearts, for out of them are the issues of life.

A. M. DRISCALL.

#### The Second Coming of Christ.

THE heading of this article is attractive to some minds, as it is repellant to others. It is attractive, because it is more animating to the Christian to think of meeting Christ, and very soon, than to dwell upon his history, as that of a Divine Person, once with us, now and for near two thousand years removed from us. There is also something especially pleasant in his second coming, as it is described to be as visible as was his ascending from Olivet; as it brings him back, this side of the river of death, to meet us, instead of our crossing to meet him; and as it enables us to realize the satisfaction the apostle Paul described as a "clothing upon," in place of being "unclothed," a life descending from heaven, to transfigure and swallow up mortality.

But the title above is to others repelling, as suggesting a less spiritual conception of Christianity, and contradicting the very letter of the gospel by fixing a date, not fixed in Holy Scriptures, but left indeterminate, and described as "the lightning," sudden, instantaneous, and inexplicable. One extreme, however, generates another; and the very existence of extremes shows that there is a safe middle ground between.

It is not obvious that those believers are in the wrong, who allow themselves to be so repelled by extravagances on this subject, that they do not make the second coming of our Lord a frequent and joyous contemplation? It was so to the apostles; it should be so to us, as the current language of the New Testament shows. Every one has remarked how frequently the sacred writers exclaim, "The Lord is at hand." This is, indeed, in one passage of the authorized version denied, but it is an evident and now recognized mistranslation, the apostle denying that "the day of the Lord is present." 2 Thess. 2: 2. That it is *at hand*, our Lord himself, and all his apostles, in a great variety of ways affirm. The delusion seems to have seized upon the Thessalonian Christians, as it has upon so many others since, and at so many epochs, that the exact hour for Christ's reappearance had arrived. Men stood idle, and excitedly abandoned their normal pursuits, instead of calmly awaiting an unknown and unknowable event. But it is written that believers "know neither the day nor the hour;" they are not permitted "to know the times and the seasons which the Father hath put in his own power;" "of that day, and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father." This ignorance is made by Christ an argument for watchfulness, as if any day might prove "the day," and any hour "the hour." The attitude of faith is that of listening for the foot-falls of an approaching Redeemer. Christians are described as those who "are waiting for the coming of the Lord Jesus Christ." They are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ." It is the obedience of faith, neither to postpone the second advent to a distant future, nor to say that it has actually come, or is coming at a specified date. Church history shows that where the coming of the Lord has been regarded as fixed in the deep future, at an infinite distance off, the Christian life has been cold, and careless, and worldly. When, on the contrary, every crisis in the world's history has been regarded a possible token of his near approach, a streak of light in the kindling east as a premonition of the cry, "Behold he cometh," it is a reviving of the faith of apostolic times in a respect in which it is a pattern for us, and in which it reflects the current and characteristic teaching of the New Testament, which ends with the testimony, "Surely, I come quickly." \* \* \* \* \*

No doubt "this world's history is its judgment too," but the world shall, also, in the course of history, see its Judge; "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." No dawn ever reddens in the east, but another dawn may spring above it: no sun rides upon the meridian, but another may eclipse it. And this expectation is evermore before the church; all the future is bright with his coming; at all times it may be the next event. No Christian may, consistently with Holy Writ, form a philosophy of history, which necessitates the postponement of the Lord's coming to a distant future. The faithful Christian is one who "waits for the Lord," and heeds the warnings of his approach.

"Faith's ear, with awful still delight,  
Counts them like minute-bells at night,  
Keeping the heart awake till dawn of morn,  
While to her funeral pile this aged world is borne."

If this be a just representation of the characteristic teachings of the New Testament on this subject, the Christian should always associate the future with the coming of his Lord, his actual and visible coming, or some spiritual preparation for it. To his believing outlook every event has something to do with Him, and may be a precursor of the Advent. It is more in accordance with Christian believing and living, to think of the coming of Christ, than of the coming of death; near as the last is, the first may be nearer. If this sentiment seems to us strange and exaggerated, let us remember it did not seem so to the apostles and first Christians; and this difference should teach us that we have insensibly drifted away from early and consecrated habits of thought. And is not this fact an argument for special thought on this subject? How strangely significant is our Lord's inquiry, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" If general forgetfulness and incredulity be a sign of his approach, it should make us more wakeful to the truth, "The Lord is at hand."—WM. I. BUDINGTON, in *American Messenger*.

#### Gilroy and Hollister.

THE cause of truth is gaining ground in both of the above places. Our tent-meeting in Hollister closed Sunday evening, Sept. 5. On the closing day of our meeting, s. b. was organized amounting to \$106.60 per year. A delegate was elected to our coming State Conference. A vote was passed requesting the watchcare of the Conference.

Up to the time of closing this tent-meeting, eighteen had signed the covenant. One of these has moved to Gilroy so that there are now seventeen enrolled in each place, and still others in each place who are keeping the Sabbath, who have not as yet signed the covenant, but doubtless will do so when they have an opportunity. Since my last report others have made pledges to s. b. in Gilroy. The figures for that company now stand \$187.20 per year. The pledges we expect will be raised to about \$300 per year in the two places.

