

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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Charity.

If we knew the cares and crosses
Crowding round our neighbor's way,
If we knew the little losses,
Sorely grievous day by day,
Would we then so often chide him
For his lack of thrift and gain,
Leaving on his heart a shadow,
Leaving on our minds a stain?

If we knew the clouds above us
Held but gentle blessings there,
Would we turn away all trembling,
In our blind and weak despair?
Would we shrink from little shadows
Flitting o'er the dewy grass,
If we knew the birds of Eden
Were in mercy flying past?

If we knew the silent story
Quivering through the heart of pain,
Would we drive it with our coldness
Back to haunts of vice again?
Life hath many a tangled crossing,
Joy hath many a break of woe;
But the cheeks tear-washed are whitest,
Kept in life are flowers of snow.

Let us reach into our bosoms
For the key to other lives,
And with love toward erring nature,
Cherish good that still survives;
So that when with Christ and angels,
We ascend to realms above,
We may say, "Dear Father, love us,
E'en as we have shown our love."

The Sermon.

THE LAW OF GOD.—No. 16.

BY ELD. J. H. WAGGONER.

THE nature of the law, and the extent of obligation to serve it, may be known by its relations. We will examine it in its relation to two of the most important subjects presented to man, namely,

JUSTIFICATION AND JUDGMENT.

The nature and the present obligation of the law are clearly revealed in the declaration of Paul in Rom. 2: 13: "The doers of the law shall be justified." There is no other writer in the Scriptures who has said so much on the subject of justification as Paul, and in no other letter has he said so much concerning it as in that to the Romans. No other scripture is so often quoted by the opposers of the law to prove that we are not now justified by the law (which we fully believe), and yet they who deny the law as a rule of life seem uniformly to overlook the fact that the first time that Paul uses the word justify in this remarkable argument is in connection with doing or keeping the law! And it is equally interesting and important to observe that he never connects justification with transgressing the law, at any time or under any circumstances. On the contrary, transgression is always connected with condemnation—the opposite of justification.

There are many who will stand in doubt over the apostle's statement in Rom. 2: 13, because they have always taken wrong views of the law. To such we will try to vindicate his words.

To say that the doers of the law shall be justified is only to say that the law is sufficient to justify the obedient. It is a vindication of the completeness and righteousness of the law, while it has no reference to the standing of those who have transgressed the law; that subject is explained elsewhere. Now that the doers of the law shall be justified is proved by reason, and by the scriptures which reveal the nature of the law.

1. As shown by reason. God is a moral governor; man is a moral agent. Of necessity a moral governor governs moral agents by a moral law. A moral law is nothing less than a rule of moral action. Now as moral agency is the highest expression of man's nature and relations, and as moral law is to guide him in those relations, it follows that moral law is the highest rule of action which man is capable of receiving. Now if God gives to moral creatures a law to regulate their lives, and they keep that law perfectly, reason compels us to believe that they would be accepted on their obedience. To suppose otherwise would be to suppose that God would deal in a manner most tyrannical, condemning his creatures who had never disobeyed him. Reverence will not allow such a supposition.

If man had never transgressed the law of God there would have been no sin, for "sin is the transgression of the law." And if there had been no sin there would have been no gospel, for none would have been needed. The Son of God, would not have died for man, for there would have been no occasion for his death. Man would not have been condemned, for there could be no condemnation where there is no sin. Of course man would have been accepted or justified on his obedience, which is agreeable to the words of Paul; the doers of the law would have been justified by the law because they had kept it—they could not be condemned.

2. The Scriptures confirm what our reason and reverence accept on this subject. The Lord himself said to Israel, if they would obey his voice and keep his covenant (the ten commandments), then they would be a peculiar treasure unto him, and a holy nation. If obedience to the law would have had such a result, it was all that could be required; for more than this will never be reached under the gospel. If any have been accustomed to doubt this, let them consider again whether man would have been wrong in character in any particular if he had always perfectly obeyed the will of God. Certainly not, unless the will of God was defective or wrong, which may not be supposed. As man separated between himself and his God and became sinful or unholy, the object of the gospel is to reconcile man to God, to restore him to the favor of God, by bringing him to a state of holiness. Thus the original object of the law is accomplished in the gospel, as Paul says. Rom. 7: 10, and 10: 4. But if man had never sinned this object would have been reached without the gospel. Of course man would then have been justified by the law as he now is by the gospel. The words of Jehovah in Ex. 19: 5, 6, that by obedience they would be unto him a peculiar treasure, and a holy nation, is proof that the law is a rule or measure of holiness, and this is a strong vindication of Paul's words. The doers of the law shall be justified.

Moses said to Israel, "It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." We have before noticed that holiness is the same in every dispensation; for it is always based on the holiness of God (as is proved by Lev. 19: 2, and 1 Pet. 1: 15, 16,) which cannot change. Even so, righteousness is the same in all dispensations. The words of Moses, that it shall be our righteousness if we observe to do God's commandments, are fully confirmed by the Old and New Testaments, as will be seen by the passages which will next hereafter be noted. But surely they would be justified by obedience to a law who were made righteous by that obedience.

Said the Lord, "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51: 7. And David said, "Thy commandments are righteousness." The law being the expression of God's holy will to his creatures, it is the rule of holiness, the measure of righteousness. And so said the apostle Paul; the righteousness of God is witnessed by the law. Rom. 3: 21. But if that righteousness was foreign to the law; if the law did not reach unto and enforce righteousness, it could not, in any sense, be a witness to that righteousness. The law could not witness to principles outside of its obligation.

This view is strongly confirmed by Rom. 8: 3, 4. God sent his Son to condemn sin, or the transgression of the law, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." That righteousness is closely related to the law is shown in this: The word rendered righteousness, Rom. 8: 4, is *dikaioma*, defined by Greenfield, "law, precept, statute, ordinance;" by Robinson, "decree, ordinance, precept." Bloomfield's Notes on the Greek gives it, "The requisition of the law;" Whiting's translation, "The precept of the law;" Bible Union, "The requirement of the law." There is no difference between righteousness and the requirement of the law. "Unrighteousness is sin," which is transgression of the law, says an inspired writer. Of course unrighteousness being transgression, righteousness is obedience. And this righteousness of the law is fulfilled in "them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." We cannot forbear saying we have a strong curiosity to know what the opposers of the law would do with this text, but we have little hope of being gratified in this respect.

This text by Paul fully justifies our remark that the character which would have been formed by obedience to the law is exactly that which is now formed by the true faith of the gospel of Christ. The Saviour came to remove sin and its consequences, and to restore us to that position which we would have occupied if we had never sinned, but always obeyed God. As we are now made righteous by Christ, then we would have been righteous by obedience. As we are now justified by faith, then we would have been justified by the law. And Christ in the gospel works in us that righteousness to which the law is a witness and which the law requires.

David said, "The law of the Lord is perfect." After having noticed Paul's high indorsement of the righteousness of the law, but few words are needed to show the force of these words of David. The law—the rule of life—being perfect, of course it requires perfection of life and character; and if any had observed it they would have been perfect. A man could not have an imperfect character if he kept a perfect law. But if he had a perfect character he could not be condemned; he would, as a moral necessity, be justified. And this again vindicates the apostle's declaration, "The doers of the law shall be justified."

The expression of Solomon is exactly parallel to that of David, though to some minds it might appear to be still more definite: "Fear God and keep his commandments; for this is the whole duty of man." Eccl. 12: 13. It is easy to see that man could not be under condemnation if he had done his whole duty; he would be justified in what he had done. And a law that contains the whole duty of a moral agent is a moral law. As there could be no duty omitted from a law which contained man's whole duty, it is a perfect law, as David says. As a man would be a perfect man if he had done his whole duty, it would be his righteousness to do this law, as Moses said. As the wages of sin is death, and sin is the transgression of the law, death is the result of transgression of the law. Of course, if the law had been kept, there would have been no death, and this is according to the statements of Jehovah, of Moses, Nehemiah, Christ, and Paul.

"Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them." Lev. 18: 5.

"See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments." Deut. 30: 15, 16.

"Yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, which if a man do he shall live." Neh. 9: 29.

"If thou wilt enter into life, keep the commandments." Matt. 19: 17.

"The commandment was ordained to life." Rom. 7: 10.

The evidence on this point is by no means exhausted, but we need carry it no farther. The law stands vindicated as a perfect rule,

the measure of righteousness and holiness, the rule according to which men will be justified or condemned.

But, with a singular determination to oppose the law, men rise up and say the law is not now the measure of righteousness and the rule of justification, because it is now true that "by the deeds of the law there shall no flesh be justified." We admit the truth of the text, in its fullest extent, but reject the conclusion as being lame and unjust. Opposers of the law do not seem to apprehend that both the righteousness and obligation of the law are as clearly proved by those scriptures which show that the law condemns wrong-doing as by those which show that it justifies right-doing. One is merely the converse of the other, and where one is true the other must also be true. That which approves the right, necessarily condemns the wrong.

Why is it that no flesh can now be justified by the law? Because "all have sinned," and "by the law is the knowledge of sin." Now as man has gone astray and done wrong, and the law proves that he is wrong, and will not justify him in the wrong, it is proof that the law is opposed to that which is wrong. Therefore the law is good—it is right. If it justified man in sin it would be a bad law. But such a law could not proceed from God. The declaration of the scripture that because man has sinned he cannot be justified by the law, is sufficient to vindicate the law as a rule of righteousness, if we had no other proof.

Again the conclusion of the opposer, that the law is not now the rule of justification, is not just, for the law now condemns sin; it is now true that "by the law is the knowledge of sin." A law which is the measure of righteousness and holiness, which is perfect, which contains the whole duty of man toward God, will so remain as long as man's relations to God remain; as long as holiness remains. The difficulty is all in the mind of the objector who discovers no difference between a rule of justification and the means of justification. Had man never transgressed the law he would have been justified by the law. The law would then have been both the measure and justifier of man's action. It remains still the measure of righteousness, but it condemns the conduct of man; and, indeed, it could not point out the wrongs of our lives if it did not measure our duties. Then we need something to remove the wrongs—to take away our sins—and so reform our characters and lives that the law will not condemn us. This is done by Christ, through faith in whom our past sins are remitted, we are reconciled to God, so "that the righteousness of the law may be fulfilled in us."

We need the gospel as a justifier, because we have sinned, and the gospel is a remedy. But as the law would have justified us if we had kept it, and by it is the knowledge of sin—it condemns sin—therefore it contains all the elements of justification, of justice, or of righteousness. The mechanic's rule which shows what shape a board should be, does not cease to be a rule because it will not fashion it. If the board is right, the rule will approve it; but if it is wrong, another tool is needed; the saw or the plane must be used. But then the rule must be applied to determine whether the saw and plane have done their work properly. If man had done right the law would have justified him. Now man is wrong, condemned by the law, and he needs the gospel to make him right. But still "by the law is the knowledge of sin," and if anything remains in our lives which the law condemns it is proof that the gospel has not accomplished its required work in us;—the righteousness of the law is not yet fulfilled in us.

It is only selfishness and carnality to oppose the law because it condemns our sins—it will not justify us. They who thus complain might consider the following questions to profit: Would the law have condemned us if we had always done right? Will the gospel justify us if we continue to do wrong? Is there not a perfect union of purpose or object between the law and the gospel in this respect? If we may object to the law be-

cause by it is the knowledge of sin, had not the Jews equal right to reject the preaching of Christ because it removed the cloak, or exposed their sins? Is it not evident that in either case the fault is in man, and that if the sin did not exist in his life the law would not prove him a sinner nor the gospel expose sin in him? We have been thus particular on this subject, hoping that some soul may be rescued from deception, and led to love the holy law of God.

With the subject of justification so clearly settled by the Scriptures, it is easy to arrive at correct conclusions concerning the Judgment. As sin is the transgression of the law; as the law is that instrument by which sin is known; and as the law is the rule of holiness, the measure of righteousness; as it contains all that would justify a moral agent in well-doing, it is of course that rule by which actions are weighed, by which sin is judged. This is but a reasonable and necessary conclusion. But we are not left to deduction on this important point. Both Testaments speak definitely on this subject.

Solomon, who was blessed with extraordinary wisdom, after stating many important truths concerning human life, gives us a summary of all in the following words: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into Judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12: 13, 14.

