

# 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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### Cross Wearing.

I AM crucified with Christ—

With him nailed upon the tree;  
Not the cross, then, do I bear,  
But the cross, it beareth me.  
Solemn cross on which I died,  
One with him, the Crucified.

Shall I take that blood-stained cross,

Cross of agony and shame,  
Cross of him who fought my fight,  
Cross of him who overcame?  
Shall I deck myself with thee,  
Awful cross of Calvary?

Shall I drag thee through the crowd,

'Mid the slaughter that is there;  
Whirl thee through the giddy waltz,  
Bound upon my neck or hair?  
Awful cross of Calvary,  
Shall I deck myself with thee?

Shall I make that lowly cross

Minister of woman's pride,  
Drawing eyes to me that should  
Fix upon the Crucified?  
Awful cross of Calvary,  
Shall I deck myself with thee?

Shall I call this glittering gem,

Made for show and vanity—  
Shall I call this gaudy cross,  
Cross of him who died for me?  
Shall I deck myself with thee,  
Awful cross of Calvary?

—H. Bonar.

## The Sermon.

### THE LAW OF GOD.—No. 3.

BY ELDER J. H. WAGGONER.

THE SABBATH A SIGN.

AN important part of the evidence for the Sabbath is that which presents the Sabbath as "a sign." This testimony is often perverted by the assertion that it was a sign between the Jews and the Gentiles to keep up a distinction between them. This is not true any further than it is true that obedience to God distinguishes his people from others who are disobedient. But in this sense the Sabbath is no more a sign than is any other duty. The Scriptures never present the Sabbath as a sign in any such light. In Ex. 31:17, the Lord said, "It is a sign between me and the children of Israel forever." The Bible never says it is a sign between the Jews and Gentiles. To take the name of God out of this text and insert "the Gentiles" in its place, is as presumptuous as it is to take the name of the Lord God out of the fourth commandment and make it read, "The seventh day is the Sabbath of the Jews." In either case the name of God is taken away to destroy the force of the Scripture evidence for the universal obligation of the Sabbath. Perhaps in this we find a fulfillment of Isa. 30:9-11, which speaks of a rebellious people, "children that will not hear the law of the Lord; which says to the seers, See not, and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." We do not think this is a harsh application of this scripture, for we know of no offense more daring than to expunge the name of the Lawgiver from an instrument of his own writing, and to insert in its stead an epithet of reproach, in order to evade the obligation which his word has so plainly revealed, and for which his own signature is the authority. The Sabbath has the superscription of the Most High.

The most daring would tremble to heap reproach upon it, as is often done, if the name of the "Holy One of Israel" had not been removed from it, and the name of Jew, or Gentile, as most conveniently served the purpose, substituted for it.

Having seen that it is a sign, not between Jews and Gentiles, but, between God and his people, we inquire, Why is it a sign? and, Of what is it a sign? The first question is answered in Ex. 31:17: "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and the seventh day he rested and was refreshed." It is a sign between God and his people because he rested in it from all his work of creation. As a sign it points only to creation. Of its peculiar significance we are informed in Eze. 20:20. "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."

When we learn that the Sabbath is a sign of creation, we are prepared to appreciate the declaration that, as a sign, it perpetuates the knowledge of God, the Creator. The power to create is that characteristic which is given in the Scriptures to distinguish the true God from false gods. In Jer. 10:1-9 is found a description of the gods of the heathen, which are "the work of the workman, and of the hands of the founder." The distinction between them and the true God is thus introduced: "The gods that have not made the heavens and the earth, they shall perish from the earth, and from under these heavens. He hath made the earth by his power," etc. When the apostles made supplication to God because of their enemies, they thus addressed him: "Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is." When Paul would point out the true God to the idolatrous Athenians, he said: "God that made the world and all things therein."

Commemorative institutions are the very best means of imparting and perpetuating a knowledge of important events. Books of history and monuments of stone are but feeble reminders compared with a memorial day. Take our own national memorial as an illustration. No other event in our struggle for independence from Great Britain is so well and so generally known as that of the declaration made on the fourth of July, 1776. And this because the fourth of July has been celebrated as a memorial day. And so long as this is celebrated, so long will the patriotism, the sufferings, and the triumphs of our fathers be kept in remembrance.

And so of the Sabbath of the Lord. He declared it is a sign that it may be known that he is the Lord God, the Creator of heaven and earth. Had it been universally and uninterruptedly observed, the knowledge of the true God—the Creator of heaven and earth—could never have been lost to the nations of the world.

The significance of the Sabbath of the Lord as a sign of his power, of his supremacy and authority, is lost to all those who advocate the change of the day. No day is a memorial of the Creator but that which commemorates the work of creation—the seventh day.

"And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work." It was blessed and sanctified because it was his rest-day from the work of creation. No other day could be his memorial day; no other day was consecrated as such.

### THE ABRAHAMIC COVENANT.

The promises which God made to Abraham are often dwelt upon with great emphasis and apparent delight, by some who never inquire on what these promises are based, or how we may be made partakers of the same promises. First, then, we must ascertain why the promises were made to Abraham.

When God renewed to Isaac the promise of the land, he said: "I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed, because that Abraham obeyed my voice, and kept my

charge, my commandments, my statutes, and my laws." Gen. 26:3-5. We have already shown that not only Abraham, but mankind in general before and after his day, had a knowledge of the same precepts which we now call *moral law*. But this testimony of God's own words to Isaac is still more explicit, as the Scriptures inform us that *all* God's holy commandments were observed by Abraham. In 1 Chron. 16:14-18, it is said: "He is the Lord our God; his judgments are in all the earth. Be ye mindful always of his covenant, the word which he commanded to a thousand generations; which he made with Abraham, and his oath unto Isaac."

Here is something brought to view entirely distinct from the promises made to Abraham; it is a "covenant commanded." But the scripture continues: "And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance."

Here again the promise of the land cannot be the covenant commanded, or the law. Both are embraced in the Abrahamic covenant according to this scripture. And this is also shown in Gen. 26:3-5, as above quoted. There the Lord said he would perform the oath which he swore unto Abraham, to give him the land, because Abraham kept his commandments. And in 1 Chron. 16:14-18, the promise of the land is connected with the covenant commanded, even to a thousand generations.

And, as a means of identification, we have not only the promise to Abraham twice based upon the law or commandments, but of this it is said he "hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant."

We find in the word of God many covenants as *promises or mutual agreements*. See Gen. 9:8, 13; 17:7; Ex. 19:3, 8; Deut. 5:2; 2 Sam. 23:5; Ps. 89:3, 4; Jer. 31:31-35; Heb. 8:7-13; but only one covenant as a law, or commandment, namely, that upon which the promise to Abraham was based. Every promise of a blessing must be based upon some condition or command; for God's gracious purposes are toward the righteous, (doers of right, 1 John 3:7,) and it cannot be determined who are righteous and who are wicked, unless we have a law for a standard of judgment. Rom. 3:20; 1 John 3:4. Whatever may be the opinions of men respecting this covenant commanded, the word of God is safer and more satisfactory, and to this alone we appeal. In Deut. 4:12, 13, Moses said to the children of Israel: "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude, only ye heard a voice, and he declared unto you his covenant which he commanded you to perform, even ten commandments."

There is a difference between *enacting and confirming* a law. The covenant commanded, which was kept by Abraham and Isaac, was confirmed to Jacob and to Israel. And Moses said the covenant commanded to Israel was the ten commandments.

We are also informed that God's holy covenant, which he confirmed to Israel and wrote on two tables of stone, contained only ten precepts or commandments. In Deut. 5:22, it is said, "These words the Lord spake unto all your assembly, in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more; and he wrote them in two tables of stone and delivered them unto me." This shows that God's covenant or law of the ten commandments is not to be confounded with those statutes which were given through Moses, and were not spoken by the Lord nor written on the tables of stone.

The same is referred to in the words of the Lord by the prophet: "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing I commanded them, saying, Obey my voice," &c. This expression, Obey my voice, having respect to that which he commanded them when he brought them

out of Egypt, yet being specifically separated from the ordinances of offerings and sacrifices, is thus referred solely to that which God spake with his voice, the ten commandments.

All this makes it very certain that the commandments which Abraham kept, and by the keeping of which he obtained the promises, were the ten commandments which were afterward confirmed as a law to Israel. And this is still further proved by the words of Paul: "Christ hath redeemed us from the curse of the law; \* \* \* that the blessing of Abraham might come on the Gentiles through Jesus Christ." We do not now stop to notice the proof that this text affords of the law having jurisdiction over the Gentiles, a subject for future consideration, but call attention to the one point, that the curse of the law must be removed before we can receive the blessing of Abraham. If the promises to Abraham had no relation to the law, as some say, how could the curse of the law stand between them and the blessing of Abraham?

It must appear plain to all that the curse of the law falls only on the transgressors of the law, and only on account of the transgression. Hence, the curse of the law rests on any one as long as he transgresses. And if the curse be removed by pardon, it will return again if we transgress. This must be true unless the pardon gives liberty to continue in transgression. But the gospel of Christ is not a system of indulgence or license, but of forgiveness, and salvation from sin. Christ died "to put away sin;" not to make the way of sin easy and secure. And as Abraham received the promises by obeying God's commandments, and he would not have received them if he had not obeyed, even so we may be heirs with him of the same promises if the curse of past transgression is removed, and we walk in future obedience.

It may be, and often is, objected that this idea frustrates grace, and rests our salvation upon our obedience; whereas Abraham received the promise through faith. But this objection is based on wrong ideas of the object of grace and of the nature of saving faith. Grace is opposed to sin. "Shall we continue in sin that grace may abound? God forbid." And "faith without works is dead." As the spirit vitalizes the body, so do works give life and power to faith. It was the obedience of faith which justified Abraham; and if we would be blessed with him we must "walk in the steps of that faith" which he had. The steps which he took were in obedience to God's commandments. Sin frustrates grace, and forfeits the favor of God under the gospel, as well as in the past dispensation, for Christ is not the minister of sin, but of righteousness. "Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. And every man shall be rewarded according to his works.

### Be Earnest.

ARE you a member of the church which Christ has purchased with his own blood? Have you tasted the good word of God, and the powers of the world to come? Your very position before the world indicates what duties should rest on your heart and conscience. The church is, or should be, "the light of the world" and "the salt of the earth." A wise man has said, "the Christian is the world's Bible, and the only one which it reads." Believers should be living epistles, read and known of all men. The world is too busy to read books, either divine or human. But they read men who profess godliness critically, and the judgment they form of us, with a proper opportunity, is usually correct. They are not mistaken in supposing that piety is more than mere belief in divine revelation and outward profession. They know that when the heart is right with God, and full of love, the life will show it.—*Sabbath Recorder*.

A FOOL in high station is like a man upon a high mountain—everything appears small to him and he appears small to everybody.

## Sanctification;

OR THE OBSERVATIONS OF FORTY YEARS ON CHRISTIAN EXPERIENCE.

JACOB and Theodore Schoonerhoven were brothers, and strikingly alike in some things; among which was quick and strong perception, which gave them a talent for making property; for honest labor makes property, and shrewd perception takes it.

Jacob and Theodore were strikingly unlike, in what philosophers call conscientiousness. The face of each projected over the eyes, like the cornice of a house; but whether they were alike in the higher organs of the brain, where conscience is supposed to dwell, I cannot tell.

Theodore, who was two years the elder, often said to his brother, "Come on, Jakey, what if mother did forbid it, she will never know it. It is a little thing, and mother is notional." Thus Jacob, by the greater energy of his brother, was often drawn into mischief, for which he lay sleepless and weeping at night, until his pillow was drenched with tears; and he often slipped from his bed in the earliest morning light, to confess faults to his mother of which she had never heard.

They were educated in the sternest Calvinism. Theodore, who, from his peculiar constitution, expected every good thing, and that every advantage belonged to him, was rather pleased with the doctrine of election, having a vague but comforting assurance that he was elected, if anybody was. Jacob, however, who was constitutionally generous and unselfish, felt that if anybody was reprobated, it was most likely to be himself.