As it was necessary to have the tent at the factory, in order to enlarge it for camp-meeting and for use in San Francisco, we closed the meetings as above stated, but Bro. Waggoner still remains to follow up the interest, while I attend to duties connected with preparations for camp-meeting.

J. N. LOUGHBOROUGH.

#### Middletown, Lake Co., Cal.

I COMMENCED a course of lectures here two weeks ago yesterday, and have given seventeen discourses.

There has been much to attract the attention of the people, as they have had political meetings from three to four times a week, with the meetings of Grangers, Good Templars, Odd Fellows, and Free Masons, besides dances, shows, etc.

We also found certain parties here that seemed to think it their duty to go about the place and prejudice the people against us, telling them that we were a branch of the Mormon church, that we had the time set for the Lord to come next month, that we claimed to be the only ones who believed in the second coming of Christ, and that all who have not belonged to our church are lost, also some other statements equally false. But notwithstanding all the opposition Satan has brought to bear, we have had a very good attendance, and two families came out and kept last Sabbath. We hope for more. Pray for us.

W. M. HEALEY.

**In the Shadow.**

I WALK through darkened paths, yet know  
My Father marks the way I go;  
I cannot see his tender smile,  
But feel his clasping hand the while;  
And, since he heeds the sparrow's fall,  
I trust his love, in spite of all.

Borne through the dark by loving arms,  
I sometimes shrink with vague alarms;  
Yet closer cling, that I may hear  
The voice that whispers in mine ear.  
"O trembling soul," it says to me,  
"Rest in the love that clings to thee!"

I cannot tell if long the way  
By which I go, through night, to day;  
But, soon or late, I know my feet  
Will walk in sunshine, broad and sweet;  
And, soon or late, before mine eyes  
The radiant hills of peace uprising.

—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.

**Christ's Work.**

THE apostles of Christ were true missionaries in every sense of the word. In them we have the most striking illustration of devoted workers in the cause of truth. That which, by precept, they have taught to others respecting advancing the work of Christ, they exemplified in their own life and ministry. They gave force to their teachings by an appeal to the course pursued by their Master.

Paul, in writing to the Philippian brethren says, "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 3: 4-8.

The above injunction was not made simply to ministers, but to the whole Philippian church, and through them to all believers in Christ. The manner they were to look upon the things of others was to be the same, and for the same purpose that Christ laid aside, for the time being, the glory and happiness of Heaven. It was that he might unselfishly devote himself to the work of saving men. If we arm ourselves with the same mind we shall be led out to do all we can to rescue souls from death, and direct them to the way of truth, and life, and Heaven.

That this is the import of the apostles' statement above is evident from his further injunction, "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." Verses 14-16.

The above statements present the fact that every one who receives the gospel of Christ is obligated thereby, not only to exemplify its truths in their lives, but to do all in their power, with the ability God has given them, to bring the truths of the gospel before the minds of others. Thus the apostles of Christ, and the primitive church did. With them it was not merely to be honorary members of the church, but to be all earnest workers.

To those thus laboring, Paul said, "We desire that every one of you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises." Heb. 6: 11, 15. These are the same persons he had told in the previous chapter, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." Heb. 5: 12. Of course such a position as that described above is attained by inattention, and by failing to post themselves in the truth.

Peter's admonition to the whole church comes in with special force here: "But sanctify the Lord God in your hearts." That is, dedicate your life and energies to the cause of God, seeking to know and do his will, and making the advancement of his truth of more consequence than everything else. Seeking "first the kingdom." "And be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Pet. 3: 15. If in

response to the injunction "be ready to give an answer," you say you cannot talk upon the truth; we say, you can fill your pockets with choice tracts and papers treating upon all points of this precious truth. Place these in the hands of the people. If you cannot talk, these carefully written tracts and papers will unexcitedly, patiently, and perseveringly tell their message, and in due time it moves hearts.

If you cannot frame language to advocate the truth properly yourself, you can at least act as a carrier of the truth to others in tract and periodical distribution. You can follow the truth thus distributed with your prayers, God will water it as read by the receiver, so that it may prove indeed to be seed sown upon good ground that shall spring up and bear fruit unto eternal life.

One of Paul's admonitions to the Galatians was in these words: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6: 10. While I would not claim that the above text has exclusive reference to disseminating God's truth by precept, none will deny that it embraces that duty, as that is one of the means of doing good. Our duty in disseminating the truth is in the same ratio of our opportunities to disseminate the truth. The greatest danger is that we shall be so taken up by, and overcharged with, our worldly cares that we shall not see golden opportunities to do good until they are passed, and it is too late to do the good.

What Paul commended in the faithful workers of his time was that they would "naturally care" for the advancement of the truth. He commended Timothy in the following language: "I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." Phil. 2: 20, 21.