The connection of the Judgment with man's whole duty, and with the law that define man's whole duty, is so evident that it is a wonder that any are ever found to deny it. But, as it is written, "The commandment is a lamp, and the law is light," Prov. 6: 23, and they who reject so great and important light as is found in the holy law of a holy God, can only be expected to walk in darkness. There can hardly be found stronger evidence of mental and moral blindness than that men talk of sin, of the Judgment, and of death, while they deny the obligation of the law, by which is the knowledge of sin, and by which God shall bring every work into Judgment, and the transgression of which brings death:

Paul, in his argument on the law, states the same great truth in Rom. 2: 12, 16: "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." The first part of verse 12 will be examined hereafter. We have now to do with those who enjoy the present light of revelation. Whatever question may arise regarding other classes, there is no chance to dispute that they who have the light of God's word will be judged by the law written therein. And this judgment will be without regard to nationality, as is shown by this same chapter, Rom. 2, and yet more fully in chap. 3. There is no respect of persons with God; every one will receive according to his work, whether Jew or Gentile; Rom. 2: 9-11. When the nations of the earth had departed from God, and were sunken in darkness and idolatry, God committed his sacred oracles to the Jews. But they were not justified by hearing the law, for the doers of the law shall be justified; they were condemned and rejected because they did not keep the law; while the Gentiles are accepted and justified if they keep the righteousness of the law. Verses 25-27.

Continuing this subject the apostle says the chief advantage of the Jews was that to them were committed the oracles of God. Rom. 3: 1, 2. In verses 3-6 he shows that their unbelief cannot make the faith (faithfulness, truth) of God of no effect; for if it could, "how shall God judge the world?" In chap. 2: 16, it is affirmed that God will judge men by the law. In chap. 3: 1-6, it is shown that if the oracles which God gave to the Jews are made void, he cannot judge the world. In verses 9-18, he proves, by the Old Testament, that all, both Jews and Gentiles are sinners, and in verse 19 makes this sweeping declaration: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." All have sinned, both Jew and Gentile, and by the witness of the law all the world are convicted or condemned before God. And thus again the law stands vindicated as the rule of right and of judgment.

That any one should, in such a connection as this, try to turn the words of Rom. 3: 20 against the law, seems a marvel. Shall we find fault with the law because it condemns sin? Would David, in his spirit of deep devotion, have loved the law as he did if it would justify sinners? Would converted

Paul have delighted in the law of God if it had not been holy, and just, and good? Would he have fled to Christ for justification, to escape the condemnation of the law, if the law were not spiritual and perfect? Will the reverent soul which trustfully draws near to God, try to evade the claims of the law which points out the whole duty of man? Will not the godly, the humble, the self-denying, find in obedience to God's commandments the best expression of their love to God? Yes, "this is the love of God that we keep his commandments; and his commandments are not grievous." They are not grievous to the heart that truly loves God. But they are grievous to the carnal mind which is not subject to the law of God. They are grievous to the formalist who is a lover of pleasures more than a lover of God. They are grievous to the self-deceived workers of iniquity, who trust that a profession of faith in Jesus will excuse them from doing the will of his Father. They are grievous to him who holds a dead faith, which makes void the law of God. They are grievous to all who reject the light of present truth, and whose hearts cannot submit to "keep the commandments of God and the faith of Jesus." They are grievous to the "dragon," and to all whom he can inspire with hatred and the spirit of war against commandment-keepers.

As God will bring every work into Judgment by his commandments, we ought to be very thankful that he has revealed them to us, that we may know what character we must have to stand in that day. Here we form our characters by doing or omitting to do our duty; there we shall be examined by that which has pointed out our duty. As we stand related to the commandments in our probation, so will we stand related to God when we are judged by his commandments. If we are opposed to them now, they will be opposed to us then. If we, through Christ, walk in the Spirit, put away sin, and fulfill the righteousness of the law, then there is no condemnation to us now, Rom. 8: 1-4, and there will be none then. It will evermore remain true that the doers of the law shall be justified, whether done as an original act of obedience, or through faith in Christ. Christ is our peace; he reconciles us to his Father, and writes his law in our hearts, and in our minds. Because it is in our minds, we delight in it; because it is in our hearts, we love it.

The Closing Message of the Gospel.—No. 3.

As the first advent of Christ was proclaimed beforehand, it would be reasonable to expect that his second and "glorious appearing" would be preached to the world before the awfully important event should actually transpire. But we are not left to conjecture, or merely analogical reasoning, on this point. It is a matter of clearly expressed revelation. Our Saviour said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14. Campbell gives the following version of the text: "And this gospel of the Reign shall be published through all the world for the information of all nations. And then shall come the end."

Gospel signifies good news, or good tidings. During his personal ministry, Jesus and his disciples had been proclaiming the good news of the approach of the kingdom, or reign, which had been promised in ancient prophecy. Hence he says *this* gospel. But at that time this message of the gospel, namely, "The kingdom of heaven is at hand," reached its acme, or crowning point, when Jesus rode into Jerusalem amid the joyful acclamations of "hosanna to the Son of David!" "Blessed be the King that cometh in the name of the Lord!" "Blessed be the kingdom of our father David, that cometh in the name of the Lord!" This was but a little before the crucifixion. Afterwards this message of the gospel was no more proclaimed by the apostles. But as the end of the age draws near, and the kingdom of God, in its glorious and immortal fulness is at hand, this gospel will again be preached as the immediate harbinger and sign of that transcendently glorious event. This grand and awful event will not come unheralded. If it should, the coming of the Son of man would not be like the coming of the flood in the days of Noah; for the people were warned of that event before it came.

This gospel is to be preached as a witness, a testimony, or a sign; or, as Campbell gives it, for the information of the people, and the end is to follow immediately. The disciples had asked the Teacher what should be the sign of his coming and of the end of the world. In reply he gave them these words, with the obvious intention of pointing out the time. Then, not a thousand years afterwards, shall

the end come. Now I submit that a message of the gospel that has been constantly proclaimed for eighteen hundred years cannot constitute a witness, testimony, or sign, that the great event is near, even at the doors. I am not unaware of the popular theory of the conversion of the whole world by the preaching of the gospel and of reigning without Christ a thousand years; but this doctrine has no foundation in the teachings of Christ or his apostles respecting the last days. They teach the very reverse of this,—"iniquity shall abound," and "perilous times shall come" in the last days, and it will be as in the days before the flood, when "the earth was filled with violence," and ripened for destruction; when Noah had faithfully warned them of the coming calamity. So shall it be when, at the end, the Son of man shall come.

But this gospel and the manner in which probation shall close before the coming of Christ, is described more in detail in the prophecy of the book of Revelation. In chap. 14, beginning with verse 6, a chain of events is described, immediately preceding, and reaching to, the appearing of Christ, the reaping of the harvest of the earth, and the treading of the wine-press of the wrath of God: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus."

In this scripture we have a description, in symbol, of the preaching that shall immediately precede the day of wrath, and the coming of the Son of man to reap the harvest of the earth, and cast the vine of the earth into the wine-press of wrath, or, without a figure, to save his people and cut off his enemies from the earth. This three-fold warning is to close up probationary time. The common reader can see this, he needs no learned doctor of divinity to make it apparent, or to explain it away. It is the word of God; and was designed to be understood by all who humbly give themselves to God. The symbol of an angel is to represent a message of truth from God. The "everlasting gospel" here announced is doubtless the gospel of the kingdom promised by the Saviour as the harbinger of the end. Men have been chosen as the preachers of the gospel, and will be to the end. Said Jesus, "And lo, I am with you always, even to the end of the world." Hence these messages of the gospel will be proclaimed by men.

In a former number it was claimed that the first of this series of messages has been announced. Our earth has heard just such an announcement at the ending of the 2300 days in 1844. This was immediately followed by the second announcement, namely, "Babylon is fallen, is fallen." Let those who will, dispute the view that was taken of the term Babylon, it is a fact of history that her fall was announced, so that the promise of God, that this cry should be made, has been fulfilled. Now, is it not best to let God be his own interpreter? He interpreted by John the Baptist what he meant by "the voice of one crying in the wilderness," as foretold by Isaiah. That interpretation has stood; and so it will prove in the fulfillment of every prophetic message. The first edition will always be genuine. Counterfeits may follow; even as false christos followed the manifestation of the true Messiah, and as false time messages have succeeded to the true since 1844. Or they may even come before the true, as "rose up Theudas, boasting himself to be somebody," or as "Judas of Galilee in the days of the taxing," but the counterfeit will be easily detected, because it will lack the divine credentials of harmonious fulfillment. Those false christos which appeared in advance did not come in by the door of prophecy into the sheep-fold. They were not of the seed of David, born in Bethlehem,

&c., and "the porter," John the harbinger, did not open to them; and the sheep did not hear their voice nor follow them. So Mormons and others may have cried,

"Babylon is fallen, is fallen, is fallen,
Babylon is fallen to rise no more."

And their definition of Babylon may have been more than half true; but their pretense to the fulfillment of this prophecy must be easily seen to be spurious, not entering by the door—not being preceded by the mighty cry throughout the earth, "Fear God, and give glory to him; for the hour of his judgment is come."

But that which we claim as the fulfillment of this prophecy has the divine impress, being in every particular in harmony with the programme, as given before by the inspiration of God. To deny that such a work is genuine, is as much as to say that the promises of God, as given in prophecy, are not reliable. That there is nothing in the promise and providence of God to give assurance to the believer. Such a view is absurd.

The guiding hand is clearly seen in the fulfillment of this chain of prophetic messages. The work, though done through human agency, has not been the work of men. Those who proclaimed the first and second messages in 1844, had not the light upon the third at that time, but expected the coming of the Lord at that time. If their expectation had been realized, the Son of man would have come to reap the harvest of the earth and bring the day of wrath, before the last and most important warning, as solemnly promised before of God, had been given. The disappointment of 1844 is pointed to by opponents with an air of triumph to prove that God is not in this work, but that it is merely guess work which has proved itself to be false. We point to the same disappointment to prove that God is in the work; for when believers had gone as far as they could see, and thought that they had no more to do, God began to bring the light to his chosen that the greatest and most important part of their appointed work still remained to be done. The third message came, not because men expected it, but because God had promised it.

R. F. COTTRELL.

The Little Horn.

We read in the prophecy of Daniel concerning the little horn, "He shall speak great words against the Most High." Dan. 7: 25. In the testimony of John in Revelation, under the symbol of the beast with seven heads and ten horns with the "body like a leopard," which received the "seat and authority" of the pagan dragon, we have a clear symbol of the same power as Daniel's little horn. Of this beast we read, "He opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in Heaven." Chap. 13: 6. Paul, in speaking of the same power under the character of the man of sin, says: "He exalteth himself above all that is called God, or that is worshipped." 2 Thess. 2: 4.

When the Jews charged Christ with blasphemy, he did not repel the charge by telling them they did not know what blasphemy was. Their idea of it is illustrated in the following words: "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makeest thyself God." John 10: 33. A few quotations will suffice to show how the pope, and even priests, have spoken great words against the Most High, and even blasphemed, in that, being mere men, they have claimed the power, works, and names of Jehovah, and even power greater than God.

Cardinal Bellarmine, on the authority of the papal councils, says: "All the names which are given in the Scriptures to Christ, even these same names are given the pope; whence it appears he is superior to the church."—*Book ii., chap. 17.*

In Gratian's Decretals, page 1, Dissertation 96, Pope Nicholas to Michael, chap. 7, says: "The pope is God and therefore men cannot judge him."

Bellarmino De Pontiff, liturgy 4, chap. 3, says: "The pope cannot possibly err in decrees as to faith. . . . No council is valid unless called and approved by him."

Said Cardillus to the Trentine fathers: "The pontiff holds, as a mortal God, the place of Christ on earth, and cannot be judged by a general council." The gloss of the canon law says: "The pope is not a man." Gerson as quoted by Carson and Ginonne says: "These esteem the pope a God who has all power in Heaven and earth."

The pontiff, say Jacobatius and Durand, possesses a plentitude of power, and none dare say to him, any more than to God, Lord, What doest thou? He can change

the nature of things, and make nothing out of something, and something out of nothing." Lainez, at the council of Trent, said: "The pope has the power of dispensing with all laws, and the same authority as the Lord."

