

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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Nearing Home.

"NEARING home!" how sweet the message
Falls upon the Christian's ear;
How the weary heart rejoices,
As "redemption draweth near."

"Nearing home!" yes, we are nearing
Eden's ever blooming shore,
Where the weary, storm-tossed pilgrim
Soon shall rest for evermore.

Nearing fast the golden city
And the beautiful, crystal sea;
Nearing, too, the gushing fountain,
And the fruit of life's fair tree.

Yes! the land is surely nearing,
Home is almost reached at last;
Let us then be nothing fearing,
Soon our sorrows will be past.

Earthly friends may try to charm us,
Gold may glitter in our sight;
But a fairer world's before us,
In God's everlasting light.

Oh! I love the coming kingdom,
And the King that soon will reign;
And I wish to be a subject,
In a country free from pain.

Day by day my path grows brighter,
Glory beams almost in sight;
My poor heart grows each day lighter,
As I near the portal bright.

Thanks to thee, O loving Saviour,
For the peace that reigns within;
Keep, oh, keep me by thy favor,
Pure and spotless, free from sin.
—Sel.

The Sermon.

THE LAW OF GOD.—No. 13.

BY ELD. J. H. WAGGONER.

SPIRITUALITY OF THE LAW.—CONTINUED.

THE idea held by some that the righteousness of the law differs from the righteousness of the gospel is an error. We have seen that the law, as given to Israel, is the measure of holiness; even that holiness of which the divine character is the model. This is the reason why the law is witness to "the righteousness of God." Man lost that righteousness by transgression. As the holy law which he transgressed now condemns him, his only hope is in Christ, who restores to him that which he lost by sin. As the law is the rule of holiness, of righteousness, was ordained to life, contains man's whole duty, is perfect, and is sufficient to justify the doer, and, as the gospel is a remedy, of course the object of the gospel is to restore man to the position he would have occupied had he never violated God's holy law. This it does by justifying him, or pardoning his past transgression, and converting him, or turning him away from sin to obedience.

This is so reasonable that it would seem that none could deny it; and it is a necessary deduction from the premises laid down for us in the texts quoted. To this conclusion we are positively shut up by the Scriptures. But if any deny reason and are dissatisfied with the deduction, plain and necessary as it is, we have something yet more evident for their benefit, even a direct statement of the apostle Paul. In Rom. 8: 3, 4, he says that the offering of Christ "condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Here is a statement confirming our whole argument in terms too plain to be misunderstood; too direct to admit of any evasion.

Now, as the righteousness of the law is

fulfilled in them who, through faith in Christ, walk after the spirit, and not after the flesh, we must conclude that they in whom the righteousness of the law is not fulfilled do not walk after the spirit, but are still walking after the flesh. This is another necessary conclusion; and to sustain it we have another positive declaration. "The minding of the flesh" is the marginal reading for "the carnal mind;" and the carnal mind is declared to be enmity against God, and not subject to the law of God. Of course when the carnal mind is removed, when the spiritual mind is given, that is, when the person ceases to walk after the flesh and does walk after the spirit, the enmity is taken away, and the mind is then subject to the law of God. Then, and not till then, is the righteousness of the law fulfilled in that person. Thus clearly is the law established, and not made void, through faith in Christ. Rom. 3: 31.

Paul is confessedly a great and deep reasoner, and his conclusions are always based on well established premises. He has not arrived at the conclusion that the carnal or fleshly mind is not subject to the law of God without a good and sufficient reason. This reason is found in the fact stated in Rom. 7: 14, thus: "For we know that the law is spiritual."

The law has never changed in its nature since it was given by Jehovah. He then showed it to be a holy law in that they would be holy who kept it. In David's time it was perfect; and in Solomon's day it contained the whole duty of man. The Saviour said it was the basis of the golden rule, and that it was the outgrowth of the principles of perfect love to God and to man. Therefore, the law was spiritual before the gospel dispensation as well as at the time when Paul wrote.

If the law were carnal, as some effect to believe, the carnal mind would agree with it. But the carnal mind is opposed to it, and cannot be subject to it, even as there can be no agreement between spirituality and carnality. As well could we unite midnight and noon, or bring Belial and Christ in union as to bring the carnal mind into harmony with the spiritual law of God. We cannot imagine how the opposers of the law can overlook this fact. This one statement of the spirituality of the law, Rom. 7: 14, should forever silence all objections to it. And with the additional declarations that the carnal mind is opposed to it, and that the righteousness of the law is fulfilled in the spiritually minded, we have here in brief an overwhelming argument in favor of the law. But even these are not alone. In connection with them we have the apostle's words that the law would justify the doer; that it is a revelation of the will of God; that by it he will judge the world; that it makes known sin, and proves both Jews and Gentiles guilty before God; that it is a witness to the righteousness of God; that it is not made void through faith, but established by it, inasmuch as the blood of Christ was offered to vindicate the justice of God, not to supersede it; that we shall not sin in order to magnify the grace of God in our pardon, but that we frustrate grace and are the servants of sin unto death if we continue in sin; that even as the law proves a woman guilty of adultery if she marries a second husband while the first is yet living, so are we guilty of spiritual adultery if we seek to be united to Christ while "the old man," or the "body of sin," is yet alive; that he (Paul) was proved a sinner by the law; that, though the law was ordained unto justification and life, he found it to be unto condemnation and death because he was a transgressor; that the condemnation of man is no fault of the law, but an argument in its favor, for man is a wrong doer, and the law condemns the wrong, being itself holy, just, and good. In view of all these facts, how reasonable is the statement that the carnal mind is opposed to it, and that the righteousness of the law is fulfilled in those who walk after the spirit and not after the flesh. Would that all would make a just application of these truths to their own hearts and lives, and be so instructed by this holy law as to discover their own sinfulness, and be led to repent and prepare to stand accepted of God

in that day when he shall bring every work into judgment.

Considering all this evidence of the morality, spirituality, and holiness of the law, how idle appears the objection to which we have referred, viz.: that there is no love in the ten commandments. Obedience to the law lives in the very atmosphere of love. The Saviour said that *all the law* (not any part of it alone) hangs on love to God and to man. It is the outgrowth of love. And therefore the apostle says, "Love is the fulfilling of the law." To fulfill an obligation means to observe or keep it, as we learn from Gal. 6: 2, "Bear ye one another's burdens, and so fulfill the law of Christ." Equally explicit is Rom. 2: 27: "And shall not uncircumcision, if it fulfill the law, judge thee, who by letter and circumcision dost transgress the law." Fulfilling is the opposite of transgressing, and is keeping. Not, as some would have it, that love is substituted for keeping, but, literally, "Love is the keeping of the law." There is no true obedience to God without love; neither is there any real love to God without obedience. They are inseparable, and obedience is the only test of love. While one apostle says, "Love is the fulfilling [or keeping] of the law," another confirms it by saying, "This is the love of God, that ye keep his commandments."

If the carnal mind yielded at once to the force of argument and reason it would hardly be true to its own rebellious nature. Therefore, when by reason and evident deductions its own positions are overthrown, it covers its enmity under evasions. When it is proved that the law is spiritual, and that formality without the spirit of love and obedience never did and never can fulfill the righteousness of the law, then the opposers of the law make answer that we are not required to keep the letter of the law if we keep it in spirit. Nay, more than this, they say that the letter is opposed to the spirit of the law, and so we are not only not required to keep it in the letter, but if we do so it will be at the sacrifice of the spirit.

Of all evasions of the truth this seems the shallowest; and yet we find it often resorted to by many from whom we should look for better things, considering their position and their opportunities to understand the truth.

Admitting that the letter of a law may be kept without the spirit, we cannot admit that a law can be kept in the spirit when it is not kept in the letter. It is not true that the apostle places the letter in opposition to, or in contrast with, the spirit. Having said that the law is spiritual, that the carnal mind is opposed to it, and that the righteousness of the law is fulfilled in the faithful in Christ, he could not also say anything so unreasonable and absurd as the above position supposes.