Here is where the hindrances come in to the faithful performance of missionary duties. The cares of life, pressure of business, and hurry of the world leads the mind away from that watchful, earnest, devoted position of Christ's apostles which placed them where they would gladly "spend and be spent" (2 Cor. 12: 15) in the cause of Christ. What is demanded, and what we wish to see in this time, is that same earnest, unselfish consecration to God's work. When such efforts are made, they are sure to be followed with God's blessing, and will produce the same results the apostles witnessed.

Who will thus take hold of the work now, who will watch for the opportunities to do good, and take hold for a share in the great harvest of souls? The T. and M. system gives a chance for all to work. There is enough for all to do. Will we do with our might what our hands find to do? Will we?  
J. N. L.

**Not Altogether Lost.**

SOMEBODY sent the SIGNS OF THE TIMES to some other body who would not read it. A man happened into the shop of the latter, and saw it, and asked him how he liked that paper. He said he never read it, and would not look at any paper that pretended to tell when the Lord was coming. His ungrounded prejudice was too strong to allow him to read enough to have his error corrected. But this friend had seen some of our publications, and was interested, and so obtained the SIGNS of the man who would not read it. To him and to his wife it was a source of instruction and consolation. And we have no doubt it contributed somewhat toward this family, living alone from other Adventists, taking hold of the Sabbath of the Lord. He lives seventeen miles from Hollister, and was present to give a good testimony in the tent Sabbath, Aug. 28.

Even when rejected, and apparently doing no good, the publications are silently doing their work. "Be not weary in well doing." The great day will reveal good done where we now see nothing. "Be not faithless, but believing," and work on.  
J. H. WAGGONER.

**Proceedings of the Fourteenth Annual Session of the S. D. Adventist General Conference.**

CAMP-GROUND, Battle Creek, Mich., Aug. 15, 1875, 9 A. M. Conference opened with prayer by the Chairman, Eld. James White. The following delegates were present:—  
From Michigan, S. Brownsberger, J. H. Kellogg, E. R. Jones, J. S. Day, R. J. Lawrence, E. S. Griggs.  
From Ohio, H. H. Van Camp.  
" Wisconsin, Eld. James White.  
" Indiana, Jas. Harvey.  
" N. Y. & Pa., E. W. Whitney.  
" Iowa & Nebraska, F. H. Chapman, H. Nicola.

From Illinois, Eld. T. M. Steward.  
" Maine, S. Howland.  
" Vermont, Eld. D. T. Bourdeau.  
" New England, Eld. S. N. Haskell.  
" Minnesota, John Fulton.  
" Kansas & Missouri, Theo. Brackett.  
" California, Eld. James White.

Some of these were not regularly appointed delegates, but being more or less directly from the States they represented, were invited by the Conference to act as such.

Reports from State Conferences show the present standing of the General Conference to be as follows:—

Gen. Conf. Summary for the year 1875	MINISTERS.	LICENTIATES.	CHURCHES.	No. of MEMBERS.	S. B. FUND PLEDGED.	S. B. USED BY CHURCHES.	S. B. FUND PLEDGED TO STATE CONF.	S. B. FUND PLEDGED TO GEN. CONF.	S. B. FUND ON HAND.
MAINE	1	2	9	266	\$ 848.87		\$ 847.87	\$500.00	
NEW ENGLAND	2	3	17	350	2300.00		2300.00		
VERMONT	5	5	14	323	1780.22		1780.22		
N. Y. & PA.	8	4	35	591	2799.22		2799.22		
OHIO	1	12	286	1493.34	6431.70	\$ 11.16	1493.18	250.00	\$442.57
MICHIGAN	17	14	71	2296	6431.70	2486.83	3925.67	1000.00	
INDIANA	3	8	158	158	985.22		985.22		
WISCONSIN	6	12	37	393	3400.00		3400.00	100.00	
MINNESOTA	4	6	22	350	1800.00		1800.00		
ILLINOIS	4	6	28	700	2500.00	150.00	2410.00		
MISSOURI	6	9	28	884	2938.90		1696.81		
IOWA & NEB.	9	8	45	884	2938.90		1640.17		
KANSAS & MO.	4	8	22	345	1640.17		1640.17		
CALIFORNIA	4	14	450	4000.00	4000.00		4000.00		60.00
SWISS MISSIONS	2	5	200	200.00	300.00		300.00		
TOTAL	69	76	339	8022	\$39618.62	\$2647.99	\$29,319.16	\$1850.00	\$4802.57

Minutes of the last session read and approved.

On motion, the Chair appointed the following committees:—

On Nominations, H. Nicola, E. H. Root, E. W. Whitney.

On Resolutions, U. Smith, S. Brownsberger, J. H. Kellogg.

On Auditing, Jerome Fargo, F. H. Chapman.

**SECOND SESSION.**

Monday, Aug. 16, 7:30 A. M. Prayer by Eld. D. T. Bourdeau. Minutes of last session read and approved. By vote, Eld. N. V. Hull, delegate from the S. D. Baptist General Conference, was heartily welcomed to a place in this body. Eld. Hull responded with some very friendly and cordial remarks touching the relation of the body he represented, to the S. D. Adventists, to which Eld. White in behalf of the Conference replied. By vote, all present in good standing were invited to participate in the deliberations of the Conference.

The Nominating Committee recommended the following persons as officers of the Conference the coming year:—

For President, Eld. James White.  
" Secretary, U. Smith.  
" Treasurer, Miss Freddie House.

For Executive Com., Eld. James White, of Battle Creek, Mich., and Oakland, Cal., J. N. Loughborough, of Oakland, Cal., J. N. Andrews, of Neuchatel, Switzerland.

These persons were thereupon unanimously elected to the offices named.

The report of the Committee on Resolutions being called for, they presented the following, which were considered and adopted:

**REPORT OF COMMITTEE ON RESOLUTIONS.**

The committee appointed to present resolutions to the Conference, suggest the following for their consideration:—

1. THE SCHOOL. *Whereas*, We recognize the hand of God in establishing a school in the city of Battle Creek, for the special purpose of presenting facilities, under favorable circumstances, for the thorough education of the youth of S. D. Adventists; and, *Whereas*, Its establishment is unmistakable evidence that God would shield our children from the wicked influences so current in our public schools,

*Resolved*, That we hail with grateful hearts this new institution as meeting, in a measure, the providence of God.  
*Resolved*, That this enterprise is worthy of our most hearty patronage, and that we do all in our power to recommend it to the friends of the cause of present truth and health reform generally.

2. THE HEALTH REFORM. *Whereas*, The subject of health reform has now been agi-

tated among us for more than half a score of years; and,

*Whereas*, We have found that the uniform result of the practical adoption of its teachings has been to increase physical, mental, and moral strength, and thus to promote spiritual growth,

*Resolved*, That we hereby express our confidence in the principles of health reform, and urge its more thorough adoption by those among us who have as yet made but little progress in this direction.

*Resolved*, That we especially urge upon our ministers the importance of this reform as a most efficient means of giving them clearness and strength of mind to present Bible truths in the most forcible and impressive manner.

*Resolved*, That, in view of the benefits which we have ourselves received from practicing the teachings of health reform, and of the intimate relation which it sustains to the general cause, we urge upon the friends of the cause everywhere greater energy in the promulgation of these truths by personal efforts in the circulation of health publications.

3. FULFILLMENT OF PROPHECY. *Whereas*, The fulfillment of the message of Rev. 14: 9, which is to go to nations, tongues, and peoples, and is to be fulfilled but once, is the highest evidence of the nearness of the end; therefore,

*Resolved*, That the wonderful facts which have recently come to our knowledge relative to the springing up of the principles of this message in different parts of the world, almost without the aid of the living preacher, reveal to us, as nothing else could, the hand of God in this work, and call upon us for corresponding action.

*Resolved*, That we recommend the Executive Committee to take immediate steps to establish a printing office in Europe, to issue periodicals and publications in the French and German languages, and also to enter the openings presenting themselves in Great Britain, France, Germany, Holland, Italy, Hungary, Africa, and Australia.

4. THE WORK ON THE PACIFIC COAST. *Resolved*, That we have great cause of gratitude in the continued prosperity of the work on the Pacific Coast, through which already about a thousand souls in the territory between Mexico and British Columbia are rejoicing in the truth; and we recommend our people to take stock liberally in the Pacific Seventh-day Adventist Publishing Association, that it may be immediately placed on a permanent basis.

*Resolved*, That we approve of the invitation extended by the Michigan Conference to Eld. J. N. Loughborough, to labor for a time in Michigan, to help the suffering cause in that State.

5. CONDUCTING CONFERENCE SESSIONS. *Resolved*, That, in our judgment, it would add great interest to the proceedings of our Conference, if each annual session should be opened with an anniversary sermon, pertaining to some portion of our Conference work; and, if suitable persons should be appointed to present essays, or address the Conference, upon such subjects of interest as the meeting might determine, these appointments to be made one year in advance; and we recommend that this course be pursued.

6. A MAMMOTH TENT. *Resolved*, That the General Conference should own a mammoth tent or pavilion, at least 80 by 120 feet, which can be used at our larger camp-meetings or other important gatherings, as occasion may require.

7. CONFERENCE CONSTITUTION. *Resolved*, That the Secretary prepare the Constitution of the General Conference, embodying all the amendments up to the present time, for publication in pamphlet form.

Respectfully submitted,  
U. SMITH,  
S. BROWNSBERGER,  
J. H. KELLOGG, } Committee.

8. LEADERSHIP. The following resolution was submitted to the Conference by Eld. Geo. I. Butler:—

*Whereas*, In the session of the General Conference held in the autumn of 1873, a resolution was passed endorsing a tract entitled Leadership, written by Eld. Butler; and,

*Whereas*, It has been shown that some of the sentiments contained in said tract were incorrect; therefore,

*Resolved*, That the resolution above referred to be, and the same is hereby, rescinded.

Pending the adoption of this resolution, Eld. White made very clear and forcible remarks on the subject, setting forth the manner in which his mind had been led in this matter, resulting in his writing out almost immediately the articles which subsequently appeared over his signature in the SIGNS and the Review, before he knew that any objection was raised against the address referred to. He also set forth ably the principles of Leadership which, according to the Scriptures,

must hold in the church of Christ.

It was then moved to amend the resolution by striking out its second and third clauses, and substituting in their place the following:—

"Whereas, Further examination has shown that some of the sentiments contained in said tract were incorrect; therefore,

"Resolved, That the tract referred to be placed in the hands of a committee (said committee to be appointed by this Conference) to be so revised as to correspond with the better understanding which now exists on the subject of Leadership."

The amendment was carried, and the resolution as amended was then unanimously adopted.

#### TREASURER'S REPORT.

Bal. on hand at commencement of the year, July 31, 1874,	\$1,920.46	
Received during year,	5,515.17	
Total,		\$7,435.63
Paid out during the year,	\$6,331.51	
Bal. on hand, Aug. 9, 1875,	1,104.12	
Total,		\$7,435.63

#### THIRD SESSION.

Prayer by Eld. White. On motion, the Chair appointed U. Smith, S. Brownsberger, and J. H. Kellogg, a committee of three to revise the address on Leadership, according to resolution No. 8.

On motion, Eld. White was appointed to speak on the Wants and Progress of the Cause at our next annual meeting; S. Brownsberger, on the subject of Education; Dr. J. H. Kellogg, on the subject of Health Reform; Eld. S. N. Haskell on the subject of Tract and Missionary Operations; and Eld. U. Smith, on the subject of our Publications, in accordance with resolution No. 5.

Adjourned to call of the Chair.

JAS. WHITE, Pres.

U. SMITH, Sec.

## Health Department.

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

### Of What Material Are you Made?

READER, of what kind of material is your body made? Do you not think this an important inquiry? Suppose you are to hire a house built; would you not think it an important part of the bargain to specify of what kind of material it must be made? Would you not care whether the builder used soft bass-wood, rotten, shaly oak, poor pine, good pine, sound black walnut, or hard, fine-grained maple? Certainly you would. There would be a vast difference in the strength, and durability, and worth of your house, according to the material used. If you put in poor material, you might putty it, and paint it, and varnish it, so that it would look very fine for a short time; but it would be a poor house still and would soon fail you.

If, then, it is important that we use good, sound material in building a wooden house, how much more important that we use the best of material in building the house of our bodies. I have a body weighing one hundred and forty-two pounds. Some thirty years ago, it weighed only six pounds. Of what kind of material, then, is the additional one hundred and thirty-six pounds composed? Of course it is made up of the material which I have been putting in there for the last thirty years through the organs of my mouth and stomach. Can any one be so foolish as to think that the nature of the material I have been daily using to build up my body makes no difference in the strength and durability of that body? When a carpenter can make a strong, durable house out of rotten wood and putty, then can the stomach build up a sound, strong, healthy body out of poor food.

As simple as this fact is, thousands of people never stop to think of it. They eat and drink as though the nature of their food had not the remotest connection with the strength and health of their bodies. They will swallow diseased meat, fine flour, from which nearly all the life has been ground out, poisonous tobacco and tea; then when the poor flesh made out of this miserable material begins to give way, they go to puttying, painting, and varnishing it up with drugs, pills, and patent medicines! Then if they die prematurely, it is a mysterious dispensation of Providence! For shame! Friends let us wake up, open our eyes, and examine the food we eat, the material with which we are daily building up these bodies of ours.

Look around the world a moment. Who are the strong men, the active men, the business men, the great men—the bone and sinew of society? With few exceptions, they are those who have been raised in poverty, fed

on corn bread and potatoes, and had plenty of fresh air, and the free sunshine. But what becomes of the children of the wealthy, those raised in luxury, fed on pies and cakes, rich food, tea and coffee, and shut up in tight rooms, and kept away from the fresh air? The vast majority of them sink below the common level, drag out a life of aches, pains, and pills, and go down to an untimely grave. They were not made of good material. They could not stand the rough and tumble, the storms of life. Others better and stronger made, rose up, pushed them aside, and took their places. Reader, what kind of material are you building with? How are you preparing your children for the storms of life?

D. M. CANRIGHT.

### Neglecting our Bodies.

"Ah," says one, there is little danger of our doing that in this fashionable era." We are neglecting our bodies in more ways than one. The wheels of truth move more slowly on toward conquest. Among the most common of these ways are, neglecting to clothe and feed our bodies properly, and denying them nature's most effective antidotes against disease—pure air and pure water.

Most of us wear clothing enough, but somehow we do not succeed in making our bodies comfortable. A tight waist, or a tight shoe, impedes the free circulation of the blood, and so torments us for the time, besides working all the while at nature's fortifications until some point is sufficiently weakened to be easily captured, and forever after held a prisoner by disease. If fashion so decrees, we expose our bodies to imminent danger and innumerable evils by wearing too much or too little clothing, and even if we avoid extremes, and try to dress sensibly, or as conscience requires, we do not dress as health and comfort demand.

With regard to eating, we are just as guilty, or ignorant, as the case may be. We turn away from simple, healthy, food, to gorge ourselves with unwholesome mixtures, invented by those who do not understand nature's laws, or the evils resulting from transgression; and then if our intellects are weak, our dispositions unpleasant, we lay the blame at nature's door, and attribute our bodily suffering to providence, instead of to the irritating, unhealthy food, with which we are crowding our stomachs.

We spend money for something to quench our thirst, and that something, if nothing worse than tea or coffee, is an injury to us, when pure cold water, the beverage God intended us to use, is, or might be, within the reach of all. Only those who use it freely and wisely know how to prize its invigorating, health-giving qualities.

We spend money too, some of us a great many dollars, in fitting up our homes, and we consider them comfortable only when we have succeeded in shutting out one of God's choicest blessings—pure, fresh air. We shut ourselves up, night after night, in poorly ventilated rooms, and when morning comes, we do not allow our lungs to throw out the foul, and drink in the pure air; and then we wonder why we feel so dull and weak. We see that we are growing old very fast, and somehow the world looks so dark, so full of trouble, that we feel discouraged, and we cannot help looking sober, and the young say, "Well if Christians have reason for looking so gloomy, I don't want to be one."

I tell you, friends, we are putting a great stumbling-block in the way of sinners, just by neglecting to care for our bodies properly. Who does not know that a healthy, happy Christian will do more good than a gloomy, sickly one?

Can we expect to reach the heights and depths of Christian joy and peace, unless we keep our bodies, the Holy Spirit's temple, as pure as God intended them to be?

By-and-by there will come a time when we shall see what we *might have been*, what we *might have done*, if we had only taken better care of our bodies. We shall see how many more souls we might have been instrumental in saving, how many more stars we might have won for our crown; but then it will be too late. It is not too late now. There is time to work, time to get more wisdom. Shall we improve it?—JENNIE E. GOFF, in *Earnest Christian*.

MANY who are troubled with weak eyes, by avoiding the use of them in reading, sewing, and the like until after breakfast, will be able to use them with greater comfort for the remainder of the day, the reason being that in the digestion of the food the blood is called in from all parts of the system, to a certain extent, to aid the stomach in that important process; besides, the food eaten gives general strength, imparts a stimulus to the whole man, and the eyes partake of their share.

## Religious Miscellany.

—The Methodists are to build a church in Rome.

—The National Council of Switzerland has passed resolutions for the suppression of Convents and Sisters of Charity.

—The Welch population of Virginia City intend soon to build a church in which the services will be conducted in their native tongue.

—The United Presbyterian Church has sent its first female missionary to China in the person of Miss Mary E. Galleraith, of Barnet, Vermont.

—The pamphlet of Gladstone has elicited a reply from Cardinal Manning, in which the latter says that the ex-premier is among the chief apostles of the revolution against the peace of the Christian Church.

—The Rev. Samuel I. I. Schereschewsky, missionary to China, has arrived at San Francisco from Peking. He has been translating the Bible into Chinese "Under the auspices of the American Bible Society.

—During the recent yearly meeting of the English Society of Friends in London one of the most striking usages of the Society was abolished, namely, the compulsory support of the poorer members by the society. Practically, the rule has been found to prevent the increase of membership. John Bright, M. P., took an active part in procuring the change. The statistics of the society in England are as follows: Regular members, 14,199, against 14,080 last year; attendants on worship, not members, 1,767, an increase of 517.

—An Italian newspaper gives some interesting information relative to the annual revenues of the cardinals. Each Prince of the church has an income of \$6,000. Cardinal Patrizi has in addition \$8,000 as Cardinal vicar of Rome, and an equal sum from his benefices. Cardinal Amat draws \$22,000 from his enormous benefices. Cardinal di Pietro receives \$12,000 as Bishop of Albano, and has an equal sum allowed him by Portugal. Cardinal Sacconi has about the same revenue. De Lucca receives \$30,000 Bigarra \$8,000, Bernardi \$100,000, Franchi \$12,000, and a large stipend from Spain, while Chigi belongs to a very rich family.

—There are now sustained by the Presbyterian Board of Foreign Missions 134 ordained American missionaries. With these there are laboring 75 ordained native preachers and 31 licentiates. In the schools of the Board are employed 167 American teachers, 160 of them being women. The total number of the working force of the Board in foreign lands is thus before us, 301 Americans, 502 natives. These laborers are steadily maintaining the gospel light in at least 240 places throughout the heathen papal world. They have now under their care nearly 7,000 communicants in their churches, and more than 12,000 pupils in their schools.

—The Freemasons have just appeared in a new role as guardians of society against the intrusion of mischievous members. In Costa Rica, two thousand masons appeared in the hall of Congress, and petitioned for the expulsion of the Jesuits. The President, who is a mason, and several members, spoke against the Jesuits, and the result was that the Congress voted \$1500 for their immediate wants and ordered them to leave the country. Many legislatures have done well in expelling the Jesuits, but that it should be done at the demand of the Freemasons, will strike many minds as singular.

—Not much more of an asylum would England be for the Jesuits than Germany if the former chose to enforce the law against them which stands still on her statute-books. According to that—an act of George IV.—every Jesuit who puts his foot upon English soil commits a misdemeanor and is liable to be brought up for his rashness. We ought to suppose however, that this law was long since dead beyond recovery; but not so, for Mr. Disraeli has just announced that while the Jesuits never have been or are likely to be disturbed as public offenders, he wished it to be understood "that the provisions of the act are not looked upon by the government as obsolete, but, on the contrary, as reserving powers of law of which they will be prepared to avail themselves if necessary." This means, then that the presence of Jesuits is only tolerated in England, and by good rights they have no business there.

—It is interesting to see how universally the custom of saying grace at meals is observed in England. The queen, in the absence of her chaplain reverently asks a blessing. The children do the same at their lunch. The very beggar on the curbstone, as he eats his

crust looks up and says: "The Lord make us thankful." The Lord Mayor has a lunch provided for him at noon at the expense of the city. He is joined by the two sheriffs, and any strangers who may happen to be present. In his magisterial garb his lordship, without cant or pretense, offers a brief grace before the food is touched. At the Lord Mayor's dinner at Guildhall, grace is sung by the entire company rising to their feet, and singing the lines which have been sung for the same purpose since 1515. When the costermongers, street-sweepers, boys from the ragged schools, and street walkers, are brought together for tea, at each gathering grace is sung by the entire company, and thanks returned in the voice of song.

## News and Miscellany.

—According to the latest accounts, the cholera seems to be on the increase at Antioch and Damascus.

—A gentleman from northwestern Missouri reports grasshoppers by the million just hatching out in the district visited by their ancestors in June last on their journey northward.

DUBLIN, August 31.—The Synod of Irish Archbishops of the Catholic Church, summoned under the express authority of the pope, met at Maynooth to-day, Cardinal Cullen presiding. It is understood the educational question will be the principal subject of deliberation.

PARIS, August 31.—A private letter from Egypt reports great confusion and excitement there in consequence of military preparations. Troops are being dispatched to the Abyssinian frontier. At the same time the Khedive expects a call from the Porte for aid in suppressing the Herzegovinian rebellion.

—The Catholics have uttered a warning to the New-York *Herald*. That paper is informed that if it does not change its tone on Catholicism, the priests will from the pulpit forbid its entrance into Catholic families. The experiment would be an interesting one to look upon—this attempt of the Catholics to muzzle the press.

—Of the progress of the Herzegovinian insurrection, a *Times* Berlin special says: "After the recent appointment of Mehemet Pasha as Grand Vizier there is less hope than ever of the insurgents coming to terms. He is regarded as champion of absolute government, and his very presence in the Cabinet is calculated to make the insurgents desperate. His appointment, unless from mere caprice, is proof that the Sultan is determined to maintain the system which produced the present outbreak."

—The Merchants-Shipping bill, introduced by Sir Charles Adderley after Mr. Plimsoll's demonstration, and passed by the House of Commons, has finally passed the House of Lords. It gives some very definite guarantees to seamen. A small proportion of any crew may, if they believe their ship to be in an unseaworthy condition, summon the proper officers to make an inspection without making themselves liable for the costs thereof. So long as the inspectors are competent and trustworthy, therefore, there is reasonable security for the seamen.

—The fact that thirteen hundred children died in two weeks in the tenement-house districts of New York, calls for immediate action on the part of the city authorities, to do something for the hundreds of mothers who through poverty are almost helpless to do anything for their dying babes. As a slight mitigation of their suffering, a new barge has been secured and fitted up expressly for the purpose of giving excursions tri-weekly on the river to thousands of mothers with sick children. It is hoped that fresh air, the change of surroundings, and the wholesome food provided on the boat, will do much for the health of the mothers and children.

—Russia has gone to work in good earnest for utilizing her Khanate of Khiva. Russia told England when she sent Gen. Kauffman into Khiva that all that was intended was to whip the Khan into good behavior and release some Russian prisoners whom he held, just as England did by Theodore of Abyssinia. That was done and now this refreshing paragraph is read by the English Government: "Gen. Ivanoff, the Governor of Russian Khiva, proposes to connect the Sir Darya and Amu Darya Rivers by means of the Yani Darya River. The proposed canal is to be made navigable for steamers, and also to serve as a means of creating arable lands to be colonized by Russian settlers." These "arable lands" are intended to bear iron mellons for the British India market.

**The Signs of the Times**

OAKLAND, CAL., FIFTH-DAY, SEPT. 9, 1875.

**Eastern Camp-Meetings.**

NEW YORK, Rome,..... Sept. 9-14, 1875.  
 KANSAS,..... " 9-14, "  
 MICHIGAN, Flint,..... " 16-21 "  
 OHIO,..... Sept. 30-Oct. 5, "  
 INDIANA,..... Oct. 7-12, "

**Tent Room and Tents.**

THERE are still two spaces for rooms in the camp-ground building not engaged, and two tents for sale or rent as before noticed.

**Camp-Meeting Mail.**

LETTERS for those attending Fairfax Camp-meeting should be addressed, San Rafael, Marin Co., (Camp-ground).

**Conference Funds.**

WE shall expect each church to be ready to square the s. b. and missionary accounts at the Conference. To this end let each individual see that their dues, under either head, are immediately paid to their respective churches.

J. N. L.

**Funds.**

WE trust all who pledged to the Publishing Fund and the Tent Fund, are making calculations to meet their pledges at camp-meeting. We have some heavy payments to make immediately after camp-meeting, and we need the means to meet these payments.

WE are happy to give a short but interesting report of the Vermont Camp-meeting, from Bro. Canright, also a synopsis of the sermons delivered during the meeting, as reported by Bro. Chas. Stone for the Burlington Free Press, which was glad to give that interested community a full account of the Essex meeting.

**Campers, Read This!**

LET it be understood by all coming to the camp-meeting that the Oakland Ferry-boats have recently moved their landing place in San Francisco from near Broadway wharf to the foot of Market St., and the San Quentin boats for Camp-ground leave at the same wharf near the landing place of Oakland boats. See time table of trains for the Camp-ground, in this paper.

**Camp-Meeting Time Table.**

WEEK DAYS.—Leave San Francisco, via. San Quentin, foot of Market St., 9.15 A. M., 1.30 P. M., 4.45 P. M.

Returning leave Fairfax 10.28 A. M., 2.45 P. M.

SUNDAYS.—Leave San Francisco, via. Sauceloto Ferry foot of Davis St., 8 A. M., and via. San Quentin Ferry, foot of Market St., 9.30 A. M., 12 A. M.

Returning leave Fairfax via. San Quentin 9.45 A. M., 4.15 P. M.

Via. Sauceloto, 4.25 P. M.

**The New York Camp-Meeting.**

FOR several reasons Mrs. W. and ourself had decided not to attend the New York Camp-meeting; but go from Maine directly to the Kansas meeting, and on to California.

But brethren Whitney and Kinne met us at the New England meeting, and after a conference with them and others, we decide that it is our duty to attend the New York Camp-meeting, and pass by the brethren in Kansas this season.

This change involves pain on our part, and a great disappointment to a people who are extremely anxious to hear us, and will come, some of them, hundreds of miles to that meeting to be disappointed. It will also put younger speakers in a hard place to meet a disappointed congregation. It grieves us to disappoint numerous friends in Kansas and Missouri, whom we have never met.

But we make the sacrifice, and run the risk of disappointing a very large body of brethren in that Conference, in order to meet a smaller one in New York. And under these circumstances we shall expect a general rally from all parts of New York and Pennsylvania at the camp-meeting to be held at Rome, N. Y., September 9-14. All should be on the ground the 8th without

fail. The New York Conference needs help, and will have help if the brethren act promptly. We request a full meeting. Now is the time to act. JAMES WHITE, Pres't. Gen. Conf.

**Come to the Camp-Meeting.**

EARNEST efforts will be made on the part of the Committee to have all in readiness for the Camp-meeting in good season, if the churches, on their part, comply with requests published from time to time in the SIGNS relative to the meeting. Bro. and Sister White are to be at this meeting to aid by their testimony and deep experience in the work. This meeting will be a rare opportunity to get good in the Lord's work. We hope none of our people will excuse themselves from coming.

There will be an excellent opportunity for your friends to learn the truth at the camp-meeting. Bring on all your friends you can induce to come. Plead earnestly with the Lord to prepare all our hearts for this great annual gathering of his people, and to work in power for both saints and sinners. Come yourselves to work for God. Come in the name of the Lord. Come.

J. N. L.

**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. Bro. and sister White are expected to attend. 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. E., 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.

**English Bibles.**

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

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

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

**Appointments.**

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

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

THE next quarterly meeting of the Seventh-day Adventists of the Walla Walla Valley, will be held at the City of Walla Walla, on Sabbath and Sunday, Oct. 16 and 17. All our friends are especially invited to be present. First meeting on Friday evening at the beginning of the Sabbath. I. D. VAN HORN.

**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.**

\$2.00 EACH. V P Terry 2-43. E L Collins 2-44. Rubin Loveland 2-44. H H Page 2-44. Mrs J C Borden 2-44. H Grotegnte 2-44. W S Vanderburg 2-44. Wm Smith 2-1. Miss Mary A Pickard 2-44. Jans W Clapson 3-1.

\$1.00 EACH. Benton R Rowell 2-20. E S Mudgett 2-20. R F Barton 2-20. John Griffith 2-19. Richard Waters 2-19. Mattie E Logan 2-20.

MISCELLANEOUS. Mrs N A Goodwin 50c 2-8. Thomas Duncan \$1.10 2-39. Philip S Craig \$3.00 3-25. Mrs E B Shafer 50c 2-8.

**Donations to the Signs.**

Miss Mary A Pickard \$1.00.

**California Publishing Fund.**

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