The canon law says of the pope, "He can dispense with right." Stephen, Archbishop of Petraea, declared in the council of the Lateran, that Pope Leo possessed "power above all power, both in Heaven and earth."

—*Decretals of Gregory III.*

Pope Innocent III., who reigned from A. D. 1198 to A. D. 1218, said: "As God has placed two great luminaries in the firmament, the one to rule the day, and the other to give light by night, so has he established two great powers, the pontifical and the royal, and as the moon receives her light from the sun, so does royalty borrow its splendor from the papal authority."—*Koch.*, p. 41.

Pope Martin V., who reigned from A. D. 1417 to A. D. 1431, said of himself, in his dispatches which he furnished his ambassadors to Constantinople: "The most holy and most happy, who is the arbiter of Heaven and the Lord of the earth, the successor of St. Peter, the anointed of the Lord, the Master of the Universe, the father of kings, the light of the world."—*Rome as It Is*, p. 181.

The author of the above work says; "Go to Rome, you will read on the gate of the city, Paulus iii. Pontifex Opt. Maxim. in terris deus"—*Paul iii.*, High Priest, the best, the greatest, and God on earth."

Pope Nicholas in his dissertation, says: "What power or potestate in the world is comparable to me, who have authority to bind and loose both in heaven and on earth. . . . to whom emperors and kings are inferior as lead is to gold."—*Dis.* 22.

In a work entitled, "Conformity of Popery and Paganism," by C. C. Middleton, we read: "At the coronation of a pope, the cardinal deacon puts the triple crown on the pope's head, and addresses to him the following: 'Receive this tiara embellished with three crowns, and never forget that you are the father of princes and kings, the supreme judge of the universe, and on the earth, vicar of Jesus Christ our Lord and Saviour.'"

The following is from a work by M. Gaume, approved by nine bishops and archbishops, and also by Pope Gregory XVI., who reigned from A. D. 1831 to A. D. 1846, who as a token of the appreciation of the said work, sent to Gaume the cross of the order of St. Sylvester. He says: "What human tongue can describe the dignity of the priesthood, and the greatness of the priest! The kings of the earth are mighty, who command armies, and shake the world by the sound of their names. But behold! There is a man still greater—there is a man who daily, when it pleases him, opens the gates of Heaven, addresses himself to the Son of the Eternal, to the monarch of the worlds, and says, 'Come down from your throne, come.' Obedient to the voice of this man, the Word of God, by whom all things were made, leaves instantly the abode of glory, incarnates himself in the hands of this man, more mighty than kings, than angels, than the august Mary; and this man says to him, 'You are my son; this day have I begotten you; you are my victim,' and he allows this man to immolate him, to place him wherever he wishes, and he gives him to whomsoever he chooses. This man is the priest!"

"The priest is not only ALMIGHTY in Heaven, and over the God-man, but he is also ALMIGHTY upon earth and over the mystical body of Jesus Christ. Behold! a man has fallen into the hands of the devil; what power will be able to deliver him? Call to the assistance of this unhappy man the angels and archangels, holy Michael * himself, chief of the heavenly host, conqueror of Satan and his revolted legions, they will never be able to sever the chains of the sinner who has placed his confidence in the wicked one. The priest can do it."

"Much more. Suppose that the Redeemer visibly descends in person to his church, and stations himself in the confessional to administer the sacrament of penance, while the priest occupies another. The Son of God says, I absolve you, and the priest says also, I absolve you; and the penitent finds himself absolved just as much by one as by the other."

"Thus, the priest, MIGHTY LIKE GOD, can instantly snatch the sinner from hell, render him worthy of pardon, and a slave of the devil be made a son of Abraham. And God himself is obliged to submit to the judgment of the priest, to grant or refuse his pardon according as the priest may grant or refuse absolution. The sentence of the priest precedes. God submits to it [!]. Can any one conceive of a greater power?"

It was claimed by the Council of Trent, that in the mass, the priest not only had power to change the bread and wine into

the actual body and blood of Christ, but that "in the act of offering the sacrifice of the mass the priest becomes, at that time, the very person of Christ."

The above quotations are abundant to show that the papal power has fulfilled the work of the little horn, in that it has spoken "great words against the Most High."

J. N. LOUGHBOROUGH.

The Essex Camp-Meeting.

(Continued from last Week.)

SUNDAY MORNING—SERMON BY ELDER JAMES WHITE.

But sanctify the Lord God in your hearts, 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.

The text suggests preparation of the heart. We should sanctify, or set apart, the Lord God in our hearts as the object of our worship and supreme love. It also suggests preparation of the mind by study. We should especially study the Sacred Scriptures in order to be ready ever to give a reason for our faith and hope, whether in the pulpit, by the fireside, or when we meet inquiring friends by the way.

The speaker proposed to answer the question, "Why are we Seventh-day Adventists?" He said he thought it even wrong to differ with others without good reasons to differ. He stated that it was not from national cast, or from denominational mould that we believe as we do; for we are gathered from nearly all the nations, and from all the denominations, and from the outside world.

The speaker called attention to the double name—Seventh-day Adventists—and stated that an Adventist was not necessarily a time-setter. The periods of the prophecy of Daniel have terminated. Wm. Miller's mistake was not in the time, but in the event to occur at the close of the two thousand and three hundredth prophetic day of that book. The sanctuary to be cleansed at the end of those days was not the second coming of Christ and the burning day, as supposed by Mr. Miller, but the closing work of the ministry of Christ in the heavenly sanctuary. He stated that the word referred to the heavenly sanctuary, which was to be cleansed by the blood of Christ, as the earthly sanctuary was cleansed by the blood of goats. After speaking a few moments upon the personal coming of Christ, and the events connected with it, the speaker called especial attention to Matt. 24:23-27, which he affirmed set forth the false views of the second advent in contrast with the true.

He said that Christ in that prophetic chapter carries the mind down past the destruction of Jerusalem, past the persecutions of Pagan Rome, and the period of Papal dominion which ended in 1798, and that in the 23d verse he says, "Then (the speaker placed emphasis on the word then) if any man shall say unto you, Lo, here is Christ, or there, believe it not." In the 26th verse Christ says, "If they shall say unto you, Behold, he is in the desert, go not forth." The speaker thought that this was met in Mormonism which takes its converts to Salt Lake City to the desert, where they claim they have Christ.

He quoted the rest of the verse: "Behold, he is in the secret chambers; believe it not." He referred to the quite extensive belief that Christ comes at death—at the sick bed, in the sick chamber, at death. He showed the folly of placing the second coming of Christ at death. There can be but one second coming of Christ. He called attention to the manner of Christ's coming with all his holy angels, and quoted Matt. 24:27, and several other scriptures. He showed the folly of that mystical interpretation of the Scriptures which is so prevalent, which allows one to give just such a meaning to the words of the Bible as will suit the wishes of the individual.

He proceeded to tell "why we keep the seventh day." His first reason was, "Because we take the Bible just as it reads." He presented a chart containing the ten commandments. He presumed no one would object to any of them except the fourth. He noticed the argument that the ten commandments were abolished at the cross and nine of them re-enacted by the apostles. He called for the new copy, but said it could not be found. He said that the second commandment could not be found in any form in the New Testament; that only three of the ten can be found word for word in the New Testament. He claimed that the law of God is still binding, just as it reads; and for that reason we keep the seventh day. He said there is not a single text in the whole Bible for the observance of Sunday.

There was a large attendance; and, notwithstanding an unfortunate scare at the

prospect of a shower, which did not come during the sermon, the audience, after retiring to the large canvass tent, listened with great interest and close attention.

SUNDAY EVENING.

Eld. Carright spoke on the Sabbath question. What does the New Testament say upon the Sabbath? The speaker would notice first the foundation of the Sabbath. Sabbath means rest. The Sabbath originated at the Creation. God worked six days and rested on the seventh. The seventh day is the Lord's rest-day and cannot be changed any more than can the birthday of Washington. The Sabbath, then, is not a changeable institution.

The speaker said that it is supposed by many that a change of the Sabbath is found in the New Testament. He stated that if God did design to have a change in the Sabbath, he would have said so plainly; that every ordinance which was binding in the Old Testament, but abolished in the gospel dispensation is plainly said to have been done away in the New Testament; that no such statement was ever seen in relation to the Sabbath.

He said that the first day of the week is mentioned in the New Testament only eight times, that it is never called the Sabbath, never called the Lord's day, was never blessed nor sanctified. It is mentioned in the last chapter of Matthew, of Mark, of Luke, and the next to the last chapter of John. These books were written by apostles and disciples from ten to sixty-three years after the crucifixion.

He spoke of Christ's appearing to the disciples as recorded in Mark 16:14, and he showed that the disciples were not celebrating the resurrection by keeping the first day of the week, for they did not believe that Christ had arisen. Christ upbraided them for their unbelief. He stated that only one religious meeting upon the first day of the week is recorded in the New Testament. According to John 20:26, after eight days from that first day of the week when Christ appeared unto the eleven, the disciples were within, that is, at home, and Christ appeared unto them again. This is claimed by some as a religious meeting held upon the first day of the week; but by a moment's count it will be seen that "after eight days" places the latter gathering at least as late as Monday evening.

He mentioned the fact that ministers sometimes state that every meeting of Christ with his disciples after his resurrection was upon the first day of the week. He referred the audience to the time when Christ appeared to them when they were fishing. Christ did not tell them that it was wrong to fish on Sunday, but told them where to drop in to get a good haul. The speaker did not know whether it was upon the first day of the week or not—if not, it is plain that Christ did appear to his disciples on other days; if it was, then the disciples fished upon Sunday and Christ sanctioned it.

The meeting mentioned in Acts 20:7, is simply an evening meeting held at that time because Paul was to leave them on the morrow. It was not called the Sabbath, nor the Lord's day, nor a sacred day; but simply the first day of the week.

The speaker claimed that the Lord's day mentioned in Rev. 1:10, refers to the seventh day, that being the only day the Lord ever claimed. See Ex. 20:10; Isa. 58:13.

He then took up some of the direct testimony for the Sabbath. He showed that it was Christ's custom to observe it; that Christ recognized the existence of the Sabbath as late as the year A. D. 70, when Jerusalem was destroyed, for he told his disciples to pray that their flight on that occasion should not occur on the Sabbath; Matt. 24:20; that the Spirit of God speaking by the inspired pen of Luke in the year A. D. 60, recognized as the Sabbath the same day on which the Jews had the synagogue open. Acts 13:14.

The afternoon rain had ceased and a large number of the people of the town were present to hear with the most respectful attention.—*Free Press.*

Think of Heaven.

"SET your affections on things above," says the inspired penman. Many are the reasons why we should do so. The first and strongest is, because it is the command of him who is our Creator, preserver, and benefactor; consequently he knows what is best to promote the happiness of his creatures. We find ourselves in a world of sin, suffering, and death. To-day we entertain high hopes; to-morrow those hopes are blasted; all is uncertain here. The ravages of death are daily making inroads among thousands of the in-

habitants of earth. To-day may be heard the cries of the widows and orphans whose husbands and fathers have fallen on the field of battle. There also stands the murderer with his hands stained with the blood of the innocent. As we reflect on the miseries of the earth, we exclaim with the poet:

"This groaning earth is too dark and drear.
For the saints' eternal home."

And we truly feel that we should not set our affections on things beneath.

And what is earth compared to Heaven? Here is darkness; there is light. Here is a dungeon; there a palace. Here are sighs and groans and tears; there is heard from afar the songs of triumph and the shouts of the victor. Here we are called to part with the nearest and dearest friends; there all will be restored who now sleep in Jesus. Here is one common burying place; there will be no mound beneath which lies some cherished friend, but instead, green fields will be waving there, and sparkling rivulets coursing their way through flowery plains and beautiful forests.

Then let us think of these glories. By so doing earth will be less attractive; for how can we place our affections on that which is so soon to vanish away? How can we be charmed with that which only allures to destroy? Is there anything which can repay for the loss of Heaven, or aught that we would exchange for the joys of paradise? If not, let this be our greatest concern to secure a lasting treasure which we shall possess, when earth, with its short-lived glories shall have passed away.