For example, we will take the two precepts spoken by the Saviour and by his apostle. The Saviour said that he who looked upon a woman with a lustful desire is guilty of adultery; and John wrote, saying, "Whoever hateth his brother is a murderer." And yet we consider that the letter of the law is kept by him who does not actually commit adultery nor take life. But, on the other hand, we cannot consider that it is possible to keep the spirit of these precepts and break the letter, that is, to commit adultery and kill. Because the letter may be kept without the spirit, it is not therefore true that the spirit of a law may be kept without keeping the letter. Without the letter no precept can exist; and between it and the spirit there must be perfect agreement.

The words of the Saviour in Matt. 5, confirm this. He affirms that keeping and teaching the law are necessary in order to be exalted in the kingdom of Heaven. But he also says that we shall in no case enter that kingdom except our righteousness exceeds that of the scribes and Pharisees. Now the scribes and Pharisees were tenacious of the letter of the law, but had entirely lost the spirit of it. Our obedience, therefore, must be on a higher plane than theirs was. But we may not therefore disobey or break the law. If we break it we neither keep it in letter nor spirit, and then, instead of having a righteousness which exceeds that of the scribes and Phar-

isees, we shall fall even below them.

Some have so misconstrued the Saviour's teachings in this chapter as to take it that he reversed the law, or released us from its obligations. Here we are reminded of the old saying that "the wish is father to the thought." For, surely, no one can find such an idea in the Saviour's sayings unless his mind has a strong bent in that direction. When such is the case—when prejudice and prepossession are stronger than reason—it is easy to pervert language to make it conform to the result desired.

After the Saviour had corrected the impression that might arise that he had come to subvert the law, and had endorsed the law as the rule of action to secure a place in the kingdom of God, and required righteousness (which is the same as obedience) exceeding that of the scribes and Pharisees, he immediately commented on two of the ten commandments, and, instead of reversing them, most emphatically confirmed them by showing their spirituality, saying that they were even violated by the mind without any outward action. It is strange indeed that anybody can find a reversal of the commandments or a release from obligation to them in such teachings.

But the case is different when he speaks of those things not found in the ten commandments. These he reverses in each case. Thus a clear distinction is made between the law of ten commandments and other laws and customs not of the same nature, and not like it to be perpetuated throughout the gospel dispensation.

Paul in Rom. 7, speaks of "another law" in his members, or in his flesh, which some have confounded with the law of God. But Paul says he delights in the law of God after the inward man, or serves it with his mind. But that law in his flesh wars against that which he loves and serves with his mind. Again, he says "the law" is holy, just, good, and spiritual; but he also says that in his flesh dwells no good thing, thereby showing that that law which is in his flesh is not the holy law of God. It is contrary to the law of God, as the flesh always has been since the fall of Adam. This law of sin in the flesh is nothing but the movings of the flesh, of the fleshly or carnal mind, which is not subject to the law of God. It is a marvel that any should ever confound this with the law of God. Faith in Christ, or the law of the spirit of life in Christ sets us free from the law of sin in the flesh, or the carnal mind, and when that is removed we are brought to delight in the law of God, and its righteousness is fulfilled in us.

This shows a perfect harmony between the will of the Father and the work of the Son. Any other view makes a conflict between the Father and the Son, and represents the Son as changing the government of God instead of changing our relation to it. As the law is holy, just, good, and spiritual, and man is a transgressor of it, and worthy of death under its righteous sentence, how reasonable that the Son of God should die to vindicate its claims to the life of the sinner, and to make pardon consistent with justice, and at the same time to change the condition of man, to remove his rebellion and enmity to God and his government, and bring him back to obedience to the holy law of the Father. How unreasonable that Christ should abolish a holy, just, and spiritual law, and release rebellious man from obligation to obey it. The very thought is impious, and to teach it is to degrade the government of God, and to make the blessed Saviour the minister of sin instead of the minister of righteousness.

While the scriptures herein quoted and the unavoidable conclusions drawn from them most decidedly refute the arguments and remove the objections of those who oppose this holy law, we must not forget that they are not the only ones who ought to be deeply interested in the question of the spirituality of the law. If it is indeed "a discernment of the thoughts and intents of the heart;" if every secret thing shall be examined in its sacred light in the Judgment, how jealously should we watch every thought and the motive of every action. David said, "I hate vain thoughts; but thy law do I love." Ps. 119:

113. Here a plain contrast is presented between the law of God and vain thoughts.

Paul, in calling the motions of sin (really our propensities to sin) "the law of sin" in the flesh, gives us to understand that it is uniformly in the flesh. The carnal or fleshly mind expresses the natural condition of all. Again, the enumeration of sins in Gal. 5, as "the works of the flesh," shows that these evils inhere in the human heart; that they are not merely in the hearts of a particular class, but in the hearts of all. Truly the heart of man is deceitful and "desperately wicked." A proper regard for the sacredness of the law gives us a sense of these things, while the tendency of antinomianism, as was remarked by Andrew Fuller, the celebrated Baptist author, is to render its adherents self-complacent, spiritually proud, and, to use his own language, "excite an irreverent familiarity with God, and in some cases a daring boldness in approaching him; yet such is the strength of the antinomian delusion that it passes for intimate communion with him.

A careful reading of Ps. 119 will show that David uses the term "thy word" as the equivalent to "thy law." When he says, verse 105, "thy word is a lamp unto my feet, and a light unto my path," he means "thy law." This is confirmed and directly expressed in Prov. 6:23: "For the commandment is a lamp, and the law is light." The law of God exposes the corruption and deceitfulness of the heart, while antinomianism, or opposition to the law, strengthens the deception, and gives a feeling of security even in rebellion against the sacred precepts of Jehovah.

But here again the opposers object that we make too much of the law; that they cannot see in it all that we profess to see. We see in it exactly that which the Scriptures reveal, and which they could also see if they, as did the inspired servants of God, love it, and delight in it. David, whose whole being seemed enraptured with the holiness of God's law, still prayed, "Open thou mine eyes, that I may behold wondrous things out of thy law." Love of, and obedience to, that law had drawn him near to God, and he longed for a deeper knowledge of God and his truth in which his soul so greatly delighted. His joy in God was far different from that self-sufficient, empty joy which is felt by those whose eyes are not opened "to behold" wondrous things in the divine statutes.

Though the law was holy from the beginning, and a rule of holiness for man; though the commandment was "exceeding broad," man has obscured its light by transgression and rebellion, even until his heart has become "enmity against God," and "not subject to the law of God." The work of Jesus, as said the prophet Isaiah, is to "magnify the law and make it honorable." We think he has done this; antinomians think he has not. We think "the law is spiritual;" they think it is not. We think the carnal mind is opposed to it; they think that opposition to it is evidence of the highest state of spirituality. We think the truly converted delight in it; they think that open opposition to it, and even reviling it, is consistent with entire holiness. We think that the righteousness of the law is fulfilled in all who walk not after the flesh, but after the spirit; they think there is no righteousness of the law worthy of the regard of those who walk after the spirit. And in all this we stand upon the plain testimony of the Scriptures; they do not. They are in open conflict with every Scripture statement concerning the nature and obligation of the holy law of God.

The fact that they do not and cannot see beauty and glory in the law of God should cause them to stop in their career and consider their condition. "The law is light." Rejecting it they are in darkness. Their darkness is such that they can see neither beauty in the law of God, nor the condition of their own hearts, while they oppose it.

From what has been quoted of the nature of the law which Jehovah gave to Israel, and in that obedience to it will exalt us in the kingdom of Heaven; learning that it is holy and spiritual; that it justifies all right and condemns all wrong; we are at no loss to conclude that it is referred to in Rev. 14:12, where the commandments of God are connected with the faith of Jesus. And the application is the more certain inasmuch as we already see the spirit of war manifested which is prophesied of in Rev. 12:18, as coming against those who keep the commandments of God and have the testimony of Jesus Christ. This will work out "the patience of the saints." Compare Rev. 14:12, and Rom. 5:1-3. Never in the history of the church were so many influences combining against those who keep all the commandments of God. We say *all*; for if the spirit of the sixth commandment cannot be kept by those who take life; and if the spirit of the seventh cannot be kept by those who commit adultery in fact, neither is the spirit

of the fourth commandment kept by those who profane the seventh day, the day required to be kept in that commandment, and substitute for it the observance of another day, a day which is positively forbidden to be kept as a Sabbath, by that commandment.

And inasmuch as an exalted place in the kingdom of Heaven is assured to all who "do and teach" that law and those commandments which were already revealed when Jesus commenced his preaching, Matt. 5, and as the Saviour indorsed them as the condition of entering into life, we know that they are the commandments referred to in Rev. 22:14, the doing of which will give right to the tree of life and an entrance through the gates into the city.

God has revealed to us in his word that "the law is spiritual." And in the light of its holiness and spirituality we shall all be judged. The law will not be regarded by the Judge in that day as rebellious man regards it. Man looks upon it as of little value, and as possessed of little sacredness. The Judge himself has revealed to us that he regards it as holy and spiritual, and therefore of infinite value and importance. Man looks upon sin as a trifling thing; to be sported with at pleasure; easily disposed of in the divine government; and of which the consequences are not serious. God looks upon sin as exceedingly odious and abominable; as having brought reproach and dishonor upon his name and his government; to remove it cost the life of his own dear Son; and which will sink to everlasting perdition every one who is found in any wise or to any degree connected with it when the mediation of our High Priest closes and probation ends. See Rev. 22:11, 12.

We are apt to complain of our fellow-men because we think they judge us harshly, beyond our deserts. Yet were we to be judged by the most enlightened of mortals, by men who have the keenest sensibilities and the highest sense of justice, the Judgment would be a matter of small moment to what it actually will be. Who understands the holiness of the law which we have transgressed as God understands it? Who abhors sin as the God of infinite perfection abhors it? Who knows its nature and desert as he knows them? There is food for much serious reflection in the words of the psalmist: "Thou hast set our iniquities before thee: our secret sins in the light of thy countenance." Ps. 90:8. How will the heart of the sinner fail when he beholds the burning glory of him who said, "be ye holy, for I am holy," and sees all his actions, his words, and the secrets of his heart, in the light of infinite purity?

"How will my heart endure
The terrors of that day,
When earth and heaven before the Judge,
Astonished shrink away?"

Thanks be to God that there is a remedy. A healing fountain of infinite value and power has been opened. The love of God has devised the plan and prepared the great salvation. "The blood of his Son, Jesus Christ, cleanses us from all unrighteousness." It was his mission to put away sin by the sacrifice of himself. How fitting it is that we pray, dear Saviour, let thy work be wrought in me. May I be a worker together with thee, in putting away from myself every sin, every evil word, every vain and evil thought. Enlarge my heart to run in the way of the commandments. Sanctify me, Father, through thy truth; thy word is truth.

But let none presume on God's goodness and mercy. Let no one think he may sin because grace abounds. Jesus taught that the ill desert of sin is increased by his coming to earth to suffer and die for man. Every cloak is removed, and every excuse is taken away by the revelation of the wondrous provisions of divine grace. To live in rebellion against God, to break his holy precepts, is awful to contemplate as the action of a puny creature. But to despise the means of God's devising for our salvation, to trample under foot the blood shed for our redemption, to do despite to the Holy Spirit sent for our guidance and sanctification, is truly "treasuring up wrath against the day of wrath and revelation of the righteous judgment of God." "How shall we escape if we neglect so great salvation?"

"How careful then ought I to live,
With what religious fear,
Who such a strict account must give
For my behavior here?"

"Thou awful Judge of quick and dead,
The watchful power bestow;
So shall I to my ways take heed,
To all I speak or do."

WHILE the word is yet unspoken you are master of it; when once it is spoken, it is master of you.

Hope of the Gospel.

(Concluded.)

WE will now look at the testimony of Jeremiah concerning Rachel, fulfilled in the mothers' weeping at the time Herod slew the children of Bethlehem while seeking to destroy Christ: "Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not." See Jer. 31:15-17, and Matt. 2:15. These children were not in Heaven, nor in a hell of punishment, but out of existence. Now notice the consolation which the Lord gives these mothers: "Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord: and they shall come again from the land of the enemy." Why, say you, I thought children, when they died, went right to Heaven. Is Heaven the land of the enemy? No; but the grave is, and these are the words of consolation offered to those whose children are in the graves.

How different is the above from that given by those who believe in immediate rewards at death. I will quote a sample from the "Christian Almanac," illustrating the popular consolation given to weeping mothers. "Lady, how many children have you? Two on earth, and two in Heaven. Thou art mother of angels then. They are yet yours, only gone before! Rejoicing in the heavenly pastures, guarded by the Good Shepherd—little lambs of the heavenly fold! Earth, then, is less attractive. These invisible little spiritual cords twine around you, and draw your soul upward. Like 'still, small voices,' ever whispering, 'Come to the world where spirits live.' Mother of cherubs! Walk softly! Little angel-eyes watch thy steps! Spirit forms stoop to listen! Keep thy soul free from earth; thou shalt go to them, though they cannot return to thee!" How different this from the word of the Lord: "They are not." "They shall come again from the land of the enemy," and "There is hope in thine end, saith the Lord, that thy children shall come again to their own border."

Said the woman of Tekoah, when pleading before David, "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person; yet doth he devise means that his banished be not expelled from him." 2 Sam. 14:14. Here are several direct statements respecting the dead. (1) They are "as water spilt on the ground, which cannot be gathered up again." (2) They are represented as "banished" from the Lord—a very different sentiment from that which is commonly taught, that God's people go immediately into his presence. (3) In the testimony of this woman of Tekoah, we learn that if God does not devise some means to redeem his people, they will not only remain "banished," but they will be also "expelled from him." The means God has devised is to get the saints out of the enemy's prison, for "He [Satan] lets not his prisoners loose homewards." Isa. 14:7.

This work is to be accomplished by Christ, through the resurrection. Christ says, "Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house." Matt. 12:29. The strong man spoken of represents Satan.

Notice a corresponding testimony concerning him in Luke: "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Luke 11:21, 22. The spoils he (the devil) takes from the army of the saints, he puts into his prison house (the grave). But Christ, a stronger than he, is coming upon him, and he will take the spoil.

According to the testimony of Paul, Christ is to conquer the devil through death. See Heb. 2:14. This work is predicted of Christ by Isaiah. "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death," &c. Here it is promised that Christ shall divide the spoil with the strong. When he has bound the strong man, he will raise the saints of God from their dusty beds, while the wicked dead will

be left with Satan, to be destroyed with him at last.

We have a view of the fulfillment of this work in Rev. 20:1: "And I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand." We understand that he who is here represented as binding Satan is Christ. He is called an angel (see 1 Thess. 4:16), and he is the one who has the key of the bottomless pit. "I am he that liveth, and was dead; and behold, I am alive forever more, Amen; and have the keys of hell and of death." Rev. 1:18. John proceeds to tell us what Christ will do: "And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit." Here the strong man is bound. He is rendered inactive. His power is broken, or as Christ says in Luke, "When a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." The next thing of which John gives an account after the binding of Satan, is the resurrection of the saints. Verses 4, 5: "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God; . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

The means God has devised to accomplish the resurrection is the death and resurrection of his Son. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life." John 3:16. Christ died, passed into the tomb, into the prison house of "the strong man armed"—Satan. But God has promised not to leave his soul in hell.

"Bright angels rolled the rock away,
And Christ, the conqueror, rose."

Jesus broke the strongest power of Satan, and rose a triumphant victor over death and the grave. Then he obtained the keys of hell and of death. There he received power to bruise Satan under our feet. In the act of rising from the grave it is fully manifested to all men that Christ has power to conquer Satan and deliver those "who through fear of death were all their life subject to bondage." This is the great work to be accomplished. Christ is "our hope," and, as we have set forth in these pages, it is in and through him that we, if his servants, will receive an eternal victory over death at his coming and the resurrection. Any hope of reward at death, or otherwise than through the resurrection, is not the gospel hope. There is no promise of any such reward in the Bible, and all that is ever urged in its support, at most, is but inference. Of this kind of testimony, Dr. Adam Clarke says: "Let it be remembered that by the consent of all (except the basely interested), no metaphor is ever to be produced in proof of a doctrine. In the things that concern our eternal salvation we need the most pointed and express evidence on which to establish the faith of our souls."—*Comment on Matt. 5:26*.

An eminent English writer says: "But if the proposition is not expressly revealed, the the right of inferring is equal on all sides; and surely those conclusions which are inferred from what is expressly revealed should be at least as just and as strong as those which are inferred from what is not."—*Blackburne's History of the Controversy, p. 337*.

Dear reader, in conclusion we would express the earnest wish that Christ may indeed be your hope, that we may each receive all that grace and strength proffered to us through him, that we may be complete in him who is the head over all to his church, and that we may share eternal joys with him in the day of his coming. Amen.*

J. N. LOUGHBOROUGH.

THERE is more pleasure in seeing others happy than in seeking to be happy ourselves. There is more pleasure in acquiring knowledge to be useful than in merely seeking knowledge for our own happiness. If young and old persons would spend half the money in making others happy, which they spend in dress and luxury, how much real pleasure it would give.

A METHODIST clergyman gives, as a part of his experience, that sinners striving after sinless perfection are easily managed, but those of his flock who attain to it become thenceforward exceedingly crooked and contrary sticks.

*Those wishing to pursue this matter still further are requested to examine a work entitled, "Nature and Destiny of Man," 384 pages, bound, price \$1.00, in which all these inferences are examined, and a thorough harmony is shown in the entire Bible on the subject of life only through Christ. Address, SIGNS OF THE TIMES, Oakland, Cal.

Where Is the Promise of His Coming?

We have it from the lips of the Lord Jesus himself, from the mouth of angels, and from the writings of the apostles. The Lord's second coming is not spiritual, at conversion, nor at death; but is personal, literal, and visible. His coming is pre-millennial, at the resurrection of the just, whom he will then take to his Father's house where he now is. Signs and wonders in heaven above and in the earth beneath will foretoken his return, for these are foretold by the sure word of prophecy, unto which we that take heed shall do well. Under the heading of the Second Advent, in the old Methodist hymn book, is the following stanza of a hymn which is not to be found in the revised edition:—

"In the sun, and moon, and stars,
Signs and wonders there shall be;
Earth shall groan with inward wars—
Nations with perplexity."

It will be a day of wrath, of gloominess, of darkness, and of destruction to the unprepared; but unto them that have preserved their bodies and lives blameless unto the coming of the Lord Jesus, the "blessed hope" will then be realized, when this mortal shall put on immortality, and the remnant, with the resurrected dead, are caught up to meet the Lord in the air.

Now for the proof. The time of our Saviour's crucifixion drew near, when he would leave the world, and go to prepare many mansions in the Father's house for his people. His disciples were sorrowful, but he said, "Let not your heart be troubled. * * * I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14:1-3. Yes; he was really here once, and will be really here again. He testifies again: "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." Matt. 16:27. And to the High Priest he said, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26:64. We see that Jesus said he would come again. What have the angels said?

The Jews took Jesus and crucified him. He was buried on the sixth day in Joseph's new tomb. His disciples honored the Lord's Sabbath by keeping it according to the commandment. Luke 23:56. His body was not suffered to see corruption, but was raised the third day, and possessed flesh and bones, Luke 24:39, and is the prototype of the bodies that the righteous will have in the resurrection of the just. Rom. 6:5; 1 Cor. 15:23. On the day of his ascension he led his disciples out to Mount Olivet, and, blessing them, was parted from them, going up bodily into heaven. While they looked steadfastly toward heaven as he went out of their sight, two angels stood by them, having the appearance of men, "which also said, 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. "A cloud received him out of their sight." Verse 9.

The apostle John, while on the isle of Patmos, was given a vision of the Saviour's return. He says, "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle" to reap the harvest of the earth (the end of the world, Matt. 13:39), which was ripe. Rev. 14:14-16. Here we see him coming, according to his word, and as declared by his angels, in like manner as he went up; bodily, literally, and visibly. The cloud is composed of all his holy angels, who will come with him to act their part in the resurrection. Matt. 25:31; 24:31; 1 Thess. 4:16. So, then, the Lord Jesus does not come spiritually to our hearts at conversion, upon the white cloud of his love, as I recently heard a Methodist preacher say. No. The bright shining of that cloud, and the visible glory of Jesus with it, will destroy the wicked at his second coming. 2 Thess. 2:8; 1:7-10; Isa. 11:4; Rev. 19:15, 21. Now, what do the apostles say about his return?

Hear John: "Behold, he [Jesus Christ] cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1:7. There is nothing spiritual about that; nothing indicating the conversion of the world when he does come. John also positively says that the Lord does not come at death. Read John 21:21-23. Our self-styled orthodox brethren should be careful how they preach from such texts as Matt. 24:42; 25:13; Mark 13:33; Luke 12:40, when delivering funeral discourses. Paul says that "Christ

was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. Yes; Jesus himself has said so, the angels bore a similar testimony, John confirmed it, and Paul concurs. Jesus is coming the second time. We shall behold his pierced hands, his wounded side, his broken feet, from which the flowing blood made red the cross at Calvary. Jesus is coming, the Lord, the righteous Judge; and he will give unto Paul at that day, and not to Paul only, but unto all them that love his appearing, a crown of righteousness. 2 Tim. 4:8. Then Jesus will change these vile bodies, fashioning them like unto his glorious body, Phil. 3:20, 21, clothing them with health and immortality. Rev. 21:4; 1 Cor. 15:51-53. Therefore, let us preserve them blameless. 1 Thess. 5:23; Rom. 12:1. Had Titus quoted an extract from Paul's letter to him in a certain union revival meeting that was held several years ago in San Francisco by the popular churches, he would have been surprised to have seen several professed lovers of Jesus, shepherds of the flock of Christ, jump to their feet and prohibit such doctrine being spoken there. This (to them) obnoxious doctrine is found in Titus 2:11-14. But unto us who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," it is the most precious of all, for our "redemption draweth nigh," "the Judge standeth before the door," "for now is our salvation nearer than when we believed."

B. A. STEPHENS.

Paicines, Cal., Aug. 12, 1875.

God in the Bible.

To THE Jews who were condemning and rejecting himself, our Lord said: "In your Scriptures ye think ye have eternal life." There is such a thing as thinking highly of the Bible, and yet missing its true purpose; there is such a thing as putting it in the place of Christ. Every word and letter of their Scriptures they esteem sacred; they inscribed them on their phylacteries; they, many of them, spent their time in reading and copying them. And yet, just because they rested in them, because they worshiped the book rather than him of whom the Bible spoke to them, it became to them a barrier between them and God; its sentences and pages shut them out from God, instead of leading them to him. And in this way they were willing to believe that in the early ages of their history God had actually spoken to and dealt with their fathers as a man speaks to and deals with his fellow, face to face.

They did not doubt that he had revealed himself, and made known his mind and will to the prophets and holy men of old. But they did not believe that he was still actually speaking to themselves, and dealing with them as he had done with their ancestors. All living belief in his active and immediate presence in the midst of them had faded out of their minds; they fancied that such revelations belonged only to the past. In place, then, of the recognition of a present personal God, they put the Old Testament scriptures. They put a description of God's character and a history of his dealings with their nation, instead of God himself; they said by reading this book we may learn about God; they failed to discern that the very object of the book was to enable them to acknowledge and know the living Jehovah for themselves that they might enter into close personal intercourse with him; might serve him, and love him, and walk with him as their fathers had done; they forgot that the God of Abraham and Isaac, and Jacob was still alive; that he was entering into communication with his creatures, and calling them to understand and trust him as much as he had ever done; nay, that what all their prophets in these Scriptures were anticipating and pointing to was the time—not when God should withdraw himself utterly from the earth, and should be known only through the words of a book, but—when he should come forth out of his place and manifest himself more perfectly; when the unseen King should at last unveil himself, and tabernacle as a man among men. And because they forgot this; because they closed their minds against all but a second-hand knowledge of God; because, so to speak, they read a biography of him, instead of seeking for personal acquaintance—their Scriptures became to them an idol; they used them as an end, instead of as a means; they trusted in them, rather than in God; they thought that eternal life was contained in the words and sentences of a manuscript, not in the great Source and Giver of all life and light.—Sel.

LIFE is a sum; and it becomes us to do it properly, as it can be done but once.

The Prodigal Son.

THE most beautiful illustration of penitence on record is that contained in the parable of the prodigal son. In this brief narrative our Lord has included every trait and circumstance which can mark the history of fallen man, when turning from his wayward course and once more professing his allegiance to God. The departure from home, the abandonment to the sins of an unholy world, the suffering which necessarily ensues, the deep penitence, the return to the father, and the restoration to the privileges of a son, are the successive scenes which make up this perfect picture.

There is one little circumstance, however, in this narrative, which we believe is often passed by unnoticed, but which forms one of the finer shadings of the portrait, and is as true to the life as any of the more prominent features. In his moments of distress and humiliation the prodigal son thus declares his resolution: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called your son; but make me as one of thy hired servants." But when his father meets him "a great way off," and, in his joy at his return, hangs upon his neck with every mark of affection, he says all that he intended, except the request, "make me one of thy hired servants." Is this omission accidental? We think not; but rather believe that it embodies a deep-spirited truth. It is exactly in accordance with the change of feeling through which the repenting sinner passes when he believes that he has received grace and forgiveness.

In the hour of his darkness and depression, when first he realizes that he is an exile in a foreign land, he dare not hope for anything but pardon. He asks only that his Lord should stretch forth the golden scepter, that he may touch it and be assured of safety. If he may only struggle through the straight gate, he will be content with the lowest place in the kingdom of heaven. He dare not appropriate to himself the abounding promises of Scripture in all their fullness. The privileges of a son cannot be for him. He asks but to be "a hired servant" in his master's household.

But when he has escaped from the house of bondage and enrolled himself among the true Israel, when before him are the vineyards and olive-yards which are promised as his inheritance, he learns to cast aside every fear, and, in the fullness of faith, to appropriate to himself all that the mercy of God holds out as the rewards of his children. He who wishes only to be "a doorkeeper in the house of his God," when once he has entered the sacred portals, is not contented thus to stand afar off, but must be ever pressing nearer and nearer to the mercy-seat. He realizes the rich provisions which the Father has made for his support and comfort, and dismissing all incertitude, with an ever-expanding faith, he is willing to receive them. His exulting language is: "Who is he that condemneth? It is Christ that died; yea, rather, that is risen again." In the race for heavenly prizes he would struggle to be among the foremost. If crowns are offered, he would contend for the brightest. He feels that he is no longer an outcast and prodigal, but a member of that household—not to be "a hired servant," but a son accepted and beloved.—Sel.

Models of Prayer.

WE have been interested in looking through the Scriptures for the purpose of comparing the prayers therein recorded with those which we hear from time to time in public, and we are astonished to see how they differ in point, expression, directness, and, above all, in length, from those heard in these days in the Christian pulpit. It is not exaggeration to say that we have listened to a single prayer longer than the whole ten that we find in the Bible put together. The first is in Genesis 24:12-14, and contains one hundred and ten words, and it is not more than one minute in length. The next is in Exodus 33:12-15, and contains one hundred and eleven words, and is not over a minute long. The third is in Joshua 7:7-9, and contains ninety words. The fourth is in 2 Kings 19:15-19, the prayer of Hezekiah; it is composed of one hundred and thirty-four words, and two minutes would be ample time to repeat it. Another is found in Nehemiah 1:5-11, and is about two minutes in length; another is in Ezra 9:6-15, and is about three minutes long; another is in 1 Kings 8:23-61, an important dedicatory prayer, offered by Solomon himself at the dedication of the temple, and it did not occupy more than six minutes; while that of Dan. 9:11-19 was probably less than four minutes long. The prayer of our Saviour, in the New Testament, John

17, is well known; it is contained in twenty-six verses, and is five minutes long; while the model prayer—the Lord's prayer—is far briefer still.

Now here are ten prayers, from those who certainly knew how to pray, and they are all less than thirty-five minutes long, or an average of three minutes each; and yet we sometimes hear men pray thirty and forty minutes, and after wandering all over the moral universe, and wearying their fellow-worshippers with vain repetitions, utterly fail of the prime object of all public prayer—to lift up the hearts of men to commune with Heaven. It must be an extraordinary occasion, equal at least to the dedication of the Jewish temple in Jerusalem to justify a prayer more than five minutes long. There are few "Oh's" and "Ah's" in these models; their authors do not often say, "O Lord, Lord," but tenderly, filially, directly, quietly, simply, they ask the blessing they desire, as though they were children who knew that they were addressing One who was more willing to give them good gifts than they were to ask them at his hand.

"After this manner, therefore, pray ye: Our Father who art in Heaven, hallowed be thy name; thy kingdom come, thy will be done on earth, as it is in Heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors; and lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, forever and ever. Amen."—Gospel Banner.

Just Such Neighbors.

A MAN stopping at a tavern for rest and refreshments began to talk about his journey. He had come from a neighboring town; he was moving away, and glad enough to get away, too. Such a set of neighbors as he had there, unkind, disobliging, cross, and contrary, it was enough to make any one want to leave the place, and he had started, and was to settle in another region, where he could find a different set of inhabitants.

"Well," said the landlord, "you will find just such neighbors where you are going."

The next night, another man stopped at the inn. He, too, was on a journey—was moving. On inquiry, it was found that he came from the same place from which the former traveler had come. He said he had been obliged to move from where he lived, and he did not mind leaving so much as he did leaving his neighbors; they were so kind, considerate, accommodating, and generous, that he felt very sorrowful at the thought of leaving them and going among strangers, especially as he could not tell what kind of neighbors he would find.

"Oh! well," said the landlord, "you will find just such neighbors where you are going."

Does it not seem possible that men will generally find such neighbors as they are looking for? Some people are always in trouble; others "follow peace with all men." Who knows but we can have just about such neighbors as we wish for, simply by treating them as we ought to?—Exchange.

Human Depravity.

MAN is spiritually a paralytic; man is spiritually dead—dead in trespasses and sins. It comes to this, and there is no evading the conclusion; either infinite wisdom has made a mistake in introducing the provisions, the helps and means of salvation, or man is utterly destitute of holiness, depraved and lost in sin. You do not provide to introduce into your business a partner who has been in since the formation of the firm; you do not sow wheat upon a field already whitening to the harvest. Neither does God send the Holy Spirit to beget that which is already begotten; nor does he provide to revive that which already lives, nor to supply anew that which men have never lost. If God has given the Holy Spirit that we may be made new creatures in Christ Jesus, then we were dead, just as the Scriptures teach. If the Holy Ghost comes to instruct us, then we are ignorant; if to open our eyes, then we are blind; if to reconcile us to God, then we are alienated from him; if to redeem us, then we are the captives of sin and Satan. If man is not really in this condition, then the gospel is what some make it—a beautiful sham, an unmeaning, useless scheme, or show of mercy and life, where mercy and life are neither intended nor needed. Christ and his gospel meet no want, supply no necessity, unless man is fallen, guilty, hardened, dead and lost.—Sel.

A HAPPY thought comes from a happy heart; it will come from no other, but it will go to another.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, AUGUST 26, 1875.

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

"Let Your Women Keep Silence in the Churches."

WHETHER or not a woman has a right to take part in the public worship of God, has been with many a serious question on account of the one declaration of Paul, found in 1 Cor. 14: 34, 35, of which the heading to this article forms a part, and which has been supposed to refer to this subject. The whole passage reads as follows: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn anything let them ask their husbands at home; for it is a shame for women to speak in the church."

Taken independently of its connection, and in a general sense, it is not strange perhaps that this passage should suggest itself to some minds as a prohibition of any public participation in the worship of God on the part of females. Taken however in connection with the other instruction of the apostle with which it stands, and in view of the part assigned to females in other portions of the word of God, the evidence is to our mind conclusive that it is not designed so to teach.

1. In spiritual matters, women have, in almost every age of the world, had an important part to act. Go back about thirteen hundred years before Christ, and we find Deborah a judge of Israel. She was a prophetess; and Israel sought to her for judgment, and received counsel and instruction at her hand. Judges 4: 4-9.

2. About seven hundred years after this, another prophetess appears in the record, 2 Kings 22: 14-20. When Hilkiah, the high priest, found the book of the law which had lain for long years concealed in the house of the Lord, and had caused it to be read before Josiah, the king; the king rent his clothes, and sent the high priest with others to Huldah, the prophetess, to inquire of the Lord concerning this matter. And the Lord gave to the king and people through her, a fearful threatening of the overthrow of Jerusalem on account of the sins which had been committed.

3. We come down to the birth of Christ, and there we find another prophetess acting a conspicuous part in the public worship of God. When the infant Saviour was brought into the temple, Anna, a prophetess, "coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." Luke 2: 36-38. Here we have an instance of a woman's publicly teaching in the temple, and giving instruction to all them who were looking for redemption in the city of Jerusalem.

4. In the great prophecy concerning the spiritual features of the present dispensation, Joel 2: 28, 29, daughters as well as sons, handmaids as well as servants, were mentioned as those upon whom the spirit should be poured, and through whom its operations should be manifested. Now can we suppose that Paul would give directions concerning the same subject, to apply at the same time, and lay down a rule which would completely cut off the prophecy of Joel from fulfillment on the part of the daughters and handmaids? Certainly not.

5. We read in Acts 21: 8, 9, of Philip, the evangelist, one of the seven, who had four daughters who did prophesy. Paul and his company came into his house in the year A. D. 60, one year after he had written to the Corinthians to have their women keep silence in the churches; but we do not read that he uttered any rebuke, or urged any protest, against their following their calling, and speaking to the disciples, to their edification and comfort.

6. Paul, in Rom. 16, A. D. 60, mentions Phebe as a servant of the church, Priscilla as one of his helpers in Christ Jesus, Tryphena and Tryphosa as those who labored in the Lord, and Persis as one who labored much in the Lord, all women and fellow-helpers of the apostles. In Acts 18: 26, we read further of Priscilla, that in connection with her husband Aquila, she took Apollos and expounded unto him the way of God more perfectly—a woman expounding the way of the Lord, and that too to a no less renowned personage than the eloquent Apollos. In Phil. 4: 3, Paul speaks of

other of his sisters in the church as follows: "And I entreat thee, also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life." Here are women mentioned as laboring with Paul in the gospel, and whom he ranks with Clement, as his fellow-laborers. Can we suppose that these women were altogether silent in the churches?

7. In chapter 11: 5, in this same epistle to the Corinthians, Paul gives directions how the woman should be attired while praying or prophesying in the public congregation, or "when they were come together in the church." Verse 18. In verse 4 he says, "Every man praying or prophesying with his head covered, dishonoreth his head." Then he proceeds to give directions in regard to the women, "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." Here praying and prophesying are allotted to the women no less than to the man. In chapter 14: 3, he tells us what it is to prophesy: "He that prophesieth, speaketh unto men to edification and exhortation and comfort." In this way then it was designed by the apostle that women should speak in the church. There is no evading this conclusion; and the way some attempt to avoid it, is a little singular. Commentators of high standing, to save their position on chapter 14: 34, that women should take no part in the public worship of God, explain Paul's language in chapter 11: 5, in reference to woman's praying or prophesying, by saying that Paul here "gave directions how it should be done, provided any such thing were allowable; but he did not mean to intimate that woman ever would pray or prophesy; and in chapter 14: 34, he expressly forbids it." We may be sure that the apostle indulges in no such trifling.

8. No one certainly will contend that Paul excludes females from being members of the church. Yet in chapter 14: 23, 24, he speaks about the whole church being come together, and all speaking with tongues, and all prophesying. This would include the sisters equally with the brethren.

We are thus brought to the question, What does Paul then mean by the language "Let your women keep silence in the churches?" From the evidence thus far presented, we can take our stand positively on what he does not mean. He does not mean taking such public part in the service of God as that of which we have such prominent examples in both the Old and New Testaments. He does not mean to cut off the prophecy of Joel from a great part of its fulfillment. He does not mean to contradict his own directions expressed in chap. 11: 5. Hence he does not mean to forbid any kind of public exercise by which "edification, exhortation, or comfort" is given to the church. If he does mean any of these things, then there is a positive contradiction between Paul and other sacred writers, and between Paul and Paul; which Bible believers will not be ready to admit; and if he does not mean any of these things, then his language is far removed from furnishing any objection to women's taking part in the public worship of God as conducted at the present day.

The question still remains, What does the language mean? On this point we may not be able to arrive at so definite conclusions, as on the inquiry, what it does not mean; but there are grounds for certain inferences, which are both fair and necessary.

1. Paul is correcting wrongs and irregularities that existed in the Corinthian church. There were occasions when it was improper even for the men to speak. See verses 27-30. We may justly infer, therefore, that what he says in reference to the women is of the same nature, and that the speaking he refers to is that which would be out of order, and cause confusion in the church.

2. The antithesis of the command, "Let your women keep silence in the churches," is expressed in these words: "But they are commanded to be under obedience as also saith the law. This shows that the speaking which is prohibited is of that kind which would show that they were not under obedience. But what is meant by being under obedience? The Scriptures represent that a subordinate position, in a certain sense, is assigned to the woman for the reasons that she was formed from the man, and at a subsequent time, and was first in transgression. 1 Cor. 11: 8; 1 Tim. 2: 13, 14.

The leadership and authority is vested in the man. "Thy desire shall be to thy husband, and he shall rule over thee." Gen. 3: 16. This order is not to be reversed, and the woman

take the position which has been assigned to the man; and every action on her part which shows that she is usurping this authority, is disorderly, and not to be allowed. Hence Paul says plainly to Timothy, 1 Tim. 2: 12, "But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence." There is no doubt but it was the very same point, the usurping of authority over the man, that the same apostle had in view in 1 Cor. 14: 34.

3. The following remarks from Dr. Clarke, doubtless convey the true idea: "It is evident from the context that the apostle refers here to asking questions, and what we call dictating in the assemblies. It was permitted to any man to ask questions, to object, altercation, attempt to refute, &c., in the synagogue; but this liberty was not allowed to any woman. St. Paul confirms this in reference also to the Christian church; he orders them to keep silence; and if they wished to learn anything, let them inquire of their husbands at home, because it was perfectly indecorous for women to be contending with men in public assemblies on points of doctrine, and cases of conscience. But this by no means intimated that when a woman received any particular influence from God to enable her to teach, she was not to obey that influence; on the contrary she was to obey it; and the apostle lays down directions in chap. 11, for regulating her personal appearance when thus employed. All that the apostle opposes here is their questioning, finding fault, disputing, &c., in the Christian church, as the Jewish men were permitted to do in their synagogues; together with the attempts to usurp any authority over the man, by setting up their judgment in opposition to them; for the apostle has in view, especially, acts of disobedience, arrogance, &c., of which no woman would be guilty who was under the influence of the Spirit of God." On the words, "It is a shame for a woman to speak in the church," he says, "The apostle refers to irregular conduct, such conduct as proved that they were not under obedience."

That it was some such irregularity which the apostle was combating in the Corinthian church, appears further from the challenge he gives them in verse 36: "What? Came the word of God out from you? or came it unto you only?" That is, did Christianity originate with you? or are you the only church that has received the true light, that things should be tolerated in your midst which are not allowed in other churches?

Such being the nature of the things prohibited by the apostle, who can say that he has any reference to such testimony as faithful Christian women bear, when they rise to speak a word for the Lord and his truth, to the strengthening of themselves, and the comfort, edification, and encouragement of all the church?

U. S.

Practical Thoughts on Bible Subjects.

REPROOF.

It is often painful to give reproof, yet it is a duty which cannot be neglected. Some persons, from lack of experience, or from error in judgment, may be incapable of administering reproof by word of mouth. Let such do it by their example, or if some word must be spoken let them do it with real humility and reserve. Many of this class have done great harm by their utter lack of heavenly wisdom. Observe Nathan's course with David. A terrible crime had been committed by David. A most severe and cutting reproof was called for. But only witness the wisdom of Nathan. It was not merely to rebuke David, it was also to save him from utter ruin, upon the brink of which he stood, that Nathan labored. Few persons could have given to such a man, in such a snare of Satan, a reproof so wisely directed that it should lead him to genuine repentance. The 51st Psalm is the language of that repentance which does not need to be repented of. Let those who are reproved by the testimonies of the Spirit of God read that Psalm again and again. Drink deep into its spirit. It is infinitely wiser than to yield to the stubborn hardness of our natural heart, and to the sorrow of the world that worketh death.

DAVID'S SPIRIT WHEN REPROVED.

"Make me to hear joy and gladness; that the bones which thou hast broken may rejoice." Ps. 51: 8.

Language can hardly be found to express with greater force the effect of the terrible rebuke upon David. The blow had broken his bones. Now what did David do? Did he say I am utterly disheartened; it is no use to make further efforts? This would be the language of most persons. They would say with Cain, "My pun-

ishment is greater than I can bear." Gen. 4: 13. It was not the sin but the punishment that troubled Cain. Instead of seeking the face of the Lord he went out from his presence, and to drown his reflections built a city. Not like this did David. He is anxious about his sin. So anxious that he makes a public confession which he puts on record for all coming time. And so zealous to return to God that he prays to be purged with hyssop, and washed till he is whiter than snow. He knows the joys of God's salvation, and he never could be satisfied till these were returned to him. How admirable is this spirit in David. Why not we manifest it when crushing reproof breaks our own bones?

UNJUST GAINS.

"He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted." This is from the Apocrypha [Ecclus. 34: 18], but it is worthy of serious attention. We cannot divide with the Lord things wrongfully obtained and so bribe him to allow us to retain our unjust gains by giving him a part. What can we do with such money? Use it to make restitution, and remember to add something to it when you restore. See Luke 19: 8, 9.

THE LAST TRUMPET.

The righteous dead shall be raised to immortality at the sound of the last trump. 1 Cor. 15: 52. This trumpet is sounded at the descent of the Lord from Heaven. 1 Thess. 4: 16. It is called the trump of God. It is the signal by which Christ sends the angels after his saints. Matt. 24: 31. Zechariah says the Lord God shall blow the trumpet. Zech. 9: 14. Isaiah calls on all the inhabitants to hear when the Lord blows the trumpet. Isa. 18: 3, 4. When the great trumpet is blown then those who are ready to perish shall come and worship the Lord in the holy mount at Jerusalem. Isa. 27: 13.

This is not the trump of the seventh angel. This is a literal trump and shall be literally heard. That is a symbolical trump like the six which precede it. They have not been literally heard. This one will not be. The fulfillment of predicted events has marked their sounding. So of the seventh trumpet. One is blown by the Son of God, the other by an angel. Therefore the trump of God is not the same as the trump of the seventh angel. The trump of the angel begins to sound before the close of human probation. Rev. 10: 7. A period of time denominated days, i. e., years, at the commencement of his voice is occupied in the finishing the mystery of God. But not so with the trump of God. When that sounds, in an instant all the righteous are changed to immortality. But if this be not the seventh trumpet why is it called "the last trump?" The answer I think is this: The trump of God has been heard upon the earth before. When God spoke the ten commandments his trumpet was literally heard. Ex. 19: 16; 20: 18. It shall be heard again when the Son of God descends. That will be the last trump. The one event was the Father's descent, the other the descent of the Son in the Father's glory. Matt. 16: 27. There is an intimate connection between the two events. Heb. 12: 26.

REPENTANCE.

This always involves the ceasing to do evil. Whatever passes for repentance that allows a man to retain any of his sinful ways, or to continue any of his sinful acts, or to return to any of his own sins after a time, is a repentance that needs to be repented of. How forcible are the words of the Apocrypha, Ecclus. 34: 25, 26: "He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing? So is it with a man that fasteth for his sins, and goeth again, and doeth the same; who will hear his prayer? or what doth his humility profit him?"

WHAT GOD GAVE MAN AT CREATION.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7. Observe it does not say that the breath of life became a living soul, but that the man formed of the dust of the ground became a living soul. In other words, the man became a living person. What was it then, which God gave to the man he had formed? The language of Job 33: 4 clearly states the answer: "The Spirit of God hath made me, and THE BREATH OF THE ALMIGHTY hath given me LIFE."

This, then, is what God gave to man, even LIFE. Not unconditional life; the man was created to answer the pleasure of his wise Creator. Rev. 4: 11. If he fulfill this gracious purpose of his Maker he shall continue to live, and when his probation is accomplished, and his fidelity proved, he shall have life with no condition. A

life this, as certain never to end as the life of Him who made him. But if he fails in his probation, his right to live is forfeited.

Mankind have been favored with a second probation. Their first was, in a state of innocence, that they might become confirmed in virtue. They failed in their probation, and their innocence was lost. They have a second probation in which to recover their lost innocence, and to become established in virtue. The angels that sinned, did this against greater light than man, and hence can have no further probation. Man sinned being tempted by their chief, and God gives to men a second trial. But they must in it meet and overcome the temptations of the evil angels. The failure in our first probation brought death upon all our race. The life that we now have has no immortality to it. "What is your life?" says James. "It is even a vapor that appeareth for a little time, and then vanisheth away." James 4:14. Yet such as ourselves may live forever. This life is long enough for the recovery of our lost innocence, and for our establishment in virtue. Life eternal, which is ours now by promise, shall at the close of our trial be our infinite reward.

J. N. ANDREWS.

The "Hour of Judgment," and the "Day of Judgment."

INSTANCES not a few have been found where brethren have made calculations on the proportionate length of these two periods, and the result has always been that they have ascertained, to their own satisfaction, just when the Third Angel's Message will close! Like the man who invented perpetual motion, they seldom stop to examine the difficulties in their way, and therefore it may be a service to them to furnish a few for them.

Their first take for granted that the day of Judgment is just 1000 years in length, and dividing this sum by 24, to find one hour of the day, and commencing the hour in 1844, they easily determine the time when the hour will expire.

The day of Judgment "covers more than the period during which the saints assist in judging the world. It includes the execution of the Judgment, or the destruction of the wicked. This is an important part of the work of the Judgment day. On this point we offer the following extract as decisive:—

"An effort has been made to maintain the Age to Come by first assuming that the day of the Lord is identical with the 1000 years of Rev. 20, and then quoting Zech. 14, to show that a certain series of events will transpire on the earth during the 1000 years, because they transpire 'in that day.' But the day of the Lord is more than 1000 years in length; it both commences before, and reaches beyond the 1000 years of Rev. 20. Peter does not give the length of that day, as has been inferred from 2 Pet. 3:8, 9. He there refers solely to the faithfulness of God, saying that his longsuffering withholds the execution of his judgments on the scoffers; yet this is no evidence of slackness, as his promise is as sure 1000 years hence as if fulfilled to-day. With man, haste is necessary to the performance of his promise, as his life is but a hand-breadth; but not so with God, who is 'from everlasting to everlasting.'

"The day of the Lord commences before the second advent. It has been shown that the voice of God shakes the heavens and the earth before the Saviour comes. And Isa. 2 shows that they are shaken in that day. 'Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low.' Verses 10-12. 'In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.' Verses 20, 21. Also chap. 13:6-13. The great battle is in that day. Eze. 13:5; Rev. 16:14. It is frequently called the day of the Lord's anger, the day of his wrath, &c. And as in the seven last plagues 'is filled up the wrath of God,' Rev. 15:1, and the battle of that day is under the seventh plague, and the voice of God shakes the heavens and the earth in that day before the advent, it appears that that day commences with the pouring out of the plagues, at the close of

'the day of salvation.' And therefore it commences before the 1000 years of Rev. 20.

"Again, the wicked are not raised till the 1000 years are finished; and Peter says the heavens and earth which are now are reserved unto fire against the day of Judgment and perdition of ungodly men; and that in that day of the Lord the heavens shall pass away with a great noise, and the elements melt with fervent heat. Thus we find that the resurrection of the wicked, the execution of the Judgment, and the passing away of the heavens and earth, all take place in the day of the Lord, but after the termination of the 1000 years. Therefore, again, the day of the Lord and the 1000 years of Rev. 20 cannot be identical.

"Because Peter says a day with the Lord is as a thousand years, we have no more warrant to infer that 'the day of the Lord' is just 1000 years in length than that 'the day of salvation' is of that length; and that day has already existed nearly two thousand years."—*Refutation of Age to Come*, pp. 135-137.

Granting that the day of the Lord is 1000 years in length, it would be easy to show that our view of the events of the 1000 years is incorrect. Then the advocates of the Age to Come would have the advantage of us. But when we prove that the day of the Lord, or the day of Judgment is more than 1000 years in length they lose their case, and our view is established to a certainty.

Again, it cannot be proved that the dispensations do not overlap each other, as was the case with the past and present dispensations. We do not insist on this point, but it is impossible to show that the work of the hour of Judgment of Rev. 14:6, 7, is not a part of the work of the great day of Judgment. Be that as it may, no one can possibly tell how long a period will transpire between the 1000 years of Rev. 20, and the entire destruction or "perdition of ungodly men." Therefore no one can tell how long the day of Judgment will be, and of course no one can tell what would be the length of one-twenty-fourth part of it. And thus we justify by the plain facts of Scripture the expression that "there is no time in the Third Angel's Message."

If the oath of the angel in Rev. 10:5-7, who swore that "there shall be time no longer," was fulfilled in the first message, and the time there referred to is prophetic time, as we all believe, that is a strong confirmation of our position. We therefore invite students and young ministers, among whom these speculations are generally found, to study more concerning the duties and the Spirit of this message, and let the time alone.

The fate of other time-setters should be a warning to all the inexperienced.

J. H. W.

Who Will be Saved?

LET us analyze the argument contained in the emphasized question of a writer in the *American Christian Review*. He says: "But if, as Sabbathizers and Judaizers contend, the moral law, or decalogue, is, as a system, still of force and binding upon all people, *Who will ever be saved?*" He adds, "Is it not this very law that all are condemned by? Who has lived up to all the requirements of this law? Who, therefore, can be saved by it?" We might reply to these last queries, This is the very law which condemns all; for all have transgressed it, and therefore no one can be saved by it. No Christian people expect to be saved by it. This is a false issue.

But let us try to get the main argument of our author in form.

1. The moral law condemns all its transgressors.
2. All have transgressed it.
3. Therefore no one can be saved unless it be abolished.

According to this argument, the mission of Christ into the world was to destroy this law, or, in our author's language, to "break up" its "binding force." But said Jesus, "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill." Did God give man a law which it was impossible for him to keep, and so make it necessary for the Son of God to die to abolish it, in order to save him? Is there no way to honor the law and pardon its transgressor? Did not Christ die for our sins? Did not the law of God slay him in our stead? Then the law lives to slay the transgressor. If the law is slain, to talk of pardon is a sham. The abolition of the law and the pardon of its transgressor cannot co-exist. One or the other is false. If the law is abolished, the sinner escapes its penalty without

pardon; but if the transgressor is pardoned, the law is still in force.

But the whole controversy is on the fourth commandment or Sabbath law. Every Christian admits that the other nine precepts of the decalogue are still binding. Their quarrel is against the Sabbath commandment only. This is the law that nobody keeps, that nobody can keep, and therefore must be abolished or no one can be saved! Why was it ever in force? When our author questions the fact of its being "still in force," he implies that it was once in force; but when he makes faith in Christ break up its binding force, he makes it that it never was binding on believers, even those that lived before Christ died. Otherwise, they could not be saved, according to his argument. But hold! it is in vain to get at the clearness of an argument that has no clearness in it. So I will close by giving a good testimony from the same sermon, something straight forward, unambiguous, and clear. Let it atone, if possible, for the folly and confusion of the rest. He says: "If we are under the law yet—if it is unrepealed and irrevocable, as some contend,

WHY KEEP THE FIRST DAY OF THE WEEK AS A SABBATH?

It was the seventh day that God rested on, and that he 'blessed and sanctified.' It was the seventh day that Moses enjoined upon the children of Israel as a Sabbath holy unto the Lord. And there is nothing clearer than that, if we are still under the Old Testament Sabbath law, we should keep the seventh day. If it be shown that we are still under the law 'written and engraven in stones,' then the 'Sabbatarians,' or 'Seventh-day Baptists' are clearly right. It cannot be shown that Jesus or the apostles ever authorized the transfer of the Sabbath idea and observances from the seventh to the first day of the week. It will not be claimed that they did. It cannot be shown that the change was made in apostolic times. It cannot be shown that it was done in the first three centuries of the Christian era." To this let all the people say, Amen.

R. F. COTTELL.

Keep Awake.

[THE following earnest words we find in a paper printed several years ago. As they are no less true now than then, we give them a place in the SIGNS, hoping they will be thoughtfully read and considered by all.]

It may seem almost unnecessary, to those who are unacquainted with the devices of the great enemy of the Christian to warn those who profess to be expecting the revelation of him who will appear to the surprise and eternal ruin of all who have not their loins girt about with truth, and watching earnestly, steadily, and patiently for his appearing, of the fearful danger of falling asleep. Would to God it were unnecessary. But painful facts convince us that even *Adventists* need the gospel tocsin continually sounded in their ears. We live upon enchanted ground, where none can boast of security; but those whose aim is eternal life, are incessantly exposed to the wiles of a malicious and subtle foe. There is not so much danger of falling before the attacks of the open, avowed enemies around us, as of yielding to the pleasing allurements and being overcome by the deceptive stratagems of him, who transforms himself into an "angel of light." And in view of this imminent peril, we are solemnly bound, as we discover the snares laid for the feet of our fellow-pilgrims, to raise the warning voice lest their blood be required at our hands. Feeling this, duty requires me to point out what appear to be a few of the dangers to which the lovers of Jesus' appearing are exposed. A few only can now be touched upon, but they are seen to be traps in which some unwary souls have been, it is to be feared, already ensnared. Heaven grant such a speedy deliverance!

1. Beware of resting easy with a theoretical knowledge of what you confidently believe to be truth without reducing it to constant practice. This is a rock upon which many an ill-fated bark has split. To know the truth will only aggravate our guilt, unless its life and energy is experienced in the soul. We must act as well as talk truth.

2. Beware of supposing yourself in a safe state, because you are associated with many holy souls, and are fellowshiped by them. Is there not great danger here? Let us remember that others may think we are in a fair way to Heaven when God sees we are in the broad road to perdition! In a spiritual meeting, through sympathy, we may catch the fire of those around us, and so be led to believe that

our own hearts are right in the sight of God. Look out for deception!

3. Beware, when listening to a searching truth, of applying it *en masse!* Would it not be better to inquire, "Lord, is it I?"

4. Beware of supposing that because we live so near to the close of time, it is of no use to employ our talents properly, in trying to diffuse light and truth. Jesus says, "Occupy till I come."

5. Beware of excusing yourself for not being more zealous in God's cause by saying, "It is such a trying time that it is hard to live a Christian life. Such can only be the language of blind unbelief. "As thy day is so shall thy strength be.

6. Beware of being overcharged with the cares of this life. In this business age, carefully avoid imbibing its spirit. Satan may present what may appear to be a plausible motive, for striving after the 'filthy lucre' of this world. He may suggest the idea that with it you can spread light; but it may prove but a passage way to death.

Thus a few sources of danger have been presented. There is one rule by which we can determine the nature of any idea that may be brought before our minds. The inquiry should be instituted, what effect does it produce upon the life? What are its legitimate fruits? If it gives license to slumber, if it takes our eye from the present truth, the immediate coming of Jