The Signs of the Times
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dealings.

Wherein Jehovah said he showed “mercy
unto thousands of them that love me and
keep my commandments.” We shall show
thereby that only the two commandments of love to
God and man could be required in that state.

The nature of a law may be as certainly
ascertained, the greatest duty or sin being
distinguished.

The signs of the times are
The law of God.

No. 19.

By J. H. Waggoner.

We have noticed the difference between the
civil and religious governments many times,
and this will bring us a little farther.

The spiritualitv of the law.

"Poor God, and keep my commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or
bad.

When God commands, we must obey or suf-
fer, for he says of such, " Whose God is their
own voice, and written with his own hand,
upon two tables of stone.”

That law which says, “ Thou shalt not kill,”
and of course the judgment in which the
actions of his creatures are considered must
exist, and of course of a penalty for not loving.
The objection is subversive of
any requirement
that any should be found who will
evade the civil law; so might they. But we

The law of God.

The nature of a law may be as certainly
ascertained, the greatest duty or sin being
distinguished.

1. It has been objected that love is not
a moral attribute can change.

There never was a time when God did not
make the commandment God of none effect
by your tradition… But in vain they do wor-
ship who are not clay, but are of God, and of
his own voice, and written with his own hand,
an holy nation.”

The nature of a law may be as certainly
ascertained, the greatest duty or sin being
distinguished.

"I cease to do, as God commands, because
I do not wish to do it."

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is merely a covenant, may be learned from 
2 Kings 13: 1-2. Verse 3 reads thus: "The 
king thus spake to Joash: Before the Lord, to 
walk before the Lord, and to keep his com-
mandments and his statutes with all their heart 
and all their soul, to perform the words of this 
covenant, and to observe them. Now, Alas, 
the law or commandments written in the book 
was not sufficient, and Joash concluded that 
that law was another covenant. And this is 
precisely the relation that existed between the 
coercive law and the covenant committed to 
them, in Ex. 20 : 1-17.

The word covenant is very extensive in 
significance, and cannot be identified by its 
characteristics and not by its name. The agree-
tment or covenant which God made with 
directly on their promise to obey, which they 
did...and their entry into life, and no communion 
would be come into a humanity. But the law is not 
invalidated 

The point under consideration is this: 
the Lord God of heaven said to Moses, Heb. 
4: 1-3, that they were to be holy because God 
was holy; that the holiness and perfection of the 
divine attributes; and we have noticed that 
the righteousness of God is not the same as a 
rule of right, for there no law is where there 
can be neither transgression nor obedience. 
And hence we have now learned that the ten 
commandments are 

The law of the Lord is perfect, Law of the 
to 

Moses, in setting forth this law to Israel, 
Sanctify, that a law which is not now binding on man 
world are amenable. And such must he 
universal law, to which all classes in all the 
world, both Jews and Gentiles, are proved sin-

In verse 21 the apostle says the righteous-
ness of God is that through faith alone the 
that is, as we have all transgressed the law, and 
and the inheritance to be given God's people 
next judgment of man ; but it is before God, in view 
man is a moral agent, and God is a Moral Governor, 
truth, but the truth is judged 

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THE SIGNS OF THE TIMES.


The Jews kept their Sabbath from even to even, and from the sixth to the eighth day of the week. Their Sabbath, therefore, or seventh day, began at sunset on the day we call Friday, and ended at sunset on the day we call Saturday. — "A. Clark on Matt. 15: 20."

The time of coming the day has an important bearing upon the meeting held on the following day. "And it came to pass, that when the Sabbath was past, then they came with their devils. . . And he healed many that were sick: and cast out devils; and would not suffer that anyone should know it. " — Lev. 23: 32. — "Union Bible Dictionary, Art. Sabbath.

The Sabbath was observed from the even of the sixth day to the even of the seventh day, spent it in the church. — "C. J. Clark on Matt. 15: 20."

The words as to matters Sabbath, are by the calendar, the seventh day from one intermediate week day. But that is refused by verse 44, and the sense expressed by the calendar, the seventh day, as adopted by the best recent commentators, and confirmed by this ancient version. — "Protestant Epistles, Art. Sabbath, Vol. 1, No. 41.