When the brothers were sixteen and eighteen, a fatal epidemic prevailed, and many were dying. A general awakening occurred, and religious meetings were held night and day. Theodore was frantic with fear, when his confidence in election was shaken by a doctrinal sermon. He screamed aloud in the congregation, and rent the air with cries for mercy, distressed not so much by reflection on particular sins, and on the bearing of such sins on the law and honor to God, and the welfare of men, as by a general idea that he was a sinner, and exposed to hell. The struggle was not long. He was soon rejoicing in an assurance of pardon. Whether he was influenced by constitutional peculiarity, or not, it seemed comparatively easy for Theodore to be satisfied that he was pardoned and accepted. Jacob wore a serious countenance, sometimes wept, yet said but little, and attracted little notice. He was, however, pained beyond description by a view of his sins, seen in the light of the divine character and law, as seen in their bearing on human welfare, and most of all, as seen in the light of the divine goodness. When he received the "oil of joy for mourning," he put on "the garment of praise" with great meekness, and quietly adored God, the beauty of whose attributes, character, will, laws, and government, he beheld with new eyes; he heard the voice of God with new ears, and his melting heart received every divine impression. Every one said, "What a remarkable display of divine power in the conversion of Theodore Schoonerhoven. Jacob is rather thoughtful and may become pious, but Theodore is a perfect Gideon: what a gift in prayer and exhortation, and how he shouts!"

Theodore was foremost everywhere, urged on, flattered, and praised. Everybody knew him. Jacob labored by precept and example to save men, making no display. Few knew him.

\* \* \* \* \*

Jacob Schoonerhoven was asked to give his views of "sanctification."

The interrogator walked him into the altar, and each seated himself in a chair. It was the interval between services, and they were alone.

"It is forty years," said Mr. S., "since my brother Theodore and myself experienced religion. Soon after our conversion, he professed sanctification, and urged me to seek for it. I considered the subject. Theodore, after being sanctified, was more forward, more confident, but no more disinterested. He was greedy of gain, shrewd in speculation, taking advantage of his keen perception to amass wealth; having his constitutional selfishness still strong, still blinding his judgment, and causing him to think he ought to be favored with all good fortune; men ought to work for him cheap; he ought to receive higher wages for public service or mechanical labor; what he sells ought to bring a higher price; what he buys ought to be got for little. My brother has never scrupled to buy property at a low price, which he knew was about to raise in value, and to sell at a high price that which was about to fall; he has not scrupled to buy cheap as possible, young an-

imals of great promise, from men who knew not their value, and to shift off young animals of no promise to men who knew not their worthlessness. All this, he said, was according to law, upheld by public sentiment, and agreeable to his conscience. I considered the subject of sanctification in the light of loving God with all my heart, and loving my neighbor as myself—not so much a work of the emotions as of the judgment—a work not of one moment, but of a life-time; agreement, union, and harmony with God; self-lost in humanity; self-lost in God; living for the honor of God and for human welfare, at all times, seven days in the week, three hundred and sixty-five in the year; in all places, at home or abroad; in the sanctuary, at the mill, or at the market; in all business; laboring, buying, or selling.

"I went into the woods and prayed for sanctification, when the Lord said: 'Jacob, dost thou love my will, my law, and my government with all thy heart?' I said, I do, Lord; and the Lord said: 'Dost thou love thy neighbor as thyself?' I answered, I do, Lord. The Lord said: 'Very well, and now, Jacob, prove thy word in thy life.'

"I went to my house in a happy frame, singing hymns. A week after this, I took down a work on military science, and was reading, having a great ambition for martial fame. The Lord said: 'Jacob, remember thy word.' I saw my ambition was self; I dropped the book, and never took it up again.

"I had made an arrangement to join a lodge of Masons, was on my way, riding fast, when the Lord said: 'Jacob, remember thy word.' I saw that my desire to be a Mason was self; I turned and rode home. I had coveted two colts which I knew would become horses of great value. They were rough and lean, and the owner, not knowing their value, would sell them low. I was on my way to buy them. The Lord said: 'Jacob, remember thy word.' I saw I was not loving my neighbor as myself; I went on, and said: 'Peter, keep your colts; they will make the most valuable horses among all I know.' Peter said, 'I did not think them valuable; but I believe you, for you and your brother know more about horses than any men I ever saw; I would give a thousand dollars for your knowledge. But now Mr. Schoonerhoven, the fact is, I must sell them to save my house and land which are mortgaged.' 'I will lend you the money,' I said, 'to save your house; keep your colts.' He did keep them, and finally sold them for five hundred dollars.

"A man came to me to buy some city lots. I was about to take the price which he offered when the Lord said: 'Jacob, remember thy word.' I said: 'Mr. Broderick, I cannot in conscience sell you those lots; that part of the city must fail in a few years.' It did fail, and I turned those lots into a farm.

"Thus my sanctification went on. These lessons were never forgotten; self was banished from my buying and selling; the quick discernment of the value of property, and the foresight of coming changes which the Creator had given me, I no more used for my own increase and wealth. It was evident to me that no man could gain wealth by speculation, and yet love his neighbor as himself. I have instructed hundreds of the honest, industrious poor, and kept them from the gins of speculators. My eye was single, my light increased, and my knowledge of right and wrong, of justice and humanity; my perception became keen to understand what was consistent with loving my neighbor as myself, to understand what it was to do to others as I would be done by.

"One morning I was awakened by the voice of the Lord: 'Jacob, arise, and be sanctified. Remember thy word.' I arose, and, coming from my lodging room, I met a committee of three, informing me that for the part which I took in an anti-slavery meeting, I must recant, or come to trial. I remembered my word, stood my trial, and was excluded. To be separated from the church of my early choice, tore my heart. The Lord said: 'Jacob, lovest thou me more than these?' I answered, 'Yea, Lord, I love thee more than all.' The cause of temperance long before cost me a similar trial.

"I had from early life set apart all of my income, above the plain support of my family, for charity, and with much prayer sought for the most needy. I had passed a day under the clear impression that a sore trial was coming. At evening, I stopped in my barn, and cried: 'Speak, Lord, for thy servant heareth.' The Lord said: 'Jacob, art thou ready to be sanctified in the loss of all?' I said: 'Yea, Lord, take all. Thou gavest, and if thou takest away, blessed be thy name.'

"I answered a rap by stepping to the door. Three fugitives slaves, a mother and two daughters, were there. The mother mourn-

fully said: 'Will you send us back?' And the Lord said: 'Jacob, wilt thou obey my laws or the laws of man?' I answered: 'I will obey thy laws, Lord.' Come in, I said. I landed them in Canada. I went to jail, and lost all—house, land, herd, and flock. I have gathered a little by hard work in old age. This little cottage is mine, with a few acres of land. My God is reconciled, my peace is like a river, and my treasure, in Heaven.

"I believe, Bro. Schoonerhoven, that you do not profess sanctification. I never heard you speak of it.' 'I never speak of it,' said Jacob; 'the word has become a term of reproach. Selfish, wilful, proud men make high professions of sanctification. My brother Theodore is often referred to as a model sanctified man. He has amassed a fortune of a hundred thousand dollars by speculation, has always sought popular favor and civil office; has ever remained pro-slavery, opposed to the Maine Law, and has gone with the most profane and debauched political party. The judge, by whose decision I was stripped of all my possessions, professed sanctification. I deem it my duty to make no noisy professions. We should, however, be sanctified every day, in all our volitions, motives, purposes, and designs; in our affections, in our tempers and spirit, and in all our business transactions. All other sanctification is mere emotion, excitement, and enthusiasm; and is consistent with selfishness, cruel oppression, and grinding the faces of the poor.'—*Wes. Meth. Magazine*.

## Tradition.

OPPOSED as we are every step by the influence of tradition, as all reformers have been, it is encouraging to hear now and then, protests against this great evil from those high in religious authority, though they themselves are still more or less blinded by its influence. The following from *Rev. S. W. Culver* in the *Examiner and Chronicle*, a leading Baptist paper, is good upon this point:—

## "TRADITIONISM."

"Our Saviour met this tendency among the Jews as an element of hostility to his work, gathering to itself whatever of passion or prejudice could be leagued in its support. It followed him with jealous opposition throughout his earthly ministry, and was the chief inspiration of that malignity that clamored so loudly for his crucifixion. The Pharisees and Jewish doctors made more of their Talmud and their Cabala, than they did of the inspired oracles themselves. The result was that many matters manifestly of divine command were set aside, and observances of merely human invention and prescription were practiced with the utmost scrupulosity. As a consequence, the priestly ritual was enlarged, and ceremonies were multiplied, while the spirit and life of godliness declined; till the instances in which there lingered yet some remnant of the old fidelity, and the spirit of true devotion, were exceptions to the general rule.

"One would have thought our Saviour's indignant denunciations of this evil tendency would have been sufficient to prevent any irruption of it into the Christian church. Nevertheless, spite of divine warning and protest thus distinctly announced, the church enjoyed but a brief season of peace and freedom, from its blighting influence.

"Its influence continued to increase in breadth and power, till during the Middle Ages it came to exercise an all but universal ascendancy. It is seen at the period of the Reformation impeding the work, and then modifying what it could not wholly prevent; with wily art implanting its leaven of unrighteousness in the churches founded by the reformers, and thus finding a new lease of life in the ranks of Protestantism, we find it at the present time boasting its hoary antiquity and utterly fabulous Apostolical succession, training its neophytes by rubric and ritual, teaching them to worship with breviary and prayer-book, and ever warring as of old, against the supremacy of the word of God.

"It will hardly be disputed by any one who looks at the subject intelligently that this is one of the worst, if not the very worst of the foes with which Christianity has had to contend. And yet it cannot require much scrutiny to detect the falsehood in this acted lie, this organic mockery of a sound Christianity. What, after all, is this so much vaunted tradition? It is a stream whose waters flow down to us through many a filthy pool, a stream reddened with the blood of ages of persecution, and poisoned with moral degeneracy and spiritual death. Its prescriptive formularies, what are they but just the implements of priestly assumption by which they affect control of the consciences of men, and lord it with a high hand over God's heritage?

"Tradition is traceable in every case, either to an uncertain origin as little reliable as the most shadowy myth, or else to a source that is manifestly and entirely human. In every case, the effect is to turn away the attention and regard from the word of God, and just in proportion as it is received as authority in religious practice and worship, to set that word aside and substitute human for divine authority. The rebuke of the Saviour is as applicable to the traditionism of the nineteenth century as to that of the first, as applicable in America as in Judea.—'Ye make the word of God of none effect.' 'Why do ye transgress the commandment of God by your tradition?'"

D. M. C.

## Nazareth.

THE following description of Nazareth, by a recent traveler, is very interesting. I have always thought that the village of our Saviour's childhood must possess peculiar attractions to the traveler. The sight of Jerusalem loses in interest by the thought that everything is so changed since the time of the Saviour on earth. But with Nazareth it is different. The same scenery of mountain and sea still remain. The same hills—the same pathways over which he often traveled as a child, a boy, a young man! The thought is almost overwhelming.

But the important point with us is to realize our own relation to his incarnation, and to walk successfully the "narrow path" which he has marked out for his followers of every nation, kindred, tongue, and people.

J. H. W.

## ENTERING NAZARETH.

I often felt as if it were a kind of violence to ride on horseback into the town where the Messiah lived and labored. Who were we, that we should rush in with our trampling steeds where he had humbly walked? I could understand how that Crusader felt, who refused to be crowned with gold where the Master was crowned with thorns. At our first entry into Nazareth this idea rushed upon me with overwhelming power. The night had come down just as we had finished our long gallop across the plain of Esdraelon, and it was quite dark when we began the rough scramble up the long rocky glen that winds among the hills up to Nazareth. It was so dark, and the path so narrow and rough, that we trusted rather to our horses than to our own guidance; the solemnity of the place and of the night pressed upon us all, and no one had much to say. Suddenly, like a thought unthought before, like a discovery, it flashed upon me, "Down this path the great God-man must have come many a time." I could not keep my tongue from speaking it. I was filled with a melting sense of the meekness and gentleness of Christ. If we ourselves could walk even as he walked! It was easy then and there to become as an infant before God, and to hear the baby song again:—

Gentle Jesus, meek and mild,  
Look upon a little child.

Why did I never so well understand before, how he humbled himself and took upon himself the form of a servant? How shameful appears that thing which we call pride, when we consider him! "He shall be called a Nazarene." So he was known among men by the lowest of titles. Jesus of Nazareth was the stigma that pursued him to the cross, and was written upon it. That one good thing that came out of Nazareth hath left a fragrance upon the very name of the Galilean town; a fragrance not to be dissipated by the years of a thousand generations. He was not called a Roman, but a Nazarene. O my Lord, with what weariness of feet didst thou climb these silent, solemn hills? If we could have been with thee then! If we could have put an arm of love around thee, to stay thy trembling steps, or could have spoken a word of love to cheer the sad Nazarene!

## THE TOWN AND ITS OUTLOOK.

Nazareth is probably a larger town now than when Christ lived in it. It lies on the warm side of the hills, at a good elevation, and has some life and activity. There can be heard the sound of the hammer on the anvil, and other sounds of honest work. Here and there a new house was going up, seeming to testify that the little city has a future as well as a past. Yet there is nothing at all to keep the place alive, except that all men know that Jesus had here his home. But the name of Jesus is enough. We are told that Schliemann kept his Trojan excavation from being violated by inventing a story about Jesus Christ's having walked down the streets of Troy. If there be such power in the mere sound of the Messiah's name, what power must be in himself! There is a famous view to be had from

the top of Nazareth hill. The ancient sea shines clear and broad, and the valley where rolls "that ancient river, the river Kishon." The mountains are round about Nazareth, as they are about Jerusalem, and each of these "earth-works" has its own grandeur of outline and solemnity of color against that sweet Syrian sky. Tabor shows his round and shapely top over irregular masses of hills, like a helmeted head shining above a throng of common men. Carmel runs his long line seaward, his flanks shaggy with forests; and a forest-covered mountain is a welcome sight in this bare land, and reminds us of mountains we have seen beyond the sea. But in looking over "all that wide, extended scene," the one thought that blossoms like a flower in the heart, and leaps like a fountain to the lips, is: "The Lord himself looked upon this scene." Yea, that glorious landscape must have been painted in the depths of his pure eyes. What fountains of unfathomed tenderness were stirred within him, what urgent, quenchless fires of ambition to save were kindled as the shepherd's eye traveled from mountain to hill, and from valley to sea! He heard the sound of a prophet's voice, saying: "All Israel like sheep have gone astray; I saw Israel scattered upon the mountains." Then his heart made answer: "I am the good shepherd; I will bring again my sheep from all places whither they have been scattered in the cloudy and dark day, I will feed them in a fat pasture, and in the high mountains of Israel shall their fold be." One real and solid delight which a Christian may have while traveling in the Holy Land, is that of thinking the thoughts of Christ after him. Of course, we may do this anywhere; but some of us will perhaps be more stimulated to think as he thought if we stand where he stood, and see what he saw.

Farewell, then, to Nazareth, where the Son of God hid himself for thirty years! Farewell to the dun mountains of Israel! Farewell to its azure-flashing seas! Farewell to the rocks where, even in winter, the wind-flower tosses its various brightness! All these things may fade from the fresco of memory; or, like pictures in some dark hall, be lighted only by the rare and fitful fires of imagination. But the deep and gracious thoughts of sympathy with the Nazarene which we there cherished, these are written in the fleshly tablets of the heart, and cannot fail even when heart and flesh fail.

#### Away Then.

THE Russian General, Prince Mentchikoff, who defended Sebastopol, during the Crimean war, had occasion during the siege of that city to send an important message to the Czar at St. Petersburg, and ordered a faithful officer to be his messenger, giving him directions not to halt or to delay until he stood before the Czar, and above all not to lose sight of the precious message which he bore. Away went the messenger in a sleigh belonging to the Czar's couriers. At the end of each twenty miles he found fresh horses awaiting him; these were quickly harnessed to his sleigh, in place of the weary animals, and the servants and stable-men would cry out: "Your excellency, the horses are ready," "Away then!" the messenger would say to the driver; and off he would go again at the most rapid rate at which the horses were capable.

Riding in this way for several days and nights, suffering with cold, and pursued by wolves in the forest, the messenger, weary with watching his dispatches day and night, at length reached the palace of the Czar, and was immediately ushered into his presence. He had no sooner handed the Emperor the letter of the General than he sank into a chair and fell fast asleep. After reading the dispatch, the Czar wishing to ask the officer a question, the attendants endeavored to arouse him, but in vain, until the Czar stooping down cried in his ears, "Your excellency, the horses are ready." The faithful messenger instantly sprang to his feet and cried: "Away then!" and instead of being reproved for resting when his work was done, was rewarded for his faithfulness.

Who can but admire the faithfulness of this messenger of an earthly prince, and should not they who are commissioned by the Prince of Salvation prove themselves as worthy of confidence in the fulfillment of duties assigned them? The world lies asleep in chains of carnal security and delights, mindful only of its own pleasures, unmindful of the fast approaching day of terror to those who forget God and his just requirements. The Prince of Life sends his followers not to a monarch but to *all*, with a warning message that they may be left without excuse when that day of terror, to those that love not his appearing, shall suddenly come. Ears

have they, but they hear not the call to righteousness; eyes have they, but they behold no beauty in holiness; feet have they, but they find no delight in walking in the paths of peace. The actions of the multitudes plainly assure us that they love darkness rather than light.

And shall they who are commissioned by the Prince whom they delight to honor, and whom they soon expect to come as conqueror over sin and Satan, become listless, easily tempted to slack in their Master's service or feel inclined to turn away from the rugged path of duty to the present enjoyment of worldly pleasures? When weary and discouraged, tempest-tossed, ridiculed, misunderstood by those whom they seek to benefit, obstacles that seem to human eyes insurmountable, arise to impede further progress, and foes within and without seem determined on our spiritual destruction, may we ever hear the solemn warning: "Why stand ye here all the day idle?" "Away then!" should be our watchword, and drowsy inattention be thrown off, while we work for Jesus, who will deliver all who trust in him.

O. E. McCORD.

#### Why not Found out Before?

*Why have not our learned men found out these things if they are so?*

From the time of the Reformation under Martin Luther until now, every advance step in reform has been opposed by those who were under the influence of fables and traditions of men. The famous Roman Catholic, Dr. Eck spoke against Luther as follows: "I am surprised at the humility and modesty with which the reverend doctor undertakes to oppose, alone, so many illustrious fathers, and pretends to know more than the sovereign pontiff, the councils, the doctors, and the universities! It would be surprising, no doubt, if God had hidden the truth from so many saints and martyrs until the advent of the reverend father!"—*D'Aubigne's Hist. Ref., Vol. II, p. 59.*

Sebastian Meyer gives the following refutation of the above:—

"To have been a thousand years wrong, will not make us right for one single hour! or else the pagans should have kept to their creed."—*Id., Vol. II, p. 427.*

The Roman Pagan Emperor Diocletian, in a law against Christians, A. D. 296, said:—

"The immortal gods have, by their providence, ordained and established that which is true and good. Many wise and good men are united in the opinion that this must be maintained without alteration. These we dare not oppose, and no new religion ought to venture to blame the old; for it is an enormous crime to pull down that which our forefathers established and which has dominion in the State."—*Rose's Neander, Vol. I, p. 84.*

John Lock, the great Christian philosopher, says:—

"An error is not better for being common, nor the truth, for having lain neglected; and, if it were put to vote anywhere in the world, I doubt, as things are managed, whether truth would have the majority, at least while the authority of men and not the examination of things, must be its measure."—*Essay on human Understanding, Book IV, Chap. 3, Sect. 6, Note.*

#### Self-Annihilation.

THERE is scarce any one who desires to serve God, but does so for selfish reasons; we expect gain and not loss, consolation and not suffering, riches and not poverty, increase and not diminution. But the whole interior work is of an opposite character: to be lost, sacrificed, made less than nothing, and despoiled of an excessive delight, even in the gifts of God, that we may be forced to cling to him alone.

We are like a patient eagerly desiring returning health, who feels his own pulse forty times a day, and requires his physician to prescribe frequent doses of various remedies, and to give him a daily assurance that he is getting better. Such is almost the only use we make of our spiritual conductors. We travel in a little round of every day virtues, never gathering sufficient courage to pass generously beyond it, and our guides, like the doctor, flatter, console, encourage, strengthen our selfish sensitiveness, and administer pleasant remedies, to the effects of which we soon become insensible.

The moment we find ourselves deprived of the *delights* of grace—that milk for babes—we are at once in despair; a manifest proof that we were looking to the means, instead of to the end, and solely for selfish gratification.

Privations are meat for men: by them the soul is rendered hardy, is separated from self, and offered in a pure sacrifice to God. But we give up all, the moment they commence. We cannot but think that everything is going to ruin, when, in fact, the foundations are just beginning to be solidly laid. Nothing would give us more delight than that God should do all his pleasure with us, provided it should always be to magnify and perfect us in our own eyes. But if we are not willing to be destroyed and annihilated, we shall never become that *whole burnt offering*, which is entirely consumed in the blaze of God's love.—*Fenelon.*

#### He Left a Large Property.

THIS is the closing sentence of a recent obituary, and it suggests some reflections.

What a pity he was obliged to leave it! He had taken great delight in accumulating it. As he added field to field, and farm to farm, he had looked with pride upon his extended domain, conscious that he was the largest land-holder in his district. His cattle, if not wandering upon a thousand hills, ranged over more than that number of acres of rich pasturage. Stocks, notes, bonds, and mortgages crowded his safe. And it was all the fruit of his own industry, energy, and good judgment. The rust of usury and the canker of extortion had not scarred any of his gold. It was well and fairly earned, and he loved it all the more because it was so. It grieved him to leave this large property, to depart from the world as poor as he came into it, and to enter the other world utterly destitute of the wealth he so much loved in this. But he had to leave it, every farthing of it.

*He might have taken it with him.* Rather let me say, he might have sent it forward in advance of him. As the capitalist, who contemplates removing to a foreign country, converts his property into drafts, and remits from time to time to the land of his future residence, he might have made remittances to that undiscovered country, so that on his arrival there he would find abundant treasures laid up in Heaven for him. Every pound which he had given (consecrating it with true prayer) to assist in carrying the glad tidings of salvation to the ends of the earth; every contribution in aid of the many Christian enterprises for the glory of God and the good of man; every cup of cold water given to a disciple in the name of a disciple; every tear of pious sympathy for the suffering; every gift of kindly charity to the needy, would have added to the store of his "durable riches." He might have been rich towards God, and a joint heir with Jesus Christ, to an inheritance incorruptible, undefiled, and that fadeth not away. If it was sad for him to leave that large property, how much sadder that he sent *none of it before him.*

It is much more pleasant to go to, than to leave, a large property. The man who, poor in this world's goods, but rich in faith, closes his eyes upon this life, goes to take possession of a large property. He owned not a foot of land on earth, but for him "sweet fields beyond the swelling flood stand dressed in living green." His food here was coarse, perhaps scanty; but there he will eat freely from the tree of life, which yields twelve manner of fruits. His garments here were plain and poor; but there he shall be clothed in white robes, washed and made white in the blood of the Lamb. He associated here with those who are despised and rejected of men; but there his companions will be an innumerable company of angels, and the general assembly and church of the first born. Who would not rather go to a large property than to leave it?—*Southern Cross.*

#### Our Creed—The Bible.

WITH all confidence we appeal to the Book of books as true and inspired authority.

1. It is the oldest book in existence.
2. It gives the only rational account of the creation of our world.
3. It contains the best code of laws.
4. It foretells events to come with a certainty that should silence all caviling.
5. There is general harmony in all its parts.

We propose, therefore, to test all religious opinions by this divine standard.

Says the apostle Paul, "Prove all things." Says Dr. Adam Clarke, "The doctrine which cannot stand the test of rational investigation, cannot be true."

Says Bishop Watson, "Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, seems to me to be more in love with his own opinions than with truth."

PASSION is a storm and spares nothing.

#### Old Timber.

PROBABLY the oldest timber in the world which has been used by man is that found in the ancient temples of Egypt in connection with the stone work, which is known to be at least four thousand years old. This, the only wood used in the construction of the temple, is in the form of ties, holding the end of one stone to another to its upper surface. When two blocks were laid in place, an excavation about an inch deep was made in each block, into which a tie shaped like an hourglass was driven. It is therefore very difficult to force from its position. The ties appear to have been of the tamarisk or shittim wood of which the ark was constructed, a sacred tree in ancient Egypt, and now very rarely found in the valley of the Nile. The dovetailed ties are just as sound now as on the day of their insertion. Although fuel is extremely scarce in the country, these bits of wood are not large enough to make it an object with the Arabs to heave off layer after layer of heavy stone to obtain them. Had they been of bronze, half of the old temples would have been destroyed years ago, so precious would they have been for various purposes.

WHAT I HAVE SEEN.—I have seen a young man sell a good farm, turn merchant, and die in an insane asylum.

I have seen a farmer travel about so much that there was nothing at home worth looking after.

I have seen a man spend more money in folly than would support his family in comfort and independence.

I have seen a young girl marry a young man of dissolute habits, and repent it as long as she lived.

I have seen a man depart from truth when candor and veracity would have served him to a much better purpose.

I have seen extravagance and folly of children bring their parents to poverty and want, and themselves to disgrace.

I have seen a prudent and industrious wife retrieve the fortunes of a family, when her husband pulled at the other end of the rope.

I have seen a young man who despised the counsel of the wise and the advice of the good, and his career was in poverty and wretchedness.

PRAYERS need not be fine. I believe God abhors fine prayers. If a person asks charity of you in elegant sentences, he is not likely to get it. Finery in dress or language is out of place in beggars. I heard a man in the street one day begging aloud by means of a very magnificent oration. He used grand language in very pompous style, and I dare say he thought he was sure of getting piles of coppers by his borrowed speech; but I, for one, gave him nothing, but felt inclined to laugh at his bombast. Is it not likely that many great prayers are as useless? Many prayer-meeting prayers are a great deal too fine. Keep your figures and metaphors and parabolic expressions for your fellow-creatures, use them to those who want to be instructed, but do not parade them before God. When we pray, the simpler our prayers the better: the plainest, humblest language which expresses our meaning is the best.—*Spurgeon.*

HISTORY OF THE APPLE.—The apple which is valued above all other fruits of Northern climates, is the descendent of the wild crab-tree, which is found very generally in the temperate zone of both hemispheres. It is mentioned in the Bible, by Herodotus, and by Pliny, the latter of whom enumerates twenty varieties that were cultivated in his time. It was in extensive use by the Romans, and was probably introduced by them into England. After the establishment of Christianity we find that the monks planted large orchards, rendering the fruit common throughout the island. It was brought to New England by the early settlers, and the Indians in all the original States. The apple is now one of the most widely diffused of fruit-trees, but it succeeds best in cooler parts of the temperate zone. It occurs in Arabia, Persia, and the West Indies; but in these countries the fruit is small and inferior. It reaches its greatest perfection in the United States where more than a million of acres are occupied with this kind of orchards. The value of the crop in 1870 was over \$47,000,000. Large quantities of apples are exported from this country to England, China, and the East Indies.

If a man has any religion worth having, he will do his duty and not make a fuss about it. It is the empty kettle that rattles.

## The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, JUNE 17, 1875.

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

### In the Field.

We had decided to visit as extensively as possible the American field, embracing all our camp-meetings, in company with Mrs. W., the present season. We left California the last of April, and reached Battle Creek, Mich., May 5. In consequence of the retirement of the other members of the General Conference Committee, Elder Butler to labor in Missouri, and Eld. Haskell from ill health, we were left alone with the camp-meetings and our institutions located at Battle Creek, upon our hands, besides the usual amount of preaching at that point and in other places.

The first Sabbath after our return to Michigan, Mrs. W. spoke to the large congregation in Battle Creek, and we spoke at the quarterly meeting at Pottsville. Mrs. W. joined us on First-day, and spoke to the people with freedom and power. Here we met several of our brethren in the ministry, besides many old friends in the truth. The meeting was an excellent one.

Sabbath, May 15, we both spoke to the church at Battle Creek. The 22d we were with the church at Bowling Green, Ohio, where we felt greatly encouraged of the Lord in encouraging the brethren. We suggested that Bro. and sister Lane might labor in Ohio with a tent the present season, and that if the Ohio Camp-meeting could be held from July 29 to August 3, we could attend it. Bro. and sister Lane, however, on account of health chose the climate of New England where they have gone to labor. The matter of the Ohio Camp-meeting is not in the least affected by this decision, and we hope it may be held at the time above suggested.

May 29 and 30 we were with the brethren in Missouri. Of our visit and labors there *The North Missourian* published at Gallatin, Daviess Co., says:—

"Last Friday morning Elder James White and wife, of Battle Creek, Michigan, arrived here. They expected to go to Jefferson township, but as it was raining so, they announced that they would speak at the Christian Church in the evening. After it had stopped raining Mrs. White went out to the tent and preached in the evening.

The trustees of the Christian Church cheerfully threw open the doors of their church, and Elder White explained to a crowded house many of the leading doctrines held by the Adventists. At the close of his discourse he announced that Mrs. W. would preach at some hour on Sunday which would not interfere with the services at the other churches.

"Elder Shiek, pastor of the Christian Church at this place, stated that there was a positive command in the Bible against women teaching, she could not have the use of their church. He also announced that on the next evening he would review Elder White's discourse. We did not hear Elder Shiek's review.

"On Sunday afternoon Mrs. White addressed a large audience in the Court House. The Court Room was crowded. She delivered a very interesting and instructive discourse concerning the duties of parents in the proper training of their children, both physically and morally. No one could object to the sentiment she proclaimed, and we doubt not many will be benefited by having heard her. She is a pleasant, forcible speaker, and the audience after having listened attentively an hour were not weary.

"In the evening the Court Room was again crowded, and Elder White reviewed Elder Shiek's sermon. The main question of difference between them was in regard to the Sabbath. Elder Shiek claims that the ten commandments were repealed by the advent of Christ, while Elder White claims that they are still binding and the seventh day should be kept sacred."

We reached Gallatin, Friday, the 28th, and left for the Illinois meeting, Monday, the 31st. During our short stay in Missouri, we spoke twice at Gallatin and three times at the tent ten miles distant, besides traveling forty miles by private conveyance. We also conferred several hours with the Conference Committee relative to the cause and future labors in the Missouri and Kansas Conference, and with Bro. J. N. Ayers on the subject of the wants and future

prospects of the Kansas sufferers. Mrs. White spoke four times at the tent and once at Gallatin.

The prospects of that conference in bringing men and women to the truth are good. We hope our young preachers there will not be induced to enter into discussions with men whose success depends upon their ability to deceive, abuse, and discourage the people of God. The Missouri and Kansas Conference can have a camp-meeting July 22-27. We now expect the publishing building at Oakland will be pushed forward, and the house of worship in San Francisco will be built, so that, according to promise, we shall be obliged to attend the California Camp-meeting, assist in a strong effort with the tent in San Francisco immediately following the camp-meeting, to adjourn from the tent to the new church the last of November or the first of December.

To return to Missouri: We found Bro. J. N. Ayers a thorough Christian gentleman, and a complete business man. Money sent to him has been laid out for provisions at the best wholesale rates, and distributions have been made by Express and rail-road free of charge. Though a cripple, one knee stiff, and increased to enormous size by white swelling, and discharging at several places, he has done his duty as distributing agent with vigilance as well as ability, having been out at all stages of the weather. This he has cheerfully done without pay, though himself in the destitute region. We became individually responsible for the sum of \$200, to supply our people with seed to replant their fields if thought best, and to give them immediate bread. It was thought possible that the hoppers would leave soon, and that corn (by replanting) and buckwheat could be raised the present season. Should the people not be able to do this, those who can leave with their families should leave for parts where the grasshopper scourge is not, and others should leave their women and little children where they are, and go immediately where they can earn means to send back to their families.

Bro. Ayers is a thorough health reformer, and says he has had a "blowing up" several times for refusing to supply families who use tea, coffee, and tobacco. We handed this dear brother two silver half dollars for his own use which we took from California, and would have given him more if we had not been short of ready cash. We now call on the wealthy among us to help the sufferers in Kansas, and do not forget the crippled agent, Bro. J. N. Ayers, especially in your prayers. Such noble men are few. Donations may be sent immediately to *Review and Herald*, Battle Creek, Mich., or to SIGNS OF THE TIMES, Oakland, Cal.

J. W.

### Religious Graduates.

ONE of the greatest evils of the age is the prevailing idea that the work, the great work of our life, is accomplished when we have made a profession of religion and united with a church. There is a proneness to point to the hour of conversion, to some past experience, as the evidence of our standing, of our present acceptance with God. The following remarks from the *Christian Union* are timely, but we fear few will heed them:—

"In every revival, especially, there are persons who, having, as they believe, entered on the Christian life, think that they are out of all difficulty, and that for them the essential thing is already done. Now, that is as if a child that had just entered a primary school should suppose that it had got an education. It is as if a boy, just bound apprentice to a mechanic should think he had obtained a livelihood for all his days. Beginning a Christian life is only beginning. There needs daily, hourly work to follow it, clear to the end of life.

"There is some religious teaching that is liable to mislead men about this. We read of Mr. Moody using this illustration: When in the old days a slave ran away he was in deadly peril so long as he was on American soil, but the very instant he stepped across the Canada line, he was absolutely safe. So, said Mr. Moody, you may step in a moment from the kingdom of sin to the kingdom of Christ and be secure. Now, this illustration seems to us likely to mislead. Practically no man escapes from the bondage of sin in a moment, or in a day, or in a year. He may set out to escape, he may turn squarely around and begin to forsake his evil habits, and from the very first he may have a joyful sense that God is his helper. But he is somewhat like the slave when he first set his face toward the North Star, with a thousand miles of travel before him, with difficulties and dangers enough to tax his every

resource. In the New Testament the Christian life is continually likened to the soldier's life. Its word is, 'Be sober, be vigilant!' 'Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.' 'Watch!' There is courage and joy in every tone of the gospel, but it is the courage of the resolute and faithful soldier; it is the joy of pressing on and always on, into noble attainment. If ever a man had a conversion that was sudden and complete, it was Paul. But there is not the least hint in Paul's words that he looked back to find in that experience his assurance or his hope. He said that he forgot those things that are behind, and reached forth unto those things which are before. He had such a sense of the glorious ideal revealed in Christ, the splendid possibilities of divine manhood, that his whole soul went out in the aspiration to rise higher and higher into that life of closest union with God. And our salvation from ignoble and slothful content lies in getting some such sense of what God calls us to."

The feeling struck against in the above remarks, are, with many, the great barrier to reaching them with the present truth. They cannot be persuaded that they need anything. With them the work is done. To move forward, to grow in grace, is, in their estimation, a denial of the genuineness of their past experience. And thus they dwarf down to formalists, self-deceived.

And we regret to say that the great modern revivals tend to just this state of things. Those held recently in California developed and strengthened this feeling. Two questions were asked, "Are you a Christian? Do you belong to a church?" If these were answered in the affirmative, they were invited to join in working for others without any assurance that they had any present experience of the love of God in the heart or whether their lives were such as to recommend their religion to those for whom they labored. "Patient continuance in well-doing," is the standard. "Go on unto perfection," is the requirement. J. H. W.

### The Second Advent.

*Editor of the Advocate:* Thinking that it may be of interest to your readers, I herewith give a brief statement of our faith, touching the second advent of Christ, upon which we are now preaching in the tent.

1. The second advent of Christ to this earth will be as literal and as personal as his first advent. It will not be a spiritual, symbolical or mystical event, such as a conversion, the influence of the spirit, death bed scenes, etc. If this was the coming of Christ, he would have to come, not only the second time, but millions of times since his first advent. Our faith is clearly expressed in the following text: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. He went up personally and bodily, and just so will he return.

2. No one can tell the definite time, day, month, or year when he will come. We regard as fanatics all those who set a definite day for that event. We believe Christ's words. Matt. 24:36.

3. But the righteous may know when it is near, even at the doors. They may know when the last generation has come. Jesus says that "there shall be signs in the sun, and in the moon, and in the stars, and upon the earth," etc., to indicate when it is near. Then he says, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Luke 21:25-32. Then we should study the prophecies, watch the signs, and discern the tokens of the end.

4. We believe that there will be a warning given to the world to prepare for that event just as before the flood, before the fall of Sodom, by John before the first advent, and on all similar occasions. For proof of this see Matt. 24:37; Rev. 14:6-16. This is reasonable and in accordance with God's dealings with men.

5. When Jesus comes the righteous dead will be raised immortal, and all the living saints will be changed to immortality and taken up to heaven with Jesus. See 1 Thess. 4:16-18; 1 Cor. 15:51-55.

6. All the wicked who are alive will be destroyed and their carcasses scattered over the face of the earth. See 2 Thess. 2:8; Rev. 19:11-21; Jer. 25:31-33.

7. Then the earth will be entirely desolate of inhabitants for one thousand years, at the end of which the wicked will be raised and cast into

the lake of fire. Jer. 4:23-27; Rev. 20:1-15.

8. Then this earth will be purified from the curse, Eden will be restored, and the saints inhabit the new earth forever. Matt. 5:5; Rev. 21:1-5.

9. The fulfillment of the prophecies, the signs of the times, and the condition of the world generally, clearly show that the end of all things is nigh at hand.

10. In connection with these, for the last thirty years a message of warning concerning the coming of the Lord has been given to the world, though, like Noah's message; it has not been generally heeded. Still about one thousand ministers are now preaching it in all parts of the world; more than a score of papers are published to advocate it; and about one hundred thousand souls are waiting for the immediate coming of Christ, the same as Simeon, Anna, and others were waiting for the first advent.

We feel sure that we have the truth upon this important question to which we earnestly invite the attention of the people.—D. M. CANRIGHT, in the *Gilroy Advocate*.

### Duty of Parents to Children.

[THE following words from the pen of an able writer, addressed to parents, are worthy of careful consideration.]

"TRAIN up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22:6. Much is said in the Bible, respecting the duty of parents to their children. But it would seem, by the manner in which this duty is neglected by most of parents, that they do not understand what the Bible teaches on this subject.

I have often been pained to see how this important duty is neglected, even by those who profess to be keeping all the commandments of God. I have earnestly desired of late, that something might be said, or written on this subject; something that would stir up parents to look at these things, and to feel the responsibility that rests upon them, to bring up their children in the nurture and admonition of the Lord. Eph. 6:4. I fear but few parents (even among Sabbath-keepers), realize how far they have departed from the word of God in this respect. Perhaps but few are aware how much is said in the Bible on this subject. I will here quote a few passages of Scripture which are to the point.

"He that spareth his rod, hateth his son: but he that loveth him chasteneth him betimes." Prov. 13:24. "Chasten thy son while there is hope, and let not thy soul spare for his crying." Prov. 19:18. "Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him." Prov. 22:15. "Withhold not correction from the child; for if thou beat him with the rod he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." Prov. 23:13, 14. "The rod and reproof giveth wisdom; but a child left to himself, bringeth his mother to shame. Correct thy son and he shall give thee rest; yea, he shall give delight unto thy soul." Prov. 29:15, 17.

It seems to me, that in the passages I have quoted, the duty of parents to their children, is clearly and plainly pointed out. It seems, from the word of God, that the rod is to be used (and that not sparingly) in the government, and correction of children, in bringing them into perfect subjection to their parents. But how seldom is the rod seen and much more seldom used by the professed people of God at this day. Many seem to think that they are serving God, doing those things that are pleasing in his sight, while in a measure, if not wholly, they are neglecting to govern their children, and bring them to yield that obedience to their parents, that the word of God requires. But this is a mistaken idea and a snare of Satan into which the whole world, with few exceptions, have fallen in these "perilous times." But my prayer is, that God would deliver his people out of this snare, and give them to see and understand their whole duty to their children.

I understand the subject like this: that parents stand in the place of God to their children, until they become old enough to know and serve God for themselves. And that parents are required to see that their children yield the same obedience and submission to their will, that parents yield to God. And if this duty is performed by parents, then they can claim in faith and confidence the blessing of God upon their children. But if this duty is neglected by parents, it seems to me certain that God will hold them responsible, and the blood of their children will be required at their hands.

It is the height of folly in parents to suppose that their children can be saved while living in

willful disobedience to their parents, and being possessed of a spirit and temper that is ungovernable, wicked, and devilish. As well might parents expect to be saved while possessing the spirit of Satan, and living in disobedience to the commandments of God. But this is not so. No one with an understanding of the Bible can expect to be saved without yielding perfect obedience to God, and partaking of his Holy Spirit. For this cause our Heavenly Father has to chasten and scourge us (and many times sorely), and bring us under strict discipline, in order to humble us and subdue our stubborn wills and unholy tempers, and bring us where we can yield a sweet and humble submission to his holy will. This is the way that God deals with his children, and that too, because he loves them, and that they may be partakers of his holiness."

Many parents in these days (and I am sorry to say that it is even so among Sabbath-keepers), instead of causing their children to submit unto their will and judgment, submit to the will of their children, and in many instances become complete slaves to them. This is not right. It is reversing God's order. And if continued, will certainly ruin their children, if not parents also. It is mockery for parents to pray for God to bless and save their children, while they themselves are neglecting their duty to them.

I feel an interest in the welfare of the children, and for them to be really benefited, I think "the axe must be laid at the root of the tree;" that is, the work must begin at home. Parents must do their duty, before God can consistently work for their children.

Dear brethren and sisters, you that are parents, I beg of you, as you love your children, and desire their salvation, that you wake up to this important duty of governing your children, and subdue their wills and unholy tempers, and bring them where God can work for them. Unless you do, you will see your children cut down in the time of trouble. Oh! what anguish it will cause parents, to witness the "plagues" poured out upon their children, and realize that it is because they have neglected their duty to them.

### California as a Missionary Field.

THE report of the late anniversary of the American Baptist Home Mission Association, contains the following:—

"Rev. T. Edwin Brown, of Rochester, N. Y., spoke on 'The Work of the Society in California.' The State is said to have a population of 600,000, and of these only 30,000 are communicants, only 4,150 are Baptist communicants. The Baptists are outnumbered by the Northern Methodists and the Presbyterians; they outnumber the Episcopalians and the Congregationalists. In San Francisco, out of a population of 200,000, less than 900 are Baptist members. California is the hardest field of missionary labor on the continent. The people are so intensely materialistic, worldly, covetous, the population is so mixed the irreligious spirit can almost be felt in the air. The strongest religious organization is that of Romanism. An intensely worldly people desire an indulgent form of religion; hence, with such a religion of forms or one of rationalistic laxity is popular. In such a field spiritual religion advances with difficulty—Baptist doctrines with especially great difficulty. This has been aggravated by bad leadership. Some excellent ministers have gone there, but the flood of migration takes light ministerial as well as other flood-wood. A new country anywhere, California especially, is no place to recover a damaged reputation."

Without being able to endorse all the above we believe it is worthy of consideration. The percentage of church membership and church attendance according to population is very small in California; and the country is too new to be free from the spirit of recklessness which generally pervades new countries, and especially mining countries. Having been in possession of a Catholic State, it is to be expected that Romanism should largely prevail.

But admitting it to be a hard field, it is beyond all doubt an important one. The very fact that its "population is so mixed" makes it an interesting field. The nations of the earth are here represented. And Mr. Eddy took this view of it in his speech, wherein he said:—

"It would be true economy to secure strong men, at any necessary cost, and place them in good locations, and keep them there."

Our brethren will remember the words of both Brother and Sister White, in which the opinion of Mr. Eddy has been anticipated. They have been in favor of "broad plans of operation," and of risking an outlay to secure

important posts and important objects. This is a wise and judicious plan, and we are happy to know that, as a general thing, the friends of the cause in California endorse their suggestions.

Some, who have had no experience in this work, think it is a denial of our faith to make large calculations, to build a large church, or to erect a commodious publishing house! But if we are correct in our views of prophecy; if the work is as vast as there represented; and if time is short and the coming of the Lord is near, it is a sad denial of our faith to lay up earthly treasures and let this cause go lagging for want of efficient means to send it to the world. Do all we can, we cannot do too much. It is a matter of rejoicing, and gives us great confidence in this work, that the Lord has raised up those who can take comprehensive views and devise plans of operation accordingly. Whenever there has been faith enough among the people to risk an outlay, the blessing of the Lord has attended it. If the Lord works through instrumentalities we ought to lay our plans and devise our means to correspond to the magnitude of the work to be done.

J. H. W.

### What to Give Children.

PARENTS who wish to please and also benefit their children, are often perplexed to know just what to do for them. They are willing to work hard, and to deny themselves for the benefit of the children who are so dear to them. But yet sad mistakes are often made. I was forcibly impressed with the following words from a mother upon this point:—

"When my children were young, I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to teach them, to read to them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house many times; I had no time to indulge myself in many things which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections, that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times. I have my reward now. My sons are ministers of the gospel; my grown-up daughter a lovely Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in perfect order, plenty of time to indulge myself in many ways, besides going about my Master's business whenever he has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do. I gave them the best I could—myself."

"I gave them myself," that is often the last thing a parent thinks of doing; but this is just what the dear little ones need the most, just what they will prize the most. Take time then, parents, and make this offering to your children when they are young and they will then give themselves to you when you are old.

D. M. C.

### And still Another.

HERE is another item showing from which way the wind is blowing and what the storm is to be:—

"A Methodist clergyman proposes the formation of an 'American League,' embracing three objects: 'First, Universal Education; second, the Preservation of the Sabbath; third, Prohibition of the Traffic in Intoxicating Drinks.'"

Yes, this Sabbath question comes out in the front of all the late plans of reform. The different religious sects are falling into line. They are beginning to blow the trumpet and beat up for volunteers. Let the conflict come, the sooner the better.

The Rev. Dr. Joseph Cummings, President of the Wesleyan University at Middleton, Conn., is reported in the Boston *Transcript* as saying at the recent Convention there to secure the religious amendment of the United States Constitution:—

"The essential law of nations is not founded upon conceded rights but upon God's law. Some infidels, relying upon the negative character of the Constitution of this country, have set up a claim to the right of protection in their belief. He emphatically denied this. No man has any right to be an infidel, and no infidel has a right to any protection in the expression of his sentiments. If he attempted to propagate any ideas tending to subvert society—that is,

Christian society—he ought to be crushed like a viper! We must recognize God in the spirit of our laws or else they will not stand, and he saw no objection to recognizing him in their letter."

The real spirit of religious bigotry and persecution is very prominent in the above. It shows what that party will do when it obtains the power.

D. M. C.

### The Sabbath in China.

EVERY reader of the *Review* doubtless read with interest the extracts published a few months since concerning the Sabbath-keepers in China. To many of us it seemed almost like a romance; and especially to those who are somewhat acquainted with the Chinese in California, among whom the idea of moral obligation seems scarcely to be entertained. But there is room for much reflection on this subject. Doubtless most of those who come to America are of the lower classes, but even among them there is evidence of intelligence. They can all read and write, and they are all expert in figures, or numbers. Though they are slaves to custom, they show that they are able to adjust themselves to almost any situation.

While in Woodland, Cal., with the family of Bro. Saunders, they related to me the following: A Chinaman was one day doing a job of work for them, who understood that they kept the seventh day. He questioned them about it, and remarked, "My father studied law twenty years in China, and he kept the seventh day; he said it was right."

I regret that they did not further inquire into the matter, and learn more about it. With the facts recently developed in Europe, reported by Bro. Andrews, all these items become interesting. The remark above cited seems to be a link in the chain of evidence that the Lord's ancient Sabbath has witnesses in the Chinese empire.—J. H. W., in *Review and Herald*.

### Lake County.

AS APPOINTED in the SIGNS, I have spent the last ten days in Lake Co. I met Bro. Healy at Lower Lake, and we held meetings jointly there two Sabbaths and First-days, beside this he held several meetings in the week-time, while I was traveling through the mineral regions of the county, camping out, and obtaining some recreation from the mental pressure of the past few months. God has blessed even while resting, and I return with recuperated energies to take hold in the work where duty demands.

A number of those who embraced the truth during Bro. Healy's lectures last winter remain to meet together, while some have moved away. There are now in the county sixteen or eighteen Sabbath-keepers. These are not all so situated as to meet every Sabbath, although some of them hold their regular Sabbath meeting and Sabbath-school at Lower Lake. Several who have not yet taken their stand are much interested in the truth. Bro. Healy now designs to return to the county in July, and follow up the work there.

On Sabbath, June 12, I baptized three adults at Lower Lake. On Sunday, the 13th, s. b. was organized amounting to \$106.60 per year. Sixteen names are now attached to the covenant to keep the commandments of God and the faith of Jesus Christ. A leader and clerk have been appointed and a resolution was passed requesting the watchcare of the Cal. Conference of S. D. Adventists.

J. N. L.

### Influence of the Sabbath upon true Religion.

1. Its ministrations are the most effectual of all agencies in setting and keeping before the minds of men, that grand essential element of all piety, the character of the living and true God.

2. By separating a portion of time to sacred uses, it furnishes ample opportunity for that contemplation of divine truth, and that public and private worship of God which is so much needed by men, and which most effectually promotes the cause of true religion.

3. The holy Sabbath itself, as an institution of God, is a constantly recurring symbol of the divine authority, and by its regular return impresses a sense of that authority on the minds of men, and thus keeps in view the character and government of God.

4. Clear apprehension of the will and claims of God are indispensable to the nourishment of true piety in the soul. The Sabbath furnishes

it by its services which constantly press our men's attention the duties they owe to their Maker.

5. The Sabbath furnishes constant and abundant fuel for the fire of piety in the heart, by the great variety of religious instructions it provides, such as those from the pulpit, in the family circle, in the Sabbath-school; and the opportunity it gives for the study of the Holy Scriptures, and other religious works.

6. The Sabbath, by its sacred stillness and repose, shadows forth the eternal rest of Heaven, and powerfully attracts the thoughts of men to that blessed world, and thus aids the soul in its preparation for it.

7. No fact is better established than that a faithful and conscientious observer of the Sabbath has always been accompanied by a flourishing state of piety, and the spirit of sincere and heartfelt devotion to God.

8. On the other hand, it is no less true, that with a declining regard for the Sabbath, there has always been a decline in the spirit and power of vital piety; the withered and decaying graces of Christianity showing that one of the grand agencies of their nourishment and strength has been taken away. A Sabbath-breaking community has always been characterized by mournful violations of other of the laws of God, and is most obviously a stranger to the spirit and power of true piety.

9. Multitudes of the most distinguished saints have recorded their experience of the well-kept Sabbath's powerful influence in sustaining the life and the vigor of piety in their minds, affirming that laxness or fidelity to Sabbath obligations, has depressed or raised the tone of religious emotion in the soul.

10. That the Sabbath powerfully sustains the cause of vital piety, appears from the fact that all who are enemies to such piety are hostile to the Sabbath, and spare no pains to level in the dust that holy institution, because of its power to sustain and promote true religion. Just as dear to us as are the interests of pure and undefiled religion in our world, so dear should be the holy Sabbath of the Lord. Vital godliness lives and flourishes with the honored Sabbath; languishes and dies with the disregarded day of the Lord.—*Sel.*

INFIDEL WRITERS.—We have had writers of that description who made some noise in their day. At present they repose in lasting oblivion. Who, born within the last forty years has read one word of Collins, and Toland, and Chubb, and Morgan, and that whole race who called themselves Freethinkers? Who now reads Bolingbroke? Who ever read him through? Ask the booksellers of London what has become of all these lights of the world. In a few years their few successors will go to the family vault of "all the Capulets."

Because half a dozen grasshoppers under a fern make the field ring with their importunate chink, while thousands of great cattle reposing beneath the shadow of the British oak, chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field; that, of course, they are many in number; or that, after all they are other than the little, shriveled, meager, hopping, though loud and troublesome insects of the hour.—*Edmund Burke, "Reflections on the Revolution in France."*

CONSCIENCE.—A tender conscience is like the apple of a man's eye; the least dust that gathers in it affects it. There is no surer and better way to know whether our consciences are dead and stupid than to observe what impressions small sins make upon us. If we are not very careful to avoid all appearance of evil, and to shun whatever looks like sin; if we are not so much troubled at the rising up of sinful desires in us as we have been formerly, we may then conclude that our hearts are hardened, and our consciences are stupefying; for a tender conscience will no more allow of small sins than of great ones.

PERSEVERING HOLINESS.—Holiness consists not in the rushing of intense resolve, which, like Kishon, sweeps everything before it and then subsides, but in the constant flow of Siloa's waters, which perpetually make glad the city of our God. Holiness is no blazing comet, amazing nations with a transient glory; it is a fixed star, which, with still, calm radiance, shines on through the darkness of a corrupt age. Holiness is persevering obedience; it is not holiness at all if it be occasional zeal and sensational piety.—*Spurgeon.*

**God's Love and Mine:**

O LORD, I love thee, but how far  
Is mortal love, from love like thine!  
Mine like myself is poor and weak,  
Thine like thyself is all divine.

To thine, mine only seems a drop  
Compared with a vast, boundless sea;  
Or like a single grain of sand  
Compared with all immensity.

Mine like a faint, dim, twinkling star,  
With little warmth, with little light;  
Thine, like the glorious sun that floods  
All worlds with splendors warm and bright.

Though weak my love, and strong thine own,  
I know if I on thee believe,  
Though I no love like thine can show,  
Yet thy great love I can receive.

Just as our earth, though hard and cold,  
Yet vernal suns and vernal showers  
Can clothe it with an emerald robe,  
And deck it with the sweetest flowers,

So my poor heart, though hard and cold,  
Warmed by thy wondrous love to me,  
Shall blossom with the brighter flowers  
Of love and gratitude to thee.

W. BAXTER, *Christian Monitor*.

**Missionary Department.**

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

**The Commission.**

As OUR divine Lord was closing up his work upon earth, as prophet and teacher, and was about to ascend to his Father, there in the heavenly sanctuary to enter upon his duties as priest, he gave his disciples this great commission: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. It is quite evident from the reading of the word of God that the human family should have the glad tidings of salvation preached to them before the second coming of the Son of man; and this commission given to his disciples was an unlimited one. The world was their field. It is the same to-day. The gospel, which is the power of God unto salvation to those that hear, must be preached for a witness to all the world. As the third angel's message of Rev. 14:9-12, is a portion of the word of God, it must be preached to every nation, and kindred, and tongue, and people.

And who is to warn the world of the approaching judgments of God, and the second coming of Christ? Is this work committed to Elder J. N. Andrews only and a few other preachers, who are acting as missionaries for God? Is it into their hands alone that this work is given? No, thank God, dear reader, every disciple of Christ is permitted to be a co-worker with Jesus. And what did he do? He left the royal courts of Heaven, took upon himself the nature of mortal man, and by personal labors he came close to man, that he might pluck him as a brand from the burning. He withheld not himself. He gave all. He suffered intense agony, and deprivations, and reproach, and hatred from those whom he came to save.

Our Saviour says, I have done all this for you. What are you willing to do for me? I have set you an example; and who will follow the example of his divine Lord in self-sacrifice and disinterested benevolence to save his fellow-men? Nobly did these primitive believers follow the instructions of their crucified Saviour. Those, poor, despised and persecuted Christians consulted not with flesh and blood. They thought not of their own ease and comfort. They sought not for some pretext whereby to evade the command of Jesus their Lord; but they took their lives in their hands and went forth to execute the orders of the Captain of our salvation. They went forth and preached everywhere. This is precisely what the true missionary spirit leads men to do at the present time. It is said in the same verse that the Lord worked with them. He works with his missionary servants now. God has put his hand to this work. It must triumph, and those who act well the part assigned to them in this great work will witness the glorious triumph of the third angel's message.

This commission, which Christ gave to his disciples nearly two thousand years ago, has never been annulled, and every Christian is a commissioned officer in the army of the Lord. Says Jesus, "Ye are the light of the world." Who? All Christians are light in the Lord; Eph. 5:8; and must shine as lights in the world. Phil. 2:15. All their neighbors have an eye upon them. Some admire, commend, and rejoice in them. Others are filled with envy and hatred, and study to destroy them. But Jesus is with his servants to strengthen and sustain them. He leads in the work himself, and clings closer than a brother to his faithful harvesters.

And now, as repeated calls are being made for volunteers to work under his direction, to rescue souls from ruin, who will obey the call, and enlist under the banner of King Jesus—not for a day, nor for an hour, but for life? Who of us will manifest that true missionary spirit so heroically displayed by the primitive believers? There are thousands and thousands of precious souls who have not so much as heard the sound of the third angel's message. And Paul says, "How shall they believe in him of whom they have not heard?" Faith cometh by hearing, and hearing by the word of God." Therefore, those who have the true missionary spirit say, The world shall hear the last notes of warning. The blood of souls shall not be found upon our garments. We will sound an alarm, and herald to every nation, and kindred, and tongue, and people, the solemn announcement of Rev. 14:9-12.

Where is the Christian heart that can reflect unmoved upon the fact that in a few days millions of our fellow-creatures must stumble over the high mountains of darkness and be lost forever? Surely no person looking and longing for the second coming of Christ can reflect upon this without feeling a strong desire to extend a helping hand, and exert himself as God's instrument in sending the advent message to the perishing sons and daughters of Adam. If we are truly converted to the truth we shall feel an individual responsibility resting upon us, and make earnest efforts for the salvation of others. We will not remain inactive nor indifferent to the dangerous position occupied by our relatives, friends, and neighbors, but will use every available means to present the truth as it is in Christ Jesus. We have books, periodicals, and tracts, which even a child may distribute to the saving of souls. May the Lord enable us, individually, to realize the responsibilities devolving upon us as a people intrusted with the most solemn message ever proclaimed to mortal man. May we with brokenness of heart seek God, learn to know his will concerning us, and then with humility, hasten to obey, remembering that those who know the Master's will, and do it not, shall be beaten with many stripes.—M. Wood, in *Review and Herald*.

**Work and Wait.**

"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.

We stretch forth our hands before we actually sow the seed. We want more faith in God and his promises. We want to work more and doubt less. God's hand is not shortened. And if we will but sow the seed, leaving it in the hand of God, in his own appointed time he will crown our labor with success. Paul planted, Apollos watered; but God gave the increase. It is a great fault in many of us that we expect others to be convinced and brought to a knowledge of the truth all at once. We should consider how difficult it is for such a blind, proud creature as a man is to see the truth, and acknowledge himself a sin-polluted creature before God. And we should also consider by what slow degrees we arrive at the truth ourselves.

Dear friends, there is not a discouraging feature connected with the third angel's message, but everything to encourage us to circulate our books, periodical and tracts, with a cautious yet liberal hand, praying that God's blessing may attend our humble efforts to forward the work of God and lead souls to Christ. Sow thy seed, and wait in patience until the rain drops on it from Heaven. The more arduous our labor the greater the glory. And the glory will be ours if we endure unto the end.

This is a work in which every one of us is permitted to do something. None so poor, none so weak, none so insignificant, but a place is assigned him in the T. and M. Society. May we be rooted and grounded in love, established and built up in Christ, and thus enabled to hold the beginning of our confidence steadfast unto the end.

M. WOOD

**Gilroy, Cal:**

OUR meetings are well attended here by interested audiences. We gave five discourses on the Nature of Man, closing on that subject Wednesday evening. Thursday evening, no meeting. Last night, Sabbath evening, we commenced on the messages direct. As there was a school social and "an old-fashioned spell" advertised, we feared our congregation would be small, but we were happily disappointed. The number out was nearly as large as usual. This we take as a favorable indication of the interest.

Our greatest disappointment thus far is in the weather. Though we have had a few uncomfortably hot days, we have many uncomfortably cold nights, which we did not look for here.

We believe there are many deeply interested in the subjects presented. To-night we expect to commence on the Sabbath, which will soon bring them to a test. We still ask for the prayers of all that we may discharge our duty to the glory of God and to the salvation of souls.

J. H. WAGGONER.

Gilroy, June 12.

**News from the East.**

BRO. I. SANBORN writes that since his last report he has held seventeen meetings at Leon, Monroe Co., Wis., where he baptized nine, and organized a church of twenty-three members. From there he went to attend the quarterly meeting at Lyons, where he met fifty-seven Sabbath-keepers many of whom had never attended such a gathering before. A Sabbath-school was organized, three were baptized, and two more united with the church. All seemed to be encouraged to press on in the good work.

BRO. E. R. JONES reports that in company with Bro. J. O. Corliss he met with the friends at Eaton Rapids, Mich., Sabbath and first-day, May 22, 23. Of this meeting he says: "The brethren came in from Pottsville, Springport, and other places around, until the large room built by Bro. Lewis for the purpose of holding meetings and the adjoining room were full, and there were some at the door and windows. Interest and solemnity characterized the meetings from the first. Sunday morning, after a discourse on baptism, we went out by the river side, and seven precious souls were buried with their Lord in this solemn rite. In the evening a church was organized, thirteen covenanting to walk together in fellowship. An elder was chosen and ordained. Systematic Benevolence was arranged to the amount of \$47.00 a year. Since the tent was here last September several of those who then received the truth have moved away, leaving their number small. One more fully decided for the truth during these meetings, at the close of which the friends felt that they had received a blessing and were very much encouraged."

BRO. L. R. LONG reports that for the last seven weeks he has been holding meetings in Brag's school-house in Decalb Co., Mo. As the result eighteen are now keeping the Sabbath. Seven have been baptized and a church of eight members has been organized.

**Improved Opportunities.**

IN a small upper room sat two persons. The one window was filled with plants; the one little book-case was filled with books. The elder lady was seated at a desk, the younger in a low rocker, leaning back, with her hands folded listlessly across each other.

"I have given up trying to find any way of helping, Elizabeth," remarked the occupant of the rocker.

"Have you? Why?"

The elder lady wiped her pen, laid away her writing, and turned around to contemplate the listless maiden.

"Well, if I had given up trying to help I would have a good reason for it; some reason that you will not be ashamed to give when Christ asks you about it, Marion."

Marion looked startled; she sat upright instantly.

"Elizabeth, I didn't really mean that. Tell me how to do some good in the world."

"That hath a good sound," replied Elizabeth, arising for her work-basket. "I am knitting stockings for our home missionary. You may knit while we talk, if you will."

Marion gave a quick little laugh. "You are taking me at my word. Well give it to me."

There was a pause. The only sound in the room was the clicking of two sets of knitting-needles. Then Marion spoke: "For some time I have been wishing I could do something for somebody, and really, Elizabeth, it may be a shameful thing to say, but I can't find out how. Tell me how you find out ways."

Elizabeth smiled. It seems odd to call my little doings, 'ways,' but they are ways nevertheless. I can tell you the story of my small experiences. Wait one moment—I'll set the minister's heel. I can help keep somebody's feet warm—Western working feet—if I can't go myself, Can't I?"

After two minutes Elizabeth began the story of her "small experiences."

"Two or three years ago it was I began to feel as you do. I wanted to be at work. I had been a lazy Christian long enough. I would say every day, 'Oh! I wish I could do something for somebody,' but the oppor-

tunity did not come, or, if it did, I did not see it. So a year passed and I found nothing to do outside of my own home. One day I was buying muslin for myself, and it occurred to me that I could afford to buy half a dozen yards of unbleached, and make two or three undergarments for a poor Irish neighbor. It was all I could afford—I have but very little money as you know, Marion. But I do hope to have more if I use well my little fund. That gave me great pleasure. Then I remembered a boy who was dying of consumption; he was sixteen, but he had been sick all his days, and was no older than a boy eight or nine. So I bought a bottle of mucilage and made him a scrap-book all of pictures. It was a very pretty thing, and amused him when he was too weary to read or think. Then I squeezed out money enough to buy him one of the 'Oil Feather' series; they were a wonderful pleasure to him—he read them again and again. Then—let me see—are you smiling at my small ways? Oh! then I heard of a poor woman, a widow, who was dying of consumption. I did wish I could make her comfortable, for she needed everything, and most of all I wanted to take her little child; but, instead, I gave her a night-dress and fifty cents, half a dozen lemons, and a pound of crackers. That wasn't anything to what I wanted to do, but I did my share, the share God gave me to do, and if he has given some one else a larger share, that is all right, isn't it? And then I was not well enough to do much—I knit several pairs of stockings for our missionary box. A friend sends me the *Christian at Work* occasionally. I remembered a friend who is not able to take it, so I sent it to her. She wrote only last week: 'I am sure it makes me happier to read it.' So I have set that down as one of my improved opportunities. Another thing I have found to do is to send all the religious papers I find here at home to people who need them. And then, Marion, there are letters—you love to write letters—and there is always something happy and hopeful to say."

"But I can't do your good things."

"Of course you can't," cried Elizabeth merrily; "I want to do them myself. Don't do my share—do your own! Ask what your share is and keep your eyes open. Suppose you stop on your way home to call on Ella Ray, who will be kept on the sofa all winter. And there's another way, Marion—lend all your good books."

Marion arose and laid down her knitting. She tied her hood with a considerably brightened face. "I'll have to go now if I call on Ella. Set this down as another improved opportunity, Elizabeth."

The above from the *Christian at Work* is very suggestive, and can easily be adjusted to missionary labor in every department of our work. Read it thoughtfully.

J. H. W.

**Health Department.**

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

**Flesh as Food.**

THE greatest argument I can imagine against the use of animal food is the frightful disease and mortality existing among all classes of animals.

There was a good old time when man lived to nearly one thousand years of age. Then disease was hardly known, either among men or animals. But as man drew away from God, the curse fell again and again, heavier and heavier, upon man and upon everything on which he depended; not only upon the ground but upon the beasts of the field and the domestic animals. As far back as Moses' time we find a record of disease and blemishes among the domestic animals, from the fact that the priests were forbidden to offer any such as a sacrifice to God.

Now the life of man seldom reaches above eighty years, and the average is about thirty, and the amount of disease and suffering is truly appalling. A perfectly healthy person I have never seen; and among the nearly 1,300,000,000 inhabitants of this globe such a person would be a rare curiosity.

When we look at our domestic animals which we have been in the habit of using for food, we see among them the same declension from their original state, and the same universality of disease, as among man. In the terrible cattle plague which raged a few years since across the Atlantic we have one example. Indeed the ravages of the disease were so great that all Europe was startled. In our own country about two years ago the epizooty threatened to deprive us of that most useful animal, the horse. Then the foot-rot and scab among the sheep have frequently destroyed whole flocks.

Not only does this disease and mortality exist among our larger and more useful animals, but we frequently hear of epidemics among the fowls, in which whole barn yards were cleared of their feathery inmates; and we frequently read of plagues among the fishes, in which, in some localities, the whole finney tribe have perished and rose a stinking mass on the surface of the water.

In a recent number of the *Voice of Truth* we find the following extract which is to the point:—

"Turkey is at this time a deeply afflicted country. Besides the ravages of famine, a deadly disease is raging among the flocks and herds throughout the empire, from Bagdad to the Adriatic. In the province of Smyrna a kind of small-pox has broken out among the sheep, while there is a pulmonary disease among the cattle that is rapidly thinning the herds. On the plains of Troy, the skeletons of thousands and thousands of sheep cover the ground. Shepherds, stripped of their entire herds in many cases, have gone insane over the calamity. In the country about Adrianople fully thirty per cent of the horses and horned cattle have already died of disease. The entire pastoral regions of the empire seem smitten with the disorder which is said to greatly resemble the murrain spoken of in the Bible."

But to come nearer home, there is hardly an animal butchered for market without a degenerated or ulcerated liver, or some other organic disease. Just think of it. If we look the ground over carefully we will see sufficient disgusting evidence that disease is the rule, and health the exception, even among the animals that are daily bought and consumed by the million from our markets.

I have the testimony of butchers of experience, that they have seldom killed an animal for market which did not bear prominent marks of disease, which, of course, they were careful to remove before it should meet the eyes of the consumers.

A few years ago an epidemic prevailed among nearly all the sheep of Michigan. Immediately the owners began to forestall nature by a few days by killing the animals before they should die, and selling the carcasses for food. For days, at Detroit, Michigan, I have seen wagon after wagon take its stand on the street, loaded with dressed carcasses of sheep which were sold at twenty-five cents a carcass. Incidents of this kind could be obtained by the score, but these facts are so evident that more incidents are unnecessary.

All will agree that our bodies are made up of what we eat; therefore, in order to have a clean system, composed of healthy tissue, we must eat clean food and that which the system can use to the very best advantage. It is a fallacy to suppose that the system can take a heterogenous mass of whatever we may choose to send it, whether good or bad, and manufacture it in some way into good blood which will build up the system and keep it in the best kind of repair. If into the fountain which gives rise to numerous streams we cast mire, filth, and dirt, the streams issuing from the fountain will be discolored and filthy. If the material which we supply to the system is unhealthy, measly, scrofulous, the blood which pulsates throughout every minutest tissue of the body will carry the feverish mass to build up measly, scrofulous tissue, laying the foundation for disease and premature death.

The vegetable kingdom has not been subject to the same degeneracy as the animal. Among the grains and fruits which abound everywhere we find sufficient elements for food without preying upon the carcasses of unhealthy animals. Indeed, we prefer the bill of fare which God gave to Adam, to anything we have ever heard proposed since:—

"And God said; Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29.

J. E. WHITE.

Oakland, Cal., June 10, 1875.

### Quiet in a Sick Room.

In country places, when a neighbor is taken sick all the friends go to see him and offer to render assistance. They often do great harm by entering into conversation with the invalid, or other members of the family; no matter if they occupy another room and only whisper, the sick person is sensitive and hears it, and must suffer, no matter how slow he is to complain. The sick often need rest and quiet more than any treatment, and ought to have it. Never, when with the sick, do anything in haste, nor appear excited and anxious, for invalids notice these things and are pained by them. Never read to a sick person when he is too ill to read himself.—*Exc.*

### An Appeal to Mothers.

MUCH has been said to mothers on the education of children, and much which ought to be imprinted on the heart, as with the point of a diamond. But there is one part of the lesson, which if noticed at all, has been superficially glanced over, as tangible only to the physician and anatomist; I mean the physical education of children; I mean the mechanism, in all its bearings and uses, and the best helps to keep its ten thousand strings in harmonious tune.

The untiring assiduity with which the mother watches over the tender infant, is a strong indication that nature has peculiarly adapted her for an office, which no one can so effectually fill. Yet thousands have withered in the mother's arms; and generations have gone down to the dust, not by neglect but through profound ignorance of the simplest and plainest laws of our nature; *simplest*, because it does not require the ingenuity to trace nature in her untrammelled windings, as it does to devise the artificial helps, which serve only to retard her healthy progress, and pervert all her rational laws.

When the watchful mother sees the high flushed cheek, and feels the accelerated pulse, what does she do? She immediately sets about devising specifics; and when this and that fails, she applies to her physician, without scarcely thinking of inquiring the cause, which requires not half the skill to trace, as to seek out effectual remedies. Disease does not come by miracle. Look at the vegetable kingdom. Does the shooting tree ever wither in its first putting out, without some blighting frost—some scorching fire—some worm at the root—or some knife of the mischievous truant is applied? No; it blooms on beneath the genial sun, and distilling dews, till matured into the wide-spreading tree, lodging the fowls of the air, giving shade to the way-worn traveler, and braving the tempests of years, and sometimes centuries. So in the animal kingdom. The lamb frolics in the meadows; the birds sing and hop among the branches; and do they feel pain? No, unless tamed and domesticated by man, they are free as the air they inhale, and their blood is as pure as the water they love.

And should you, mothers, love to see your little ones sporting about you in the sunshine of health? should you love to see their beaming eyes kissing the first dawning of light, with the happy lark? should you delight to see their expanding minds, drinking copious draughts at the perennial fount of knowledge, with untiring zeal? *You may have it so, if you will*; only learn that "nature's wants are few." And do you ask what they are? They are the pure breezes of heaven; the limpid waters that emanate from ten thousand hills, the nectarine milk from the lowing herds; the blushing orchards, and the whitening harvests of grain, to provide bread to "strengthen man's heart." These are the rich bounties of Heaven, scattered with a liberal hand, wherever the industry of man has been applied, and they bring no alloy.

But does the mother ask, "How am I to secure all these blessings of health to my children unless I am a physician?" *Then be a physician.* This is no difficult task. A few simple lessons are to be learned and the work is done; and these lessons are almost, if not entirely inherent in our natures.

When the infant is put into the mother's hands, what does the Master say? "Take this child and bring it up for me. It is the chief of all my work. I have fenced it about with bones and sinews." I have clothed it with flesh. I have placed sentinels at every dangerous post. I have provided food convenient for it, and to you I commit this charge. *See that you mar not my handiwork.*

Now, what is the mother to do? If she be a judicious one, or one of common observation, she knows that milk is the wholesome nourishment provided for all its wants; she knows that this alone will give proper strength, and facilitate its growth; she knows that the body must be washed in pure water; that it must have quiet sleep, and be kept free from ligatures, so that its breathing may be free, and its growth natural. Now, as I am speaking of the judicious mother, let me ask what more does her infant want in the first months of its existence? Does the regular-moving machinery need any tonics, any decoctions of tea, coffee or warm toddy, to accelerate its motions? Does the healthy throbbing of its little heart need any urging forward, or its tender brain want steeping in any of these fumes? Let common sense answer. Let the aborigines of any country answer, who have followed nature in all its bearings. Then, as this is all the needed medicine, can you not be the physician?

### Religious Miscellany.

—At a recent meeting of the Buffalo Presbytery, at Dunkirk, two Seneca Indians were ordained to the ministry.

—The American Baptists Home Mission Society has about 700 young men in training for the ministry, among the freedmen of the South.

—A large Chinese idol, weighing several hundred pounds, has been sent on to Union College, New York, from China, by one of the alumni. It has had an idol existence of several hundred years in the Celestial Empire.

—The Wesleyan Methodist Commercial Record and Year Book gives the number of Methodist members throughout the world at 3,692,768, those on trial not included.

—The *Jewish Messenger* says that the Jews are more numerous in New York City than in any European city, exceeding the Jewish population of Warsaw, London, Berlin, and even Constantinople.

—The review of a year's work by the Baptists of Great Britain shows a moderate progress. The Baptist Missionary Society expended £42,533, and entered on a new year without debt. Nine new missionaries have been sent out, and 3,546 baptisms were reported.

—Bishop Alfred Lee, of Delaware, has been to Mexico. He found three Protestant congregations in the City of Mexico, to which about three thousand persons are regularly attached, with three thousand more in occasional attendance. He ordained seven ministers, and confirmed one hundred and thirty members of the church.

—Mr. Oliver Johnson, managing editor of the *Christian Union*, in his testimony in the Beecher case the other day, admitted himself to be a spiritualist, and avowed that he had received communications from the spirit-world, the last about eighteen months ago. Cases like this are multiplying, where editors of Christian papers, and ministers in the desk are found to be thorough spiritualists; and yet they retain their positions.

—The receipts of the Bible Society for last year were \$577,569, or \$86,000 less than the year previous. Among other items of interest to be noted is the completion of the entire Scriptures in the Mandarin language, the general colloquial dialect of the Chinese. Every Chinaman who can read will thus be able to read this version.

—The question whether congregations should require of their pastors one or two sermons on Sunday is attracting a good deal of attention in religious papers. The inclination both of the people and the ministers seems to be more and more in favor of only one sermon. This indicates how little zeal for religion is felt by both priests and people.

—Alas! for the poor blinded Jews. One by one they are giving up the fundamental pillars of their forefathers. They declare that the story of a coming Messiah was always only a pleasing fancy. Few of them attend worship on the Sabbath any longer. Some of their doctors advocate the adoption of Sunday instead of the Sabbath as the only way to keep up any service. The *Jewish Messenger* laments that they have no Tract Society, no Historical Society, no anniversaries, nor much any way that shows life and zeal for the faith.

### FOREIGN.

—The number of Israelites in London is about thirty thousand.

—The Archbishop of Canterbury, England, favors the Moody revival, and advises Episcopal ministers to assist him.

—Anarchy has already begun in parts of Mexico and a revolution is threatened in consequence of the action which the government took against the Sisters of Charity.

—The Jewish asylum for old persons at Rome has received 200 lire from the king, 400 lire from the National Bank, and 600 lire from the Minister of Education as subscription.

—An instructor in the family of the English Ambassador at Rome was present at a ceremony in the Vatican, and remained seated while every one else knelt in the presence of the pope. He was expelled by the guards, and the Ambassador dismissed him from his family.

—Lay preaching is becoming quite popular among the nobility of England. The Marquis of Cholmondely has been preaching at St. George's Hall, London, and so has the Earl of Cavan, who is also assisting regularly at the meetings of Moody and Sankey. Lord Radstock has also been preaching in England

but has transferred his labors to St. Petersburg.

—Some wealthy Israelites in Rome are discussing the feasibility of erecting a Rabbinical Seminary in that city, and the indications are that soon, in the vicinity of the Vatican, a college for Jewish ministers will be established. What a revolution from former years! Who can deny that the prophecy is fulfilled which said of the pope, "They shall take away his dominion." Dan. 7:26.

—It is stated that a Hindoo society has been formed at Lucknow, having for its object "the reading and explanation of the sacred books of the Hindoo religion, the publication of a Hindoo religious journal, and the promotion of the social and religious welfare of all classes of Hindoos. The leading Hindoo journal of that city warns parents against sending their children to Mission schools. The Mohammedans of Lucknow have also formed a society to employ itinerant preachers and support a journal in defence of Islamism against the attacks of Christian missionaries.

### News and Miscellany.

—Small-pox is raging in New York. Several hundred cases have been reported in the last two months. It has now assumed the form of black small-pox.

—The new Atlantic cable running from Rye Beach, N. H., to Ballinskellings Bay, Ireland, is now complete. The laying of the cable commenced the 10th of May, 1874. The cable connects with first class lines in both countries.

—The Khedive of Egypt is turning his African conquests to good account. He is building a railroad along the valley of the Nile, and has been transporting wire and posts for the construction of telegraphic lines.

—There are 348 theaters in Italy, 337 in France, 191 in Germany, 168 in Spain, 152 in Austria, 150 in England, 44 in Russia, 34 in Belgium, 22 in Holland, 20 in Switzerland, 16 in Portugal, 10 in Sweden, 10 in Denmark, 8 in Norway, 4 in Greece, 4 in Turkey, 3 in Egypt and 1 in Syria, making in all 1,522 theaters.

—Several instances of quick telegraphing have been brought under our notice of late, but the following shows the perfection to which the cable telegraph service has been brought: A message was sent from New York to London, and in thirty minutes, actual time, the answer was received in New York. Another dispatch was sent to London, to which a reply was received in thirty-five minutes, actual time. In neither of these instances was any special effort made to hurry the answers, but the party addressed sent the reply to the London office by the messenger delivering the original message.

LONDON, June 9.—The *Times* reports that several Russian men-of-war at Odessa have been ordered to proceed to Greece, and three others are expected at Greek ports from the Baltic.

BERLIN, June 12.—The circulation of the *Catholic Gazette*, published in Baltimore, America, has been prohibited in Germany.

SANTANDER, June 10.—The authorities of this city to-day seized a lot of Protestant books imported from the United States for its American mission in Spain.

LONDON, June 10.—The pope in reply to an address presented to him on the 1st inst. from the students of colleges in America, thanking him for the elevation of Archbishop McCloskey to the Cardinalate, says "the harvest in America is ripe and laborers alone are wanting. You are preparing yourselves for that work; preach, especially by example, in order to convert that great nation."

HAVANA, June 11.—News has been received here, by way of St. Thomas, of a terrible earthquake in New Granada. The destruction was greatest in the valley of Cuenca on the Venezuela frontier. It is reported that 16,000 lives were lost.

REFORMS IN JAPAN.—Buddhism seems to be on the decline. Early in 1873 religious persecution was stopped, and the edict against Christians was suppressed throughout the empire. From June 22 of the same year, Buddhist priests and priestesses were allowed to marry, but were at the same time deprived of the salaries formerly paid by the State, and were left to be supported upon the American voluntary system. Now there is a movement on foot to do away with the Department of Religion altogether, and to use its funds for educational purposes. The Conservatives who object to this, say that it would throw the entire nation into the arms of Christianity.

## The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, JUNE 17, 1875.

### Lists and Credits.

It is no small job to get up a list of subscribers to a newspaper, and in any Office mistakes are liable to occur, especially if different clerks have to do with the account. It is our desire to do our business accurately, and with our present competent Secretary, we shall be enabled, we think, to give satisfaction to all.

Whatever mistakes have occurred we shall be most happy to correct. We are now engaged in getting up printed lists of our subscribers in all the States. These lists will be used with our new machine in mailing papers. Let all examine the paster on their paper, and if there is any mistake in your credits please notify. We wish to have our printed lists right. If any of your names are spelled wrong, write and all these things shall be corrected.

J. N. L.

### State Quarterly Meeting.

We hope to see all the directors at the State Quarterly Meeting, at Oakland, July 3 and 4, and would be glad to see also all the district secretaries, as important T. and M. business is to come up; but in case the district secretaries cannot attend, let the directors bring the secretaries' books. The directors can bring the s. b. funds from the churches in their respective districts to the State Conf. Treasurer, as he will be at the meeting, and thus they can save expressage on the money.

We shall expect the directors to come prepared to close up all credit accounts on periodicals, whether with SIGNS or Review Office, to the date of the meeting.

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

### Toledo, Ohio.

SUBSCRIBERS to the Signs of the Times in Toledo, Ohio, are requested to report to A. Gleason, 43 Summit St., Room 21, whether they wish their papers continued or stopped.

J. N. L.

### St. Helena.

My meeting at St. Helena, Monday evening, June 14, on my way home from Lake County, was well attended. The house was filled with attentive listeners. I was glad to learn that the cause is still onward there. Another one has taken her stand with them since I last met with them, and still others are becoming interested by reading and attending the social meetings of the church. They report also an increase in the spirituality and interest of the church. This is cheering. We felt that God watered our own heart while speaking words of courage to them.

J. N. L.

### Waitsburg, Wash. Terr.

By a private letter just received from Bro. Van Horn, we learn that the meeting at Waitsburg is not without its good fruits. Twenty-five voted in favor of the truth, and not one stood up for the Sunday institution. The meetings still continue there.

J. N. L.

BRO. C. A. CARY writes from San Leandro, Alameda Co., Cal., where he has been holding meetings for two weeks, that there is some interest manifested to hear, and that four have commenced to keep the Sabbath.

THE recent Camp-meeting in Iowa was one of the most remarkable ever held in the State. The Spirit of God was in the meetings, and moved upon the hearts of old and young. Thirty offered themselves candidates for baptism. This is a good opening for the camp-meeting season. We hope that it is only a foretaste of what may be seen at the other meetings. Bro. White promises a full report of the meeting for the next Signs.

CALIFORNIA weather seems to be terribly confused. For three days we have had heavy showers with no indications of a change. Much damage to the hay is the result. Snow flakes were noticed in the streets of San Francisco last Sunday.

Nature gives us volumes of fruit, which she always prefaces with flowers.

## Hold the Fort.



1. Ho! my comrades, see the sig-nal Wav-ing in the sky! Re-in-force-ments  
2. See the might-y host ad-vanc-ing, Sa-tan lead-ing on; Mighty men a-  
3. See the glo-ri-ous ban-ner waving, Hear the bu-gle blow; In our Leader's  
4. Fierce and long the bat-tle rag-es, But our Help is near; On-ward comes our



### Chorus.



now ap-pear-ing, Vic-to-ry is nigh! "Hold the fort for I am com-ing,"  
round us fall-ing, Courage al-most gone: "Hold," etc.  
name we'll triumph, O-ver ev-ry foe. "Hold," etc.  
Great Commander, Cheer, my comrades, cheer! "Hold," etc.



Je-sus sig-nals still, Wave the an-swer back to heav-en,—"By thy grace we will."



A GENTLEMAN of wealth who had been much addicted to frolics and sports, was converted, and became a member of one of our congregations. This congregation had adopted the *ad valorem* principle, as a means of defraying its expenses. In a few months, after this gentleman's conversion, the deacons waited on him in order to make their assessments; knowing that he was rich, and that his proportion of the expenses would amount to a pretty handsome sum, the feared that he would not be willing to bear it, and their demands might give him serious offense, and prove an injury to him. Hence they approached their business with some trepidation and great caution. At first he was at loss to ascertain the reasons of their apparent diffidence. The deacons perceiving this, became, of course, more explicit. The gentleman was surprised. "What on earth" said he, "do you mean? Did you suppose that I would be unwilling to pay my full proportion? When I was a man of the world, and united with others in a scheme of pleasure, I would have deemed myself a mean man had I not paid my full proportion of the expense. Go to the assessor's book, and put me down for my full proportion of the expenses of the church. Do you think that I intend to be a meaner man now, since I have become a servant of God, than I was when a servant of the devil?"

## Appointments.

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

STOCKTON.—Tuesday and Wednesday evenings, June 22 and 23.

SAN FRANCISCO.—Sabbath, June 26, at 11 A. M., and First-day evening, the 27th. First-day, at 10 A. M., will meet the church, where the President and Secretary of the Society shall arrange, to take into consideration the size, plan, and erection of the house of worship for the Seventh-day Adventists of San Francisco.

J. N. LOUGHBOROUGH.

THE next quarterly meeting of the S. D. Adventists of the Walla Walla Valley and vicinity, will be held at Walla Walla City, on Sabbath and first-day, July 3 and 4. Friends from Pendleton, Weston, Milton, Dayton, and Mill Creek, are especially invited to attend. The house of worship will be dedicated at this meeting. We shall hope to organize a Tract and Missionary Society, and it is hoped that all will be prepared to pay their s. b. pledges as far as possible. Come brethren and sisters all make preparations to be at the meeting.

I. D. VAN HORN.

### Quarterly Meetings.

THE Quarterly Meetings for the third quarter will be held as follows:—

The State Quarterly Meeting will be held at Oakland, Cal., July 3 and 4.

District Quarterly Meetings will be held in District No. 1, at Bloomfield, June 19 and 20.

District No. 2, at Healdsburg, June 19 and 20.

District No. 3, at St. Helena, June 19 and 20.

District No. 4, at Vallejo, June 19 and 20.

District No. 5, at Woodland, June 19 and 20.

District No. 7, in connection with the State Quarterly Meeting at Oakland, July 3 and 4.

District No. 8, at San Jose, June 19 and 20.

District No. 9, at San Francisco, June 19 and 20.

We will try to furnish ministerial labor for the State Quarterly Meeting at Oakland, and at the San Jose meeting, at Woodland, and at Vallejo. The other Quarterly Meetings will be presided over by the directors of the respective districts, except No. 3, which, as the director is absent, will be presided over by the Vice President of the Cal. T. and M. Society.

The blanks should be passed out by the church librarians June 5, and then filled out and returned to the librarians June 12, so as to give the librarians ample time to make up their reports for their district Quarterly Meeting. The report of each church should be sent, or carried, to the district secretary at the Quarterly Meeting, so that the district secretary can make a report of the workings of the district for the quarter.

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

## Business Department.

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

### Received for the Signs.

\$2 EACH. A Howard 2-1, Geo. Maggs 2-1, W H Hall 2-32.

\$1 EACH. Emma L Merry 1-25, Susan B Watrous 1-25, Thos. Barry 2-7, M Husted 2-30, Julia E Titus 2-7, Mrs Robt. Lang 2-5, F M Lamb 3-7, J S Woolsey 2-7, Mary Lamb 2-7, R. Cobb 2-7, J W Cronkrite 1-25, Miss Lillie Button 2-8.

MISCELLANEOUS. Henry Munger 30c, L B Tremper 50c 2-7, Ellen Sanders 20c, P Commary 50c 2-13, Thos Andrews 24c, W N Harris 10c.

### California Publishing Fund.

J W Cronkrite \$25, W A Pratt \$220, E J Church \$60, J H Hall \$100, Lucie Bush \$70.

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

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

### PUBLICATIONS.

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

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

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

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

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

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

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

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

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

Autobiography of Eld. Jos. Bates. 318 pp. \$1.

Hygienic Family Physician. \$1.00.

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

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

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

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

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

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

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