SUSAN ELMER

DYING RICH.—The ship Britannia was wrecked off the coast of Brazil, and had on board a large consignment of Spanish dollars. In hope of saving some of them, a number of barrels were brought on deck, but the vessel went to pieces so fast that the only hope for life was by taking at once to the boats.

The last boat was about to push off when a young midshipman went back to see if any one was still on board. To his surprise, there sat a man on deck with a hatchet in his hand, with which he had broken open several of the casks, the contents of which he was now heaping about him.

"What are you doing here?" shouted the youth. "Don't you know the ship is fast going to pieces?"

"The ship may go," said the man; "I have lived a poor wretch all my life, but I am determined to die rich."

The officer's remonstrances were answered by another flourish of the hatchet, and the man was left to his fate.

We should count such a person a madman, but he has too many imitators. Men seem determined to be rich at all hazards. Least of all risks do they count the chance of losing the soul in the struggle, at any moment whatever.

THE POPE A REBEL.—We clip the subjoined paragraph from the editorial columns of *Zion's Herald*. The case is well put and logical withal:

The effrontery of that man at Rome, who pretends to be superior to all governments and all law, inciting Roman Catholic citizens of whatever country to disobey such laws as displease him, i. e., inciting them to rebellion, and threatening with excommunication and damnation all who disregard his sovereign mandate, is marvelous. There is said to be some talk of his coming to America, in a certain contingency. Would he come here to be a loyal citizen? He could not, without renouncing his present pretensions, that is, denying his infallibility. Here, then, is one man in the world who cannot be a citizen or a subject. Wherever he may live, he cannot, on his theory, be amenable to the laws; he is above the laws; he can absolve others from obligation to the government; and is, of course, himself free. Suppose, then, in the event of his establishing himself in the United States, he should set himself against some particular statute, national, State, or municipal. He can instigate Roman Catholics to rally round him and sustain his disloyalty, and they would be bound to obey him rather than the government; or, as he puts it, to obey God rather than man, making himself equal with God. And here is rebellion, the logical result of popery. Mark, then, this fact, which cannot be disputed: The Pope is, *ex officio*, a rebel; he cannot be anything else. Already, from Italy, he has commanded his American subjects to trample on our governmental school laws.

THOUGH true repentance be never too late, yet late repentance is seldom true.

*Michael is Christ. See 1 Thess. 4:16, and Jude 9.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, SEPT. 16, 1875.

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

Encouraging.

ONE encouraging feature of our camp-meetings is the fact that there is an increasing, and in some places, a very deep interest on the part of the people to hear the reasons of our hope and faith. The late Vermont Camp-meeting was remarkable for this. The outside attendance was large from first to last. And as the speakers enjoyed great freedom, the people seemed moved. It was said that one hundred and forty teams left Burlington alone, Sunday morning, for the camp-ground, six miles distant. But the heavy shower of that morning turned them back. Yet notwithstanding the rain the crowd was large.

At the close of that meeting the interest to hear was such on the part of the citizens of Essex, Vt. that the large tent was moved into the village and Eld. Canright remains for near two weeks, until the time of the New York Camp-meeting.

We hear from Eld. C. respecting this tent-meeting in these words:—

"We have had two meetings in the tent with good interest. Above one hundred out each evening. Some books taken. We are invited out, and there are calls at the tent. We do really hope much good may come from all this. I shall hold on as long as I can consistently with other arrangements." J. W.

New England Camp-Meeting.

IN the six New England States there are three conferences of Seventh-day Adventists; one in Vermont, one in Maine, and one embracing the scattered churches in Mass., N. H., Ct., and R. I., called the New England Conference. In each of these three conferences there is held an annual camp-meeting.

The New England Camp-meeting and conference are held the present year in their very beautiful pine grove at South Lancaster, Mass., where it has been held the past six years. The assembly of brethren is larger the present, than at any previous year, and more tents are on the ground. Of this meeting a correspondent of the *Boston Journal* for August 26, says:—

"The Seventh-day Adventists of the New England Conference are busily engaged preparing their grounds for their annual camp-meeting. Each incoming train brings the representatives of the different tent companies to make the necessary arrangements for encamping upon the ground.

"Among the preachers who have already arrived are Elder E. B. Lane and wife from the West, who have recently been giving interesting lectures in the town of Milford, N. H., and Elder P. C. Rodman of Rhode Island. Elder James White and wife from the Pacific Coast are expected here to-morrow. Others will be in attendance.

THE GROUND

Is situated in a beautiful pine grove on the Worcester and Nashua Railroad between South Lancaster and Clinton stations. This site contains about six acres, on a gradual slope well adapted for such gatherings.

"Two large pavilion tents are to be erected for the lodging of the homeless who may chance to be here; and also to be used for preaching in case of rain. On the front of the ministers' stand is this motto: "Behold I come quickly." In the rear of the stand are some twelve or fifteen tents extending in a straight line, forming a street from one side of the inclosure to the other. In front and on the right and left of the public stand is a semi-circle of tents, including the pavilions above alluded to, forming an inclosure sufficiently large to seat the thousands who may attend. A commodious wooden provision stand, containing a boarding table, is also within the inclosure.

The Worcester and Nashua trains stop at the ground, making excellent accommodations for those who may desire to attend the meeting. The cars may be taken at Boston, Portland, Worcester, Nashua and intermediate stations, and without any change be brought directly to the encampment. Also from New Bedford, Providence and Fitchburg and intermediate stations the cars can be taken and land the passengers at Clinton, where all the express trains stop, without change. Clinton is but a mile from this temple of nature's adorning where this people assemble from

year to year to worship the God of their fathers. To see them thus making preparation, by erecting tents, etc., one would be reminded of the ancient "feast of tabernacles when all Israel came to appear before God."

We are made glad to meet here brethren from Vermont, from New York, from Washington, D. C., and from Maine, also quite a representation from our S. D. Baptist brethren.

The first part of our meeting were days of labor, and but little freedom was enjoyed until Sabbath morning when the cloud seemed to part, and liberty came. At the close of Mrs. W.'s discourse in the afternoon there was a forward movement in which more than one-half the congregation took part. She invited sinners and backsliders to come to the front seats, which were made ready, and exhorted with great power which deeply moved the people. After several fervent prayers more than one hundred of those penitents bore testimony. This service lasted more than three hours, yet no one seemed weary. After an intermission of ten minutes, social meetings were held in several of the larger tents.

Elder Uriah Smith, editor of the *Review and Herald*, followed in the evening with one of his clear and instructive discourses. And thus ended the service of an exceedingly profitable day to the people of God on the New England Camp-meeting grounds. The *Boston Journal* speaks of the meeting as follows:—

"My last report spoke of the preparations of the S. D. Adventists for their camp-meeting at South Lancaster, Mass. The meeting commenced at 5:30 Thursday morning, under the most favorable circumstances, both as to weather and attendance. The speakers from abroad who were expected are present, and have entered upon their labors. There are forty tents already erected, varying in size from the family tent to the large sixty-five foot circular pavilion, all comfortably filled. There are some three hundred believers on the ground.

"This is the eighth camp-meeting held in succession by this denomination the present season. There are seven more to be held, making fifteen in all, including the California meeting.

"The New England Conference, appointed in connection with the present meeting, has already held one session, with delegates from nearly all the churches within the bounds of the conference.

"Elder James White and Mrs. E. G. White of California, who have attended all the camp-meetings the present season, are the principal speakers. Elder Smith of Michigan, editor of the *Review and Herald*, one of their three denominational weeklies, arrived at the ground this morning and spoke from the stand this forenoon.

MISSIONARY OPERATIONS.

"The operations of this denomination are aggressive, the work of their ministry being largely missionary in its nature. They have one hundred and forty-five missionaries in the home and foreign fields. They have a publishing house in Battle Creek, occupying three large buildings. A second office of publication has just been established in California, and steps are now in progress for the erection of a third in Europe, where a mission has been for some years in progress, and is now in a flourishing condition. Adherents to this faith are to be found in Europe, Asia, Africa, and Australia.

TRACT SOCIETY ORGANIZATION.

"In addition to the labors of their ministry their lay members are organized into tract and missionary societies, who maintain a correspondence with agents in all parts of the civilized world, through whom millions of pages of their denominational tracts and other publications are distributed. Their office at Battle Creek sends out several tons of printed matter each month—the aggregate monthly circulation of their periodicals being nearly 100,000 copies. Through this plan of operation there are thousands embracing their views who never heard a sermon from any of their preachers.

THEIR FAITH.

"Perhaps a few items concerning their peculiar faith may be of interest to your readers.

"They, in common with all evangelical Christians, believe in one God, one Lord Jesus Christ, the operation of the Holy Spirit, the authenticity and inspiration of the Scriptures, of the Old and New Testaments, the work of the Spirit in a change of heart, and baptism and the Lord's supper as ordinances of the Christian church.

"They differ with all other denominations of Christians, except the Seventh-day Baptist, in the observance of the seventh day of the week as the Sabbath, instead of the first, taking as

the authority for their practice in this respect the literal construction of the fourth commandment of the decalogue. As their name implies, they are also believers in the soon coming of Christ, but unlike many other Adventists, they wholly repudiate the practice of setting time."

The congregation on first-day has not been large in consequence of a Methodist Camp-meeting near by. But the people have been very attentive, and those who have spoken have enjoyed great freedom. Much good will result.

We leave in the morning to meet relatives in Maine, and visit the places sacred in memory, where youthful days were happily spent, before the cares and responsibilities of life pressed upon us, then hasten to the camp-meeting at Richmond, Me., one of the places where we proclaimed the second coming of Christ more than thirty years ago. J. W.

Law and Gospel.

N. C. MALLORY of the First Baptist Church, Detroit, Michigan, preached a sermon on the Beecher trial, July 25, 1875, in which he made some good admissions touching the relation of the law and the gospel. Let all such declarations be treasured up; for in proportion as the claims of God's law, unrepealed and unchanged, are urged upon the people, these utterances are becoming scarce in the land. Mr. M. said:—

"He preached but one side of the gospel. He omitted the basal attributes of justice and holiness. This one-sided view of God is not in any sense biblical, and the Lord will not stand such a misrepresentation of his character very long. Even in Eden we hear the threatenings affixing the fearful penalty to sin. Adam and Eve failed to stand the test, and we see them fleeing before the avenging angel. A flood of water wastes the world because of sin; and Jerusalem lies in ruins because of wickedness. 'He that believeth... shall be saved; but he that believeth not shall be damned,' said the lips that uttered the beatitudes. 'Behold therefore,' said the apostle, 'the goodness and the severity of God.'

"These two views of the Deity are absolutely essential to a conception of God. They make a perfect sphere. The sin of Mr. Beecher consists in dividing the sphere in his preaching, or he has rather held it in a fixed position. God's love has been pictured with almost superhuman pathos; his hatred of sin has been ignored. The law and the gospel have not been equally honored by this preacher. The law is the true setting of the gospel; hell is the counterpart of Heaven. Fear is essential or it would not exist. Man's fears and affections must be both appealed to. The double aspect of the Deity just fits the double capacity of man. Mr. Beecher has tried to hush the fears of sinners, but, we grant, unintentionally. He has done it by methods and to a degree he is scarcely conscious of. But he is responsible for the fact that his congregation and the world, so far as he has influenced it, have gained an irreverence for sound doctrine and religious ordinances, and rigid and discriminating morality." U. S.

Disintegrating.

We learn that Wm. L. Himes, long connected with the *Advent Christian Times* of Chicago, and latterly pastor of the first-day Adventist church of Castleton, Vermont, has severed his connection with the Adventists and joined the Protestant Episcopal church. This makes eleven of the prominent and leading ministers of the first-day Adventists who have within a few years left that body, and joined the Baptists, Methodists, Disciples, and Episcopalians.

There is in this fact food for thought. Why this large and continual defection from the ranks of that people on the part of its leaders? Is it not evident that the power, vitality, and gathering influence of truth has departed from that body? or rather, that they have lost it by not following on in the opening light of prophecy?

And while this disintegrating process is going on among the first-day Adventists, Seventh-day Adventists are increasing and growing in numbers, strength, harmony, and love. Who cannot see the significance of this fact? Who that has any faith in the Advent movement at all, cannot see that it is with those who have been led to the keeping of the commandments of God and the faith of Jesus, to prepare for the coming kingdom, that the Lord is working, and the power of his truth is to be found! U. S.

LET us take care how we speak of those who have fallen on life's field. Help them up—not heap scorn upon them. We did not see the conflict; we do not know the scars.

The Same Words.

SOME persons are unwilling to speak in the prayer-meeting because they cannot have something to say which shall be new to the hearers, or which they have not in substance said before. Perhaps there is a measure of pride in this feeling that God is not at all pleased with. Suppose we cannot speak that which has not been said, we can tell the story of the cross in our own language, and the subject is incapable of becoming old. If we have a living experience each day, we bear daily testimony to the grace of God, and our words will ever be fresh and new. If we gather our manna every day, it will always be fresh and new, and acceptable. It is old manna that is stale and offensive. We do not want something instead of manna, but we want new manna every day.

So we want a new experience daily in the things of God. Old experience, without any present salvation, is fitly represented by the manna when it bred worms and stank.

The story of the grace of God is never old, and never wearisome, when told over and over, if we only have this good thing in our hearts. It is always fresh and always new.

But Christian experience reaches forward. We shall have some new manifestations of the love of Christ to tell to others, if we only walk in his love. We shall see new beauties in his religion, and the words of Christ will have depths of meaning to us that once were wholly hidden from our view. Our story will have something new in it. And those who observe our testimony will see that we are advancing in the heavenly journey.

What a lesson is given us in Rev. 4: 8, where we are told that the four living beings "rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Why do they not become wearied with this ceaseless repetition? Undoubtedly because they see new glories and excellences in him whom they adore. So it is not the same story after all. For each successive utterance there is to them a depth of meaning which their words never had before. They are progressing in the knowledge of God, and, hence, their constantly-repeated song of adoration is ever new to them, and to all the heavenly host who hear it, and ever acceptable to Him who sits upon the throne.

When we are in earnest, we may not be so unwilling to utter in simplicity, and, if need be, in broken language, the experience of the love of Jesus. If our own souls are only filled with his love, we shall delight to tell of it, even though we utter that which we have often said before.

When our Lord was in his agony, he prayed thrice, each time using the same words. Matt. 26. The words used expressed exactly what he needed, and he did not change them for others.

It is sad to see persons unwilling to speak because they cannot make a display. It is nearly or quite as bad to see others who do speak because they imagine that they can make a display.

If such persons would humbly confess the pride of their hearts, and seek God for forgiveness, they might bear a testimony that would honor God, even though given in broken language, and telling nothing that others have not said before. How much the simplicity of our language adds to the testimony we bear.

J. N. A.

Answer to a Correspondent.

FOR an exposition of Heb. 10: 9, see articles now being published in the SIGNS entitled, The Law of God. Of 2 Cor. 3: 7-11, see pamphlet, entitled, Both Sides, and tract, Ten Commandments not Abolished. In Rom. 14: 1-6 the apostle is speaking of feasts, and feast-days; therefore, when he says, "One man esteemeth one day above another; another esteemeth every day alike," it must be that he refers to that class of days of which he has been speaking, and not to the Sabbath. The Sabbath is not mentioned in the chapter, nor is the subject of the Sabbath anywhere introduced in it. But, says one, every day means of course, every day, and therefore includes the Sabbath. To prove the fallacy of this, we refer to the promise of the manna, "I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day." "And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" Ex. 16: 4, 27, 28.

"Here we have the expression 'every day' and still the Sabbath is excepted, that express-

ion referring only to the working days. Just so in Rom. 14; for the apostle is there speaking of a class of days with which the Sabbath is in no wise connected. The chapter opens thus: 'Him that is weak in the faith receive ye.' What faith? The faith of the gospel which Paul was laboring to establish; the change from the meats, drinks, carnal ordinances, and feast-days of the Jewish ritual to the spiritual worship of the Lord Jesus.

"That system had its distinctions of meats and drinks and its yearly sabbaths. It was connected together as a whole; and when the apostle, in remarking upon that system, speaks of days, he means the days connected therewith, and those only. So he says in verse 2, 'For one believeth that he may eat all things; another who is weak eateth herbs.' And so also in reference to the same system, 'one man esteemeth one day above another; another esteemeth every day alike.' And the observance of these things was a matter of indifference so long as they did not seek justification through them, and thus be led to reject the sacrifice of the Saviour.

"But did God ever utter anything with his own voice concerning meats and drinks, in like manner as he spoke the Sabbath? Never. Did he write anything about them on the tables of stone where he engraved the commandment for the observance of his rest-day? Not a word. The Sabbath belongs to entirely another system to which the 14th chapter of Romans makes no sort of reference whatever."—*Both Sides of the Sabbath Question.* J. H. W.

Patience.

"Nor only so, but we glory in tribulations also; knowing that tribulation worketh patience." Rom. 5:3.

Patience is an admirable trait of character. All admire it. Meekness, which much resembles it, is said to be in the sight of God of great price. 1 Pet. 3:4. In Christian experience patience is a very essential thing. The apostle in Romans 5, places it at the head of the Christian graces. Then how important that we have a proper amount of that which will work for us patience; namely, tribulation. The apostle viewed it of so much importance as to exclaim, "We glory in tribulation," for he knew it worked patience. Yet that tribulation in every one does not work patience is evident.

Tribulation comes from different causes, and works differently on different individuals. We may suffer tribulation which is brought upon ourselves by our wrongs. "For what glory is it if, when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God." 1 Pet. 2:20. With one it works fretfulness, wrath, and all manner of hateful feelings; with the other it works patience, meekness, gentleness, kindness, and every good feeling.

Now we want tribulation from the right source, and we want it to affect us in a right manner, if we would be benefited by it.

The receiving of the word of God led the disciples to occupy a position so different from the world, that the world hated them, and thus caused the tribulation. John 16:33; 17:8-11, 14. In James 1, we read, "Wherefore lay apart all filthiness and surperfluity of naughtiness, and receive with meekness the ingrafted word which is able to save your souls. But be ye doers of the word and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass." The 25th verse gives us a clue to what this word is: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Verses 21-25.

Now I would suggest, if any would have tribulation from a source that God can approve, that the commandments of God be strictly kept by them; and if they would be properly affected by it, keep also the faith of Jesus. Study his character, and pattern after him. Then you will be of the number referred to in Rev. 14:12: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." And the promise of Rev. 3:10, will be yours: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth." May the Lord pity and help us.

S. N. HASKELL.

THE NAMES AND UNCHANGED ORDER OF THE DAYS OF THE WEEK IN VARIOUS LANGUAGES.

ENGLISH BIBLE	First Day	Second Day	Third Day	Fourth Day	Fifth Day	The Sixth Day	The Seventh Day or, The Sabbath
HEBREW	Elhad Yom One Day	Sheni Yom Second day	Shelishi Yom Third Day	Revi Yom Fourth Day	Kahmishi Yom Fifth Day	Hashshishi Yom Sixth the Day	Hashshabbath Yom Sabbath the Day
ARABIC	Al-ahad The One	Al-ithnin Second	Ath-thalatha Third	Al-arbaa Fourth	Al-khamis Fifth	Al-joom-ah Assembly day	Assabt The Sabbath
PERSIAN	Yek Shamba One from Sabbath	Do Shamba Two from Sabbath	Sa shamba Three from Sabbath	Char Shamba Four from Sab	Punj Shamba Five from Sabbath	Joomat Assembly day	Shamba Sabbath
TURKISH	Bazar Gooni Market-day	Bazar Ertasi Market-following	Sali Third-day	Chahar Shamba Four from Sab	Punj Shamba Five from Sabbath	Joom-ah Assembly-day	Assabt Yom Day the Sabbath
AMHARIC, The Vernacular of Abyssinia	Ehad First	Sagna Second	Maksagnwo Third	Rebue Fourth	Hamus Fifth	Arbe Eve of Sabbath	Sanbat Sabbath
MODERN GREEK	Kiriaki Lordly day	Theutera Second	Triti Third	Tetarti Fourth	Penti Fifth	Paraskevi Preparation	Sabbaton Sabbath
RUSSIAN	Voskriesenye Resurrection day	Ponedielnik First day after	Vtornik Second day after	Srieda Middle-day	Chetviertok Fourth day after	Piatok Fifth day after	Soobbota Sabbath
POLISH	Niedziela	Ponedzilek	Wtorek	Sroda	Czwartek	Pitaek	Sobota
FALASHA of Abyssinia	Ad One	San Second	Seles Third	Loba Fourth	Hams Fifth	Sedast Kan Sixth day	Yini Sanbt Sabbath
BENGALI and HINDUSTANI	Ek Shamba One from Sabbath	Do Shamba Two from Sabbath	Sishamba Three from Sabbath	Charshamba Four from Sabbath	Panjshamba Five from Sabbath	Jooma Assembly day	Shamba Sabbath
MALAY	Ari-Ahad Day One	Asnin Second	Ari-Salasa Day Third	Ari-raba Day Fourth	Ari Khamis Day Fifth	Joomat Assembly day	Ari-Sabtu Day Sabbath
GERMAN	Sonntag Sunday	Montag Monday	Dienstag Tuesday	Mittwoche Midweek	Donnerstag Thursday	Frietag Friday	Samtag Sabbath
NORMAN-FRENCH of the 10th and 11th centuries	Diemane Lord's day	Luner	Jeusday, Jeusdye and Jurisdie	Merkeyd, Merdie, Mercuredi, and Meskerdy	Jeodi	Venerdy, Venardy, and Venedi	Sabbedi and Samaady
FRENCH	Dimanche Lord's day	Lundi Monday	Mardi Tuesday	Mercredi Wednesday	Jeudi Thursday	Vendredi Friday	Samedi Sabbath
ITALIAN	Domenica	Lunedì	Mertedi	Mercoledì	Giovedì	Venerdì	Sabbati
SPANISH	Domingo	Lunes	Martes	Miércoles	Jueves	Viernes	Sabado
PORTUGUESE	Domingo	Segunda feira	Terça	Quarta	Quinta	Sexta	Sabbado
ECCLESIASTICAL	Dominica	Feria secunda	Tertia	Quarta	Quinta	Sexta	Sabbatum
PARLIAMENTARY	Dies Solis	Dies Lunæ	Dies Martis	Dies Mercurii	Dies Jovis	Dies Veneris	Sabbati

Tabular Testimony.

In the July number of the *Sabbath Memorial*, we find the foregoing table of the days of the week, showing the names and unchanged order of the days of the week in twenty-one different languages.

But little comment on this table is necessary. No matter what the six working days of the week may be called in the twenty-one languages given, the seventh day is called *Sabbath*.

As a last resort our opponents claim that the order of the days of the week has been lost, and that we cannot tell when the seventh does come. Such a cloud of witnesses as the above, it would seem, should be sufficient to put a quietus upon such flimsy evasions of the truth.

Of the table, Bro. Jones says:—"In the table we have presented at one view the common use at the present day of the term Sabbath in twenty-one languages. It will be seen that the Asiatic and African languages retain the Scriptural term of FIRST-DAY, while the European languages have substituted *Lordly*, *Lord's*, *Resurrection*, and *Sun* for the FIRST-DAY. All the European languages, and all others which we have examined, agree in the numerical order of the days. Here are TWENTY-ONE WITNESSES: who will bring forward one language of the human family which confronts the united testimony of these twenty-one languages with the declaration that the ORDER of the days of the week has been changed, or that at any period of the world's history *weekly* time has been lost, or disarranged?"

"For the sake of truth and a conscience void of offence, it is to be hoped that no one will any longer try to ward off the claims of the Lord's holy Sabbath day, by saying that he cannot tell which day is the Sabbath!"

In the SIGNS we have been unable to equal in execution, the table presented in the *Memorial*, as it was impossible for us to obtain the type of the different languages. Hence we have placed the translation of the first seven in italics, and were obliged to omit the original letter.

J. E. W.

Over the Mountains.

LITTLE did Columbus think, as he persevered in his search for land in the western sea, of the vast consequences of his discoveries. He landed on an island, and gave thanks to God. His work was then done, the work of his life was then accomplished.

That was at or near the closing of the 15th century. Now, near the close of the 19th century, we may view the extent of his work. The vast continent of America has been the theater of acts which have held the inhabitants of the Old World in a state of continued surprise. It has

rapidly changed from a wilderness to an empire of great power and influence. Here we see a vast empire made up of all peoples, and nations, and tongues.