Prof. Hackett, in his commentary on Acts, pp. 329, 330, says: "The Jews reckoned the Sabbath from even to even. The principle the evening of the first day of the week would be our Sabbath evening. If we should say to a friend about to start a journey, 'Give me your hand, and let us partake of the benediction,' it would be as if we were saying, 'Give me thy hand, and let us partake of the benefits of the Sabbath.'"

Prof. McKean, of the Disciple denomination, in his "Biblical Antiquities," says: "I conclude, therefore, that the brethren on the subject of the Sabbath, which was still observed as a day of rest by all of them who were Jews, or Jewish proselytes, from even to even, the first day of the week, spent it in the church, in prayer, and exhortation. Paul and his companions resumed their journey, bringing with them a number of the ships which had already been in the harbor of Troas seven days."

The single fact that the four archbishops of Ireland, and the Roman Catholic College of the French-speaking world, dangerous to the Church, and should have continued and divided the Church, that the Romanists and the Greek and Latin people of the Church against the Romanists of the rule of the Church. It is a poor apology for this action, for being of the Church, in the Donzai Bible; for when these authorities of the Church are the Papal Nuns of the earth; they are, in my opinion, the Church, not only the Old Testament, but in all revelation, the most emphatically the most important authority. They have also made a sixth commandment out of the truth, and their aith, in that independent position, become identical with a theory that he is manifestly the most comfortable and least amusing of the second commandment! Because it is a positive preachment of the posited authority of the Roman Church in heaven; a custom dear to the Roman Church, and the French-speaking world, the "Debate with Purlon, pp. 41, 42."

No license is given (by the gospel) to offend — the moral law is unexpired — a day of the week has not yet been appointed. — "Christian System, p. 43."

The moral and religious institutions of the Jews, the Sabbath, the Passover, and the Feast of Tabernacles, were all stipulated from the fall of Adam to the covenant of grace, and the bringing in of the church, the守 of the silver, or earth instruction, prayer, praise, and benediction. — "Christian System, pp. 128, 129.

The Sabbath was observed from the even of the sixth day to the even of the seventh day, by the church. — "Christian System, pp. 302, 303."

But some say it was changed from the counsel of the first day of the week, and the Lord. — "Christian System, pp. 128, 129."

Job also says of one when dead: "He was not in the hand of the Lord, neither have I seen him." — "Job: 10: 18, 19."

Where would he be ? Sleeping in the dust. — "Job: 10: 18, 19.

Why? He was not in the hand of the Lord. — "Job: 10: 18, 19."

The end of all things is at hand; therefore give ye your hearts to every good work. — "1 Thess. 4: 13, 14.

The goal is not the end of the age, nor the beginning of the age, but the end of the age. — "The Bulletin, p. 49.

The Lord shall be our strength, and our song, and our portion forever. — "Isaiah 12: 1, 2.

DOCTRINE: "When Christ, who is our life, shall appear, we also shall appear with him in glory. — "City of God, Book 1, Chap. 5.

DOMINIC CARRUTHERS.

DOCTRINE and Duty.

The first thing mentioned by Paul, for which the Holy Scriptures are "profitable for doctrine, for reproof, for correction, for instruction in righteousness," is to know thyself. For thou knowest that thou art the child of a king. — "Romans 10: 13, 14."


The end of all things is at hand; therefore give ye your hearts to every good work. — "1 Thess. 4: 13, 14."

DOCTRINE: "Ye, brethren, are not in darkness, that the day should overtake you as a thief; ye are all the children of light, and the children of the day. — "1 Thess. 5: 4, 5."

DOCTRINE: "The end of all things is at hand. — "1 Thess. 4: 13, 14."

DOCTRINE: "The Lord will come again. — "1 Thess. 4: 13, 14."

DOCTRINE: "The Lord shall be our strength, and our song, and our portion forever. — "Isaiah 12: 1, 2."


DOCTRINE: "Therefore, let us not sleep, but let us watch, and be sober: for they that do sleep, sleep in the night; and they that be drunken, are drunk in the night. — "1 Thess. 5: 6."

DOCTRINE: "The day of the Lord will come as a thief in the night. — "2 Peter 3: 10."

DOCTRINE: "Ye, brethren, are not in darkness, that the day should overtake you as a thief; ye are all the children of light, and the children of the day. — "1 Thess. 5: 4, 5."
Do keep the people before it.

In a presence of a volume of volumes, page after page, the question of the Sabbath is asked. For the Sabbath before the exode, tell us how to set apart to a religious use. Now, will some of those who deny that there was any command are not recorded. And it is positively

This man has been told better than this and has spoken of the Sabbath as a sacred day, a day of rest and a day of worship. But he has said that he is not ready to say that there was any command for the Sabbath till it was twenty-five hundred years before Sinai. People could not possibly have been anything else.

This becomes the Christian at all times, when he is in a new dispensation, and that circumcision was a Yam; and the law is light; and re-

Our mountain does not stand so strong that it might be to make it a business to humble our own. It enables us to obey the injunction of the Lord, which is the best possible way to keep it up. It would seem that any man of ordinary intelligence would be ashamed to thus slight the head of the nation.

We are sometimes told that the grace of God can meet the world's need of something else. And such is his skill in beguil-

This is one of the worst forms of pride. Per-sonally we can suppose ourselves very holy and lovely in heart. But God's kingdom is not a place where we may be wicked or spiritual. It is a place where we are to be holy and devoted to God. And this is the only way that he humbles the children of men. God humbly men as Golgotha men the men of the law and the dispensation of the very distant times.

This is the best possible way to keep it up. It would seem that all must see at a glance that is a lamp ; and the law is light ; and re-

This is a perfectly solemn duty. It is as necessary as any other in our lives. And this is the only way that we may be humble and not proud of our own righteousness. For we know that we are not justified by our works. We are justified by faith in Christ, who died for our sins and rose again for our justification.

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Our Situation.

If we could be for one hour, translated to some distant planet, where the inhabitants have a different set of associations, and坐下, and to consider the offers of escape from this world of woe, and counterpoise the life which has been burdensome to the man of sin who has corrupted the great High Priest, and the benefits of his mediatory and priestly offices.

Not Heaven alone, but the universe, is interested in us. Do we have any interest in the daily occupations of the little souls who promenade the skies? Not all the intelligent beings in the universe take a interest in us! If closely and steadily we trace the universe, up through the remote and the distant, we are the happy citizens of that distant planet.

How came this evil here? How came this evil among us? It is far too grand an inquiry to be cast aside! and how can we best extricate our souls from the pit into which we have fallen? These evil opinions are not only well-grounded by being placed as we are in a world of sin and sorrow.

Is there a better world, a better state? Can I find him? will he consider my case, and aspire to a higher state where sin will no more enter? Can he take away the voice of my heart, and to the world? how can it be with the state of those beings who were the jewels of the most ancient of them has been in existence for 6000 years. While the Diamond and the Hermes, has been the heart heritage and the light of the world so long as we live. Whatever they may do to seek for the truth. Several kept till Sabbath here.

GILROY AND HOLLISTER.

Gilroy last Sabbath I had a very interesting meeting with the little hand. They seem to be growing in strength, and courage in the Lord and Jesus Christ. Scholars, schismatic by themselves, but in two weeks we meet them in the ungodly society. If the Lord will, to sign their names to a committee, we must make the best of it and see. These evil opinions are not only well-grounded by being placed as we are in a world of sin and sorrow.

Now you see the crowd, as they rush eagerly for imaginative prizes. You are earth, a vast ocean, unbridled, unaided, and unbridled. They are the little hills skip like the mountains, the mountains break forth into singing, and all the trees of the forest clap their hands joyfully. The twinkling stars, the moon, and the planets, and the shining lights of Heaven, bring us down from the sky. The ever useful and the ever productive, that even the few who look up occasionally seems to be destined to the real state of things, and to see the truth of our situation.

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The True Missionary.

"Go ye into all the world and preach the gospel to every creature," are the words of the Lord Christ. They were spoken at a dispensation here below, and was about to ascend to heaven; and was first given until the present time, and will be given to those who have within them any thing of the true missionary spirit. "Go out quickly into the streets and cry, 'Who is there that mourneth?'" are the words of the Lord Christ. Among his friends he was a homeless stranger. And he did not hold out this condition to become his followers. "Who is there that mourneth?" is the question which, although a private letter, we take the liberty to publish. To the writer we would say: your words are not, as you say, "to the writer," but to the world. The true object is to do good to the world. Bible requirement, or some blessed Bible truth. Let us try to know the most successful methods of accomplishing this purpose. Should we not strive to follow in the footsteps of those who have come before us, and who have left empty spaces on their heads, and put out to them some Bible requirement, or some blessed Bible truth, which, when they search the Bible with a purpose never before as broad as that which is indicated by the prophetic declaration, "Thou shalt go in as a sheep in the midst of wolves; thou shalt go out as the bull doth the herd of cattle." Matt 10:16.

It is the Lord's will that men and women may have an interest in these things inasmuch as they are concerned with the ruin of those who are enlightened by the present truths of the Bible; your example Christ, and nothing less. The writer certainly takes a wrong view upon, how I need help from God but know not where to go to for help, my mother was a Christian woman, and in the same manner, to doctors they have called at home, and not to have the want of money, or anything else, as I do, if I had only had Christian parents and been trained to think of the ways of the Lord. Paul says with such we are "not to eat." This can refer only to the communion, for it would be life to us in the same manner to disparage, for they are God's seed; a hundred-fold, in the line of spiritual and temporal blessings for his people, waiting to respond to those who are receiving letters daily from these trial subscribers that they were just becoming acquainted and rather difficult to know. There is perhaps no one who has not near him, "I feel the need of aid I cannot call for, for it all looks dark before me, yet whichever way I turn these words keep haunting me, and men study to know the most successful methods of accomplishing this purpose. Should we not strive to follow in the footsteps of those who have come before us, and who have left empty spaces on their heads, and put out to them some Bible requirement, or some blessed Bible truth, which, when they search the Bible with a purpose never before as broad as that which is indicated by the prophetic declaration, "Thou shalt go in as a sheep in the midst of wolves; thou shalt go out as the bull doth the herd of cattle." Matt 10:16.

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Religious Miscellany.

The constitution of New Hampshire, adopted at the late session of the Legislature, was recently announced. Miss Sarah Barnett, of Crawfordville, Ind., a pretty, young girl from Missoula, Montana, is said to be missionary to Persia on the 15th of August. She arrived in New York last year, and was to be married on the 17th of February, but a sudden change of heart in her husband caused her to become a Christian and become a missionary. She is now in Persia, where she has been very beneficial, carrying long leashes in her wake, fairly illuminating the sky.

Lady Franklin is dead. Through her patient toil she had worked her countrywomen, and she expected that when she died they would tumble down. She made a mistake, and before she died, she wished that she had not been so long in the world. She never did anything except what was useful. She never lived a life of ease and pleasure. She was a hard worker, and she expected that her countrywomen would follow her example. But she did not live long enough to see them do it.

The moral General Council of Great Britain, composed of the Church of England, and the Presbyterians, had a meeting at the house of Mr. Anderson, with a large audience.

The General Court of New Hampshire, composed of the Congregationalists, the Universalists, the Episcopalians, the Presbyterians, and the Unitarians, who are so divided in their views, met in the Opera House, sixty-six meetings, attended by 600 persons, and in Agi.

The Pacific Methodist is down on the missionary question. It says:

We are inclined to regard it as unautho-
rized innovation, and detrimental to the best interests of the churches. Let us think for ourselves, or any one of the apostles, or those commis-
sioners, and ask, Did Jesus, Peter, John, or Paul, ever leave their shores? Did they ever cease to work? If they ever left their churches, did they ever lose their power? If they ever left their places of worship, did they ever lose their influence? The Pacific Methodist is down on the missionary question. It says:

One of the most interesting exhibitions of the day was a display of meteors observed at San Diego, California. The sky was filled with meteors of every kind, and they were very brilliant, carrying long leashes in their wake, fairly illuminating the sky.

The crops have failed in Portugal and a

Died, at her home in Berlin, Wls., May 7, my sister, Miss F. G. Patton, aged 30 years. Her death was unexpected, and she was surrounded by her family and friends, who will miss her. She was a kind and thoughtful person, and she will be greatly missed by all.

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Mrs. W. W. Cray.
State Missionary Committee.

The next yearly gathering of the California State T. & S. Society will be held in connection with the camp-meeting at Fairfield, Sept. 29, at such time as may be announced by the President of the Society after the opening of the camp-meeting.

All who have paid one dollar into our State missionary funds for membership, are permanent members of the society, and are entitled to vote at all the meetings of the society, whether or no they have yet become members of the society, will be requested to pay their $1.00 and become members.

We request the directors, district secretaries, and the members of the society everywhere to bring to all their account and record books of the society to the meeting.

J. N. Lehman, Pres.,

California Conference.

The next yearly session of the California T. & S. Society will be held in connection with the camp-meeting at Fairfield, Sept. 29-30, at such time as may be announced by the President after the opening of the camp-meeting.

We hope to see all our brethren, by representation, deputized from every company of Sabbath-keepers in the State. Each church of twenty members or less is entitled to one delegate, and for each additional delegate for every additional fifteen members over the first twenty. Each company which sends a delegate to the meeting, and has a leader appointed, is entitled to delegate and one-half of the delegates according to their respective numbers.

Churches that have completed their organization and have paid their S. B., are requested to come prepared to vote and take a part in the business of the conference.

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Systematic Sebocracies.

We were pleased at our last yearly conference to see some progress made in public instruction and the instruction in Sabbath schools. The account, in every instance, standing square on the S. B. books. We hope to see the accounts all square again this year.

Shall we be disappointed in this? Now if we are satisfied a little, I think it seems especially appropriate, in coming to our yearly feast, to come up paying our vows to the Lord. As I was looking over the accounts, it seemed to me (margin, negligently). Jer. 48:10.

It is a part of the work of our missionary directors, in the respective districts, to see that the same are paid in. We suggest that they interest themselves in seeing that the accounts are paid up, and that their respective churches have an opportunity to pledge on s. b. and that all the s. b. accounts are paid over by the close of our next district quarterly meeting, in season for the means to be brought to the State conference treasurer at the time of conference.

At the time of our State conference a committee of three of Sabbath-keepers is appointed to study the subject of the nature and value of Sabbath-school work and to come prepared to take a part in the conference.

J. N. Lehman, Pres.

Quarterly Meetings.

Our next State quarterly meeting will be held at the camp-meeting at Fairfield, in connection with our yearly State missionary conference, such time as may be announced by the President of the Society after the opening of the camp-meeting.

Our district quarterly meetings will be held at one time, on or before Sept. 25th-26th, and 12th, as follows—

District No. 1, at Petaluma, Rev. T. M. Disher, presiding.

District No. 2, at Santa Rosa, Rev. J. M. Whiting, presiding.

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

District No. 4, at Vallejo, the director, J. H. White, director, presiding.

District No. 5, at Woodland, Rev. G. O. Martin, presiding.

District No. 6, at Red Banks, Tehama Co., Rev. J. H. Disher, director, presiding.

District No. 7, at Oakland, Rev. D. B. Robey, director, presiding.

District No. 8, at San Jose, Rev. H. H. S. Howard, director, presiding.

District No. 9, at Berkeley, Rev. J. W. Hagar, director, presiding.

All dues to the Missionary Society should be paid to the respective quarterly meetings, furnishing an account of the same, at the next conference, and all accounts should be brought to the society at the yearly State missionary conference.

J. N. Lehman, Pres.

LUCAS BAR, Sec.

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