A vast field presents itself to any one, who has a general idea of our country and its history, its laws, its religions, and its political and religious aspects. These people, from all parts of the world, are now corresponding in some way with every nation under the sun.

Very favorably is America situated to spread abroad the third angel's message. Here are the inhabitants of other lands, to whom the welcome news of the coming of the Son of God to earth again is to be sent across the seas.

But especially in California, are congregated the vast variety of races fresh from their native lands. A great work is being done there, one which promises much, and is even now yielding fruit new and precious. Yes, across the continent, over the Rocky Mountains, God is manifesting his power, and from that beautiful land the message will yet go in power.

JOS. CLARKE.

Riches Do not Bring Happiness.

THE pursuit of wealth is all-absorbing. If happiness for time and eternity depends upon the possession of riches, men could not seek them with greater avidity. What multitudes there are, who do not scruple to employ any means that promise to bring about the desired result! Yet if there is any one thing in which rich men are agreed, it is in bearing testimony to the fact that wealth does not secure even earthly happiness.

Years ago we were acquainted with a farmer in Erie County. Beginning with nothing but his strong hands and industrious habits, he had bought farm after farm, until he owned some six or eight hundred acres of valuable land, besides some sixty thousand dollars in the bank, or put out on bond and mortgage. To one who talked with him about his prospects for the future, he frankly said: "When I was poor, I used to work hard all day, and walk, barefoot, three miles to prayer-meeting. Then I was happy. I enjoyed religion. But now I have no desire for religious things. I am all taken up with the world. My only aim is to make money. I am wretched; I know it—I feel it; but I cannot give up the world."

Thus he lived, and thus he died. After his death, contentions arose in the family about the division of the property. Lawsuits followed, which continued for many years. The worst passions were aroused. One has said, "The parents lose their souls in acquiring property, and the children lose their souls in spending it."

A neighbor to the person above referred to, himself an old man who had been successful in

worldly pursuits, seeing the bitter feelings engendered by the division of property among children, and the bad use they made of it; and seeing jealousies already springing up among his own children, said he "wished all his property was in such a shape that he could touch a match to it and burn it up." Yet he was a kind-hearted man, and an affectionate father. How much better it is, both for ourselves and our children, that we lay up treasures in Heaven.—*Earnest Christian.*

Influence of Newspapers.

A SCHOOL-TEACHER who has enjoyed the benefit of a long practice in his profession, and watched closely the influence of newspapers upon a family of children, states, as the result of his observation, that, without exception, those scholars of both sexes who have access to newspapers at home, when compared to those who have not, are,

1. Better readers, excellent in pronunciation, and consequently read more understandingly.
2. They are better spellers, and define words with ease and accuracy.
3. They obtain a partial knowledge of geography in almost half the time it requires others, as the newspaper has made them familiar with the location of most important places, nations, and governments.
4. They are better grammarians; for the newspaper has made them familiar with every variety of style, from the commonplace advertisement to the finished and classical oratory of the statesman; they more readily apprehend the text, and consequently analyze its construction with more alacrity.
5. They write better compositions, using better language, containing more thought, and more clearly expressed.

From these important facts three important things can be deducted:—

1. The responsibility of the press in providing literature which is both healthful in tone and understandingly expressed.
2. The absolute necessity of personal supervision of the child's reading by the parents.
3. Having once obtained a good, able paper, no matter what the price, don't begrudge it a hearty support.

MEN show particular folly on five different occasions—when they establish their fortune on the ruin of another; when they expect to excite love by coldness, and by showing more marks of dislike than affection; when they expect to become learned in the midst of repose and pleasure; when they seek friends without making any advances of friendship; and when they are unwilling to succor their friends in distress.

Teach Me to Live.

TEACH me to live for self and sin no more;
But use the time remaining to me yet,
Not mine own pleasure seeking as before—
Wasting no precious hours in vain regret.

Teach me to live! No idler let me be,
But in thy service hand and heart employ;
Prepared to do thy bidding cheerfully—
Be this my highest and my holiest joy.

Teach me to live!—my daily cross to bear;
Nor murmur though I bend beneath its load.
Only be with me. Let me feel thee near—
Thy smile sheds gladness on the darkest road.

Teach me to live!—and find my life in thee,
Looking from earth and earthly things away;
Let me not falter, but untiringly [day.
Press on; and gain new strength and power each

Teach me to live!—with kindly words for all—
Wearing no cold, repulsive brow of gloom;
Waiting with cheerful patience, till thy call
Is heard to lay my earthly armor down.

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.

Work to be Done.

Where? What? When? Such is the response we hear from those desirous to labor in God's cause when it is announced that there is "work to be done," while those who do not love labor will profess not to have heard the call, appearing like a class of men I have heard described on this coast who traverse the country "looking for work," yet it is said "praying that they may not find any work," still expecting of course to be favored with meals and lodging free as they go.

I do not believe that our Tract and Missionary members are of that class, but indolent professors who feed on the truth and fail to do anything for others' good are the same in a spiritual sense that such are among laboring men literally. In homely phrase they here call them "Bumers."

I write to our readers, as to a class ready and desirous of filling some humble place in the cause, anxiously inquiring for some labor which they can perform. To such we will point again to what seems to us a golden field, white already for the harvester's sickle. Do you ask what it is? It is in obtaining the names of your friends or of any one who will candidly read the SIGNS for three months, either with or without paying for it. Obtain names *anywhere* of those who consent to read, and to such send copies of the SIGNS.

Cases too numerous to mention, come to light all the time, of persons who have embraced the truth by reading the SIGNS. For us as a people to be indifferent at such a time, in the matter of extending the circulation of the SIGNS as fully and as rapidly as possible, would certainly be very unwise. Only last week we learned of a man near Hollister who, with his wife, is keeping the Sabbath as the result of reading copies of the SIGNS which were sent to a party in this town who never read them. I have just received a letter from one of our brethren, who, a few weeks since passed through Shasta Co., and left a few copies of the SIGNS and some tracts with a family. He says, a few days since, on his return home, he called on the same family, and to his glad surprise he found they had read, decided on the truth, and the man and his wife were keeping the Sabbath. The man became a paying subscriber to the SIGNS.

Don't wait till your seed sprouts before you sow it, nor be impatient for it to grow as soon as it is in the soil, and child-like dig it up to see if it is going to grow, but make earnest efforts, trusting in God for his blessing to water the seed sown. None of you know what might result from your efforts, and eternity alone can fully declare the results.

Now is a favorable time to circulate reading matter. The hurry of summer labor is about over, evenings are rapidly growing longer, and people will have more leisure to read. Now is the time to make earnest efforts to get the paper before the people. Here is work to be done. Now, and onward indefinitely, is the time to do it. The place where to do it, is anywhere that candid readers can be found. Who will improve this golden opportunity, take hold of the work, and use this effective means of saving souls?

As explained in instructions heretofore given in the SIGNS, let those obtaining trial subscribers for three or six months, whether paid or unpaid, keep a list of said subscribers with the date of the close of their trial time, and either by calling on them, or by correspondence with them near the close of their time, ascertain whether they are interested

and wish to continue the paper, and report on their cases to the SIGNS Office. Who will do this work? J. N. L.

What Are we Doing.

It is evident that the Lord has intrusted to our care a message to the world. And what does it consist of? The last note of warning to the fallen world. The last call to the marriage supper. The last call of mercy that Jesus makes to sinners. A message to warn the world of its pending doom. But what are we doing to proclaim it? What are we doing to get it before those that are hungering and thirsting for the truth? Are we doing with our might what our hands find to do, knowing that the night cometh when no man can work? Are we keeping Joel's command, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand."

What are we doing as we hear the call from every quarter, "Come over and help us?" Are we doing it? Where are those that are willing to say as did the prophet of old "Here am I, send me?" "The harvest truly is great, but the laborers are few." The master has said, "Go labor in my vineyard." Who is willing to go? Come let us start and prove our faith by our works. If we are not as eloquent as an Apollos, perhaps we can be as successful, in persuading some to come and hear others, as the woman of Samaria. If we cannot occupy the sphere of a Paul, perhaps we can that of an Aquila. If we cannot exhort like Peter, let us not flee like Jonah.

"Faith without works is dead." Have we not tracts that we can scatter to the four winds of heaven? Are we doing it? Have we not the instrumentalities by which we can stir up families in the four quarters of the globe? Are we doing it? Others may be, but I am afraid that I, like Peter, James, and John, am sleeping just upon the brink of the greatest event that ever transpired. L. H. CHURCH.

A Word for the Truth.

I HAVE often heard persons say that it makes no difference what we believe if we are only sincere in it. But let us go back with our readers to the case of Nadab and Abihu who "offered strange fire before the Lord, which he commanded them not, and there went out fire from the Lord and devoured them." Lev. 10: 1, 2. I suppose they thought like many people of the present day that if they were only sincere it made no difference what kind of fire they offered.

But not so. The Lord had spoken concerning it and his word must be obeyed. Here is where they made the sad mistake, and should not their fate be a warning to us upon whom the ends of the world are come.

Another case, and of more recent date, was that of Ananias and Sapphira, who sold a possession, and kept back part of the price, but "brought a certain part and laid it at the apostles' feet." They doubtless thought that if they were only sincere in bringing a part of the price of their possessions, it would make no difference if they did secretly keep back the other part.

But see how evidently the displeasure of God at such a course was manifested. "And Ananias hearing the words of Peter fell down and gave up the ghost."

This is sufficient to show to all that we must believe the truth; nay, more we must obey the truth. But what is truth? Christ says in his prayer for his disciples, "Thy word is truth." John 17: 17. The words of the Lord spoken upon Mt. Sinai are the words of truth. Says the psalmist, "Thy truth shall be my shield and buckler." It is the pure truth of God that shall make us able to stand the test of the Judgment-day. Paul says in 2 Thess. 2: 11, that "God shall send them strong delusion that they should believe a lie, that they all might be damned who believe not the truth."

Dear reader may it be our happy lot to be numbered with those who believe and obey the truth, that we may be able to stand in that great and terrible day.

J. D. BANDY.

Cure for Worldliness.

ONE of the most offensive and unprotestant phrases of these days is "work for Christ." It is so because of the narrow sense that men put upon it; they mean preaching, praying, distributing tracts, and the like. At the utmost they include works of mercy and charity. But in the gospel ideal of life all work is to be work for Christ;

be it at lathe or lap-stone, behind the counter or at the easel. All is to be "done in the name of the Lord Jesus"—"as unto the Lord." That does not mean mixing up Christ's name with our work, or tagging on pious phrases to it in an artificial and mechanical way. It means our hearty recognition of Christ as the creator of our lawful callings; of his spirit as the giver of all the gifts of mind and heart that fit us to work well and honestly.

It means the recognition of his will as being wrought out in the whole movement of the world's history, in the advancement of its civilization; in the discharge of all the individual tasks that fall to men. It means the feeling in one's heart as we do simple and common things, "I am helping on God's world in my place; I am serving God's purpose here. These things are his concern, not mine only. He cares to have them done, to have the hungry fed, and the naked clothed, and life adorned and beautified by acts fine and homely, that raise it out of its squalor and sordidness. He cares to have these mouths fed, these children trained in mind and heart and hand. He cares to have me do my work in manful, simple and honest fashion." It means that we, in faith and sincerity, refer all things to the will of God. It means what the Strasburg monk, Johann Tauler, meant, when he said, "One can spin, another can make shoes; and all these are gifts of the Holy Ghost. I tell you, if I were not a priest I would esteem it a great gift that I was able to make shoes, and would try to make them so well as to be a pattern to all."

The attempt to make men unworldly by crying down their daily work as of no spiritual importance, by contrasting it with "religious" duties and the works of the world to come, has signally failed. Luther sailed on the opposite tack; he urged men to magnify their office, to make much of their work, especially by faithfully associating it with the will of God in all their thoughts of it. Now, worldliness does not really make much, but little, of it. It shows this by judging of it by a standard of success that lies entirely outside of it—the money standard. Though a merchant may have saved cities from famine by a wise foresight, he is said to have "failed" if his bank account shows a deficit. The worldly lawyer may have won great causes; his success is in his wealth alone. Not work but money-making, is become the test of success commonly applied by all the professions.

Get men to make much of their work by seeing in it a means to nobler gains than dollars and cents, and the battle is won. They will become simpler and happier and less worldly; they will have found something worth working for. They will have discovered that their daily life takes hold of the unseen and the eternal; that their common strivings lead up to the highest good, when they have their eyes open to see that the lines that they draw on counters and workbenches, if prolonged, lead on to the stars.—Prof. R. E. Thompson.

THE MAGIC OF SILENCE.—You have often heard "it takes two to make a quarrel." Do you believe it? I'll tell you how one of my little friends managed. Dolly never came to see Marjorie that there was not a quarrel. Marjorie tried to speak gently, but, no matter how hard she tried, Dolly finally made her so angry that she would soon speak sharp words too. "Oh, what shall I do?" cried poor little Marjorie. "Suppose you try this plan," said her mother: "the next time Dolly comes in seat yourself in front of the fire and take the tongs in your hand. Whenever a sharp word comes from Dolly, gently snap the tongs without speaking a word." Soon afterward in marched Dolly to see her little friend. It was not a quarter of an hour before Dolly's temper was ruffled, and her voice was raised, and as usual she began to find fault and scold. Marjorie fled to the hearth and seized the tongs, snapping them gently. More angry words from Dolly. Snap went the tongs. More still. Snap. "Why don't you speak?" screamed Dolly in a fury. Snap went the tongs. "Speak," said she. Snap was the only answer. "I'll never, never come again, never!" cried Dolly. Away she went. Did she keep her promise? No, indeed. She came the next day, but seeing Marjorie run for the tongs, she solemnly said if she would only let them alone they would quarrel no more forever and ever.

HARSH JUDGMENTS.—If you must form harsh judgments, form them of yourself, not of others, and, in general, begin by attending to your own deficiencies first. If every one would sweep up his own walk, we should have very clean streets.

Health Department.

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

'Fearfully and Wonderfully Made.'

THE statement of the wise man that "out of the heart are the issues of life," had reference primarily to the moral nature, unquestionably, yet it has a physical application of a wonderful interest. Like the tongue, it is a "little member," not "boasting great things," but performing an amount of labor absolutely miraculous. The human heart is about six inches in length and four in diameter, contracting, or "beating," about seventy times, in male adults, each minute, seventy-five in females, and in children more frequently. In sickness, of course, its "beats" are ordinarily much more frequent. The design of these contractions is to send the blood to every nook and recess of the body, bearing food for bone, muscle, nerve, hair, nails, blood-vessels, etc., without which the body could not receive its nourishment even for a single day. So true is this that the puncture of the finest needle, in any part of skin, produces a flow of blood, indicating that one or more of the millions of blood-vessels of the body—some of which are too small to be seen by the unaided eye—have been wounded.

Omitting all reference to the mysterious transformation of all kinds of food into red blood—though the same food, if taken by some of the lower orders of animals, would produce white or yellow blood, instead of red, conforming to the constitution of these animals—there is enough directly connected with the heart to commend our admiration. From birth, and even before, this faithful servant toils till the latest period of mortal life, pumping day and night untiringly, contracting, and sending about two and a half ounces of blood where it is needed, oftener than once each second of existence, since a moment's pause would endanger health, if not life. This faithful sentinel in the citadel of life is true to his charge, never yielding to fatigue or indulgence for a single minute, so important is its mission, sending the pure blood, just purified in the lungs, or fresh from the laboratory of the organs of digestion, to repair the waste of our constantly dying bodies, substituting new particles as fast as the processes of decay remove old and worn-out ones. Without this regenerating process, this daily creation, our bodies, or portions of them, would be masses of effete, dead matter, as substantially so as if life were extinct. Truly, "in the midst of life we are in death."

To form some vague idea of the labor performed by this small organ, let it be remembered that the human body contains about thirty pounds of blood, all of which passes from the heart to the lungs for purification and to all parts of the body once in about three minutes. And what a labor! At this rate, at the close of a life of "threescore years and ten," this small and retired organ, having no reference to its acceleration in illness and childhood, will have beat no less than 2,565,440,000 times, lifting and sending up and through the minute ramifications of the blood-vessels a weight of more than 400,000,000 pounds, or about 200,475 tons! The hearts of the patriarchs must have performed a labor equal to raising more than 2,500,000 tons! And yet this little organ never stops for repairs. If it is out of order, as it often is, it labors and must labor till its power utterly ceases, and then stop from mere exhaustion. All of this is done by pumping less than three ounces at each contraction, each stroke.

The passage of such a vast amount of liquid through the hardest metals would wear away such a heart many times during a life time, and yet this soft and yielding heart endures all this labor, and never stops for repairs. Its walls are not very thick, though the fibers are arranged to give it the greatest amount of strength, its peculiar structure, of itself, proving a great first cause. It constitutes an exception to the general principle that health results from labor and succeeding rest, since it toils on from its creation till the close of life, though constantly in danger from disease and from accidents. Though its labors are often made even much more burdensome by excesses and dissipation, especially by the use of tobacco and ardent spirits—its repairs are only secured while constantly at work, being secured by that wonderful agency sometimes called recuperation, an agency constantly endeavoring to avert and remove the injuries resulting from our almost continual physical sins. The same blood that it sends to all parts of the body also visits its own structure for its own nourishment and protection.

Again, the care manifested in the protec-

tion of this organ is worthy of remark. A slight puncture of its walls would inevitably destroy life. To guard against such a contingency, it is placed where such an accident is not likely to occur, between the lobes of the lungs in the chest, which is surrounded in its walls by the ribs and still stronger bones, where it is again enclosed in a tough covering, sometimes called the "heart-case." The arteries, the blood-vessels carrying the blood from the heart—the cutting of the larger of which would be as destructive, if not soon tied, as that of the heart itself—are deep seated, out of the way of ordinary accidents, while the veins are on the surface to some extent, as seen on the backs of the hands, the cutting of which is attended, ordinarily, by no special harm. These arteries are known by their beating, as at the wrist, though the larger ones are too far from the surface to be felt, being constantly protected, passing under muscles and bones, or through groves manifestly made for their protection. A good illustration of the latter is found at the elbow, at what is called the "crazy-bone," a depression or groove in the bone of arm through which the blood-vessels safely pass the joint—instead of on the surface where they would be constantly exposed with the nerve, a slight injury of which produces a singular sensation felt even to the ends of the fingers.

It is also true, even in the event of ordinary accidents, that the blood-vessels, torn as they usually are, do not bleed as freely as they do when cut, which is still another means of saving life, and another evidence of the mercy and goodness of the Heavenly Father.

It may be well to remark that some of the diseases attributed to the heart, as "heart-burn," "palpitation of the heart," are generally a derangement of the stomach reacting on the heart, that organ often being charged with the sins of another. Of course it is sometimes diseased and overexcited. The excitants floating in the blood are carried to the heart and irritate and excite it to overaction, resulting in debility, producing an effect not unlike that of putting similar substances, as mustard or pepper, in the eye. All of the stimulants and excitants tend to produce an increased action of the heart, resulting, as a necessary consequence, in disease or a diseasing tendency. Whatever irritates and disturbs the stomach produces, indirectly, more or less disturbance at the heart, and indeed upon the whole body. The stomach is generally overtasked, more cruelly worked than our horses, for which we justly feel considerable sympathy and regard, though that, unlike the heart, was made for some rest. If, therefore, we would avoid these "palpitations," "flutterings," "burnings" etc., a little more care of the stomach, less exciting, rich, concentrated, and unwholesome food would be promotive of our health and comfort. It is enough that it should labor constantly without being abused.—DR. J. H. HANAFORD, in *Household*.

Medicine.

POSTED everywhere, on fences and bridges, on walls and trees, and sign posts, advertised in newspapers, and handbills, and almanacs, you will see every sort of medicine, for all sorts of diseases, for man and for beast.

The man of medical science patents his compound according to the known rules of chemistry, and his nicely wrapped bottles stand side by side with the unscientific compound of the ignorant quack, who, among the multitude of patent medicine venders, stands out as prominent as any; for who cares to investigate the matter if the compound sells well!

The shelves of the country apothecary are adorned from the floor to the ceiling with long rows of popular medicines, wrapped in showy papers, or inclosed in tawdry colored boxes or bottles, and these are sold by the hundred, or dozen, or singly, to a credulous public, who really believe that wonderful life-giving properties exist in those bottles, and boxes, and wrappers.

We will no longer wonder at the stupidity of the ancient pagans, who worshipped at druidical altars, or at the Median schools, where the future was divined from the flight of birds, or at the Roman priest, who carefully ascertained the will of the gods from the entrails of the victims slain at the pagan altars. No; the credibility and stupidity of modern society in swallowing unknown compounds of poisons with firm faith, not in Vishnoo, not in Jupiter or Venus, but, oh! horribly lower idolatry, with firmer faith, in mixtures of the most poisonous of poisons. And mankind, old and young, and horses, and cattle, and sheep, and fowl, all must be dosed with these infernal, poisonous compounds.

JOS. CLARKE.

THE GOSPEL NOT GLOOMY.—The gospel gloomy? It is an anthem from the harps of heaven, the music of the river of life washing its shores on high and pouring in cascades from the earth. Not so cheerful was the song of the morning stars, nor the shout of the sons of God so joyful. Gushing from the fountains of eternal harmony, it was the first heard on earth in a low tone of solemn gladness uttered in Eden by the Lord God himself. This gave the key-note of the gospel song. Patriarchs caught it up and taught it to the generations following. It breathed from the harp of the psalmist, and rung like a clarion from tower and mountain tops as prophets proclaimed the year of jubilee.

A Cheerful Home.

A SINGLE bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household; while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance, and beauty, so do kind words and gentle acts, and sweet dispositions make glad the home where peace and blessings dwell. No matter how humble the abode, if it be thus garnished with grace, and sweetened with kindness and smiles, the heart will turn longingly toward it from all the tumults of the world; and a home, if it be ever so humble, will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughters long after her head is pillowed in the dust of death; and the fatherly kindness finds an echo in the nobility and courtesy of sons who come to wear his mantle and fill his place; while on the other hand, from an unhappy, misgoverned and disordered home, go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions, and strifes, and railings, which have made their own early lives so wretched and distorted.

Toward the cheerful home the children gather "as clouds and as doves to their windows," while from the home which is the abode of discontent, and strife, and trouble, they fly forth as vultures to rend their prey. The class of men that disturb, and disorder, and distress the world are not those born and nurtured amid the hallowed influence of Christian homes; but rather those whose early life has been a scene of trouble and vexation, who have started wrong in the pilgrimage, and whose course is one of disaster to themselves, and trouble to those around them.—*Friends' Intelligencer*.

IGNORANCE with health may be useful, may be happy; but a finished education with a fell disease eating out the life can be neither, and must early go down to the grave a blighted bud, a priceless jewel shivered in the polishing. But health and high development never need be.

Religious Miscellany.

—The famous monastery of St. Rufina at Rome has been converted into an educational institute for girls under the auspices of the Crown Princess Marguerita.

—Dr. John Hall says that the best Sunday-schools he ever saw or heard of are in North Wales. Every North Welchman who goes to church also goes to Sunday-school.

A secular journal of Japan says:—"Christianity seems to be becoming popular and powerful, while our religions are moving in the opposite direction and are decaying."

—There was a meeting of a large number of prominent clergymen of San Francisco last week, to consider a proposition for the continuance of the Union Revival Meetings. The sum of \$6,000 was asked for to sustain the meetings, and the plan was abandoned.

—There will probably be an influx of a new variety of immigrants before long. The Nazirines of Hungary, a powerful and growing sect of Quakers, refuse to render military service, as the Mennonites refused in Russia. The result of the matter will be that the Nazirines will have to go somewhere else. Such people are of no use to a European power just at this particular time. There are 30,000 of them in Hungary.

—Another Roman Catholic Bishop has dared to lift up his voice against the monstrous assumption of Vaticanism. He is Bishop of Oporto, Portugal, and in a recent

charge to his clergy he denounced in the most plain-spoken language the new doctrines of the Immaculate Conception, Papal Infallibility, and the Syllabus. He also spoke in strong condemnation of some of the superstitious practices encouraged by the Ultramon-tanes.

—A new Presbyterian chapel was dedicated in Tokio, Japan, on the 19th of June. The society was formed in 1873, and consists of 68 members. It employs two native preachers and sustains eighteen preaching places in the city. The building is 50 feet long by 30 wide, and will seat 300 persons. The dedication sermon was preached in Japanese, by Rev. Dr. Verbeck. An address was also delivered by Okano, a native Christian, in charge of a church at Yokohama.

—The Rev. A. N. Somerville, accompanied by his son, has been making a missionary tour through India, visiting most of the large towns. They took an American organ with them, which proved of great use in drawing the attention of the people. This experiment has led him to think that, in missionary work among the heathen, greater use should be made of the power of sacred song. He characterized the vice, the frivolity, the Ritualism, and the infidelity prevailing among the European inhabitants of India as the greatest adversaries to the spread of the Christian religion which the missionaries had to contend against.

—In the recent bloody riots at Miguel, in Central America, "one curious and incredible discovery was made after the murderous affair was over; namely, on the persons of some of the dead rebels were found passports, which, when translated, read as follows: 'Peter, open to the bearer, who died for religion, the gates of Heaven.' These were signed George, Bishop of San Salvador, and sealed with the seal of the bishopric of San Salvador." The practical question now before the American people is this: Shall we put part of the public schools in the hands of these priests to educate future citizens in this superstition?—*Christian Statesman*.

—The Mennonites are a sect little known beyond the few places where they are found. They derive their name from Menno Symons, a contemporary of Luther, under whose guidance they were organized and indoctrinated. In some respects they are like the Baptists, in others like the Quakers, in still others only like themselves. They are opposed to war, and consistently refuse military service, or to hold civil office. They decline to take oaths, in obedience to their interpretation of the Christian precept, "Swear not at all." They hold it sinful to receive or pay a salary for preaching, and their preachers are chosen by lot. God is held responsible for the character of their preaching, and the faithful are content to receive the gospel from their ministers as God "chooses to give it them."

—The Universalists are building a very large and elegant meeting-house, to cost \$200,000. Its seating capacity is 1,000. There is something very striking about organized Universalism. There is scarcely a large city on the continent where a prominent Universalist church cannot be reared. But these societies have no power of multiplication. Murry's church of Boston, and Mitchell's church of New-York, expired and left no successor. And why is this? No denomination embraces so many young people. The answer is this, People are afraid of it. There is a gush of sentimentality about its talk of love and mercy that well pleases the young. But when life's duties begin, families are gathered, children grow up, the doctrines do not satisfy. The religious longings of the community, of even worldly people, are not answered. Mothers have been heard to say over and over again: "Yes, Universalism may be all very pleasant to hear, and perhaps be true; but my children are now old enough to understand, and I prefer to have them under other influences"

News and Miscellany.

—The harvest is now over in Denmark and Sweden. The quality and quantity of the wheat is greatly above the average.

—The Prince of Wales will start for India on the 17th of October, and his visit will last six months. The expenditure to insure the necessary pomp and dignity will be about \$710,000.

—Seven thousand women and children are now fugitives in Croatia, in consequence of the Herzegovinian insurrection. The insurgents have burned the towns of Tocuzza and Rorito.

—Two companies of Mennonites numbering in all 350, marched through Wall and Broad

streets Aug. 23, to the banking office of Greenbaum Brothers & Co., had their drafts cashed, and started in the evening for their new homes in the West.

—A riot of some magnitude has been kept up for several days in Montreal, over the burial of a Mr. Gubard in the Catholic cemetery. His burial in their cemetery was offensive to the Catholics who rose to arms and threatened to make a bonfire of the remains if the burial is again attempted. They laugh at the idea that, because the burial is according to law, they must submit to it.

—The terrible fatality which swept away so many of the Fiji Islanders, and which grew out of an epidemic of measles, has, says the *Alaska Herald*, broken out in that region, and is spreading with alarming rapidity. It is confined to adults. At Kodiak, Woody Island, Allovvia, and Eagle Harbor, the ravages of the epidemic have been fearful. The disease is known as the black measles.

—Superintendent Leach, of the providence public schools, is among the first of the teachers who are following where physiologists have led. He says, "To educate the mind when the body is in a nervous, feeble condition, is a fruitless and useless task. The first thing to be sought is a sound body with physical vigor. This should take the precedence of everything else; without this, any acquisition can be of little avail."

—Professor Hitchcock of Amherst College has prepared tables concerning a man's expectation of life, showing that the mortality of intemperate people is five times as great as that of temperate persons. In 100,000 it had been found that 16,000 intemperate people died to 4,000 temperate. He also calls attention to the effects of temperance on posterity, showing that almost all imbeciles were the children of intemperate parents.—*Science of Health*.

—The school question—in other words the question of sectarian instruction in the public schools—is the all important question in the pending election in Ohio. The Democratic party has taken an attitude friendly to the views of the Catholics; but Protestants will come to this issue regretfully; they will not tamely submit to the subversion of the common-school system; and if Catholics take the question to the polls, Protestants will meet them there.

—Have communities any right, by legal process, or, speaking more correctly, by force, to deprive any man of such intelligence as he may chance to possess? The people of some of our States seem to answer in the affirmative. We are told that in the Iowa Penitentiary the prisoners are not allowed to read anything that will give them any information of what is going on outside of the prison walls, and we know of at least one other prison where only *old* newspapers reach the prisoners.

—The license system is manifestly a "success" in the State of Connecticut. A recent number of the *Hartford Times* reported that "on Tuesday there were seen on a wharf in that city no fewer than sixteen children, between the ages of four and eight years, all drunk!" They had, it is said, obtained access to some of the vile liquor of the dram-shops and drank enough to set them crazy drunk or helpless. "Some," it is added, "were weakly trying to stab each other with such weapons as they could reach." And Connecticut is, forsooth, a Christian commonwealth!

A COLOSSAL IMAGE.—In a *Journ in Japan*, by Mr Basset of the United States Navy, we find the following interesting account of a statue of Buddha: "Threading the narrow streets our guide led us up a deep wooded ravine by a broad, leafy path. Suddenly there burst upon our view one of the most remarkable works of man that it has been my fortune to see. Securely embowered in the tall trees, in sight of the waves of the Pacific, is erected an enormous statue, in bronze, of Buddha, the Japanese divinity. It is in a sitting posture, with the arms resting in the lap in front, and is fifty feet in height from the stone platform, to which a flight of nine stone steps leads. Around the head are rows of enormous cockle shells, exemplifying the tradition that these animals sheltered the divinity from the heat of the sun. As an art expression of the ideal, the execution is wonderful. The typical state of complete rest and contemplation, which all good Buddhists hope to attain, is well suggested in the majestic repose of this colossal statue. Of all the wonderful works of this curious people, this is the most remarkable. To get an idea of its comparative size, we climbed to the front of the image, and stood in the palms of the hands. From this station we could see the bay four miles away.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, SEPT. 16, 1875.

Eastern Camp-Meetings.

MICHIGAN, Flint, Sept. 16-21, 1875.
OHIO, Bowling Green, Sept. 30-Oct. 5, "
INDIANA, Bunker Hill, Oct. 7-12, "

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.

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.

This Week's Paper

Is the first printed on our new press. The car load of machinery which was mentioned as shipped from New York, several weeks ago, arrived in good condition, and the Cottrell & Babcock Cylinder Press and New York Safety Engine, are running. The necessary extra labor attendant upon the starting of the new machinery, with some unexpected hinderances, will, we hope, be considered sufficient reason for the SIGNS being one day late again this week.

Concluded.

IN this number is concluded Eld. Waggoner's series of important articles on the Law. To those who have read them carefully we need not speak of their merit, for they must appreciate the thorough manner in which the subject has been treated. Those who have not read them all, should preserve for reference those numbers of the paper in which they are found, and as soon as possible, give the subject careful study.

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. M.

Returning leave Fairfax via. San Quentin 9:45 A. M., 4:15 P. M.

Via. Sauceloto, 4.25 P. M.

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.

A Curious Literary Production.

[The following is one of the most remarkable compositions ever written. It evinces an ingenuity peculiarly its own. The initial letters spell, "My boast is in the glorious Cross of Christ." The words in *italic*, when read on the left hand side from top to bottom, and on the right hand side from bottom to top, form the Lord's prayer complete:—]

Make known the gospel truth, *our* Father, King;
Yield up thy grace, dear *Father* from above;
Bless us with hearts *which* feelingly can sing;
"Our light thou *art* forever, God of love."
Assuage our grief *in* love for Christ, we pray,
Since the Prince of Heaven and *Glory* died,
Took all sins and *hallowed* the display,
Infinite being, first man, *and* then was crucified.
Stupendous God! *thy* grace and *power* make known;
In Jesus' name let all the world rejoice,
Now labor in *thy* heavenly kingdom own—
That blessed kingdom, for thy saints the choice.
How vile to come to thee is all our cry,
Enemies to *thyselves* and all that's *thine*,
Graceless our *will*, we live for vanity;
Loathing the very being, *evil* in design—
O God! *thy* will be *done* from earth to Heaven;
Reclining on the gospel, let us live
In earth, and from sin *delivered* and forgiven.
Oh! *as* *thyselves* but teach us to forgive;
Unless *its* power temptation doth destroy,
Sure is our fall *into* the depths of woe.
Carnal in mind, we have *not* a glimpse of joy.
Raised against *Heaven*, in us no hope we know.
Oh, *give* us grace, and *lead* us on the way,
Shine on us with thy love and give us peace.
Self, and *this* sin that rises *against* us, slay.
Oh, grant each *day* our *trespasses* may cease;
Forgive *our* evil deeds that oft we do,
Convince us *daily* of them to our shame.
Help us with heavenly *bread*; *forgive* us, too,
Recurrent lusts, and *we'll* adore thy name.
In *thy* forgiveness we as saints shall rise,
Since for us and our *trespasses* so high,
Thy Son, *our* Saviour, died our Sacrifice. —Sel.

Quarterly Meeting of Dist. No. 7.

THE fourth quarterly meeting of district No. 7, was held with the Oakland church, Sept. 12, 1875. The director of the district, Bro. D. B. Rickey, in the chair. Meeting opened with prayer by the director.

Minutes of last meeting read and accepted.

The report of the workings of the society for the past quarter is as follows: Number of families visited, 58; number of letters written, 24; money received for memberships, \$5.00; by donations, \$58.50; from book sales, \$1.25; total, \$64.75. New subscribers for SIGNS, 6. Distribution of reading matter: SIGNS, 216; Review, 57; Instructor, 90; Reformer, 2; tracts and pamphlets loaned, 10,031 pages, value, \$12.54; tracts and pamphlets given away, pages, 19,794, value, \$24.75.

At the last quarterly meeting, this district pledged \$133.50 to be raised before camp-meeting; this amount to be placed to their credit by the State Society. \$132.50 of this is already paid, leaving but one dollar now due.

D. B. RICKEY, Director.

EMMA L. WHITE, Secretary.

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

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

State Missionary Meeting.

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

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

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

J. N. LOUGHBOROUGH, Pres.

LUCIE BUSH, Sec.

California Conference.

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

We hope to see a full representation, by delegates from every company of Sabbath-keepers in the State. Each church of twenty members or less is entitled to one delegate, and to one additional delegate for every additional fifteen members over the first twenty. Each company which has organized Systematic Benevolence, and has a leader appointed, is entitled to delegates, and should choose them according to their respective numbers.

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

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

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

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) Nonpr'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.

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. John Ruth 2-45, Mrs Wm Severance 2-1, C C Scott 2-1, M J McCarthy 2-35.
MISCELLANEOUS. Thomas Wyman \$1.50 2-42, Fredrick Metzgar 50c 2-9, Henry Fern 50c 2-9, Mrs S M Sommer 50c 2-9, D S Himstreet \$2.40 2-26, C B Mead 05c, D M Burgon 05c, Geo Shular 05c.

California Publishing Fund.

A Papworth \$20, J W Conkrite \$5, D B Rickey \$25, Jane Rowland \$25, Henry Campion \$20.

California Tent Fund.

Andrew Brossen \$11.50.

Cal. T. and M. Society.

Received from District No. 7, \$63.50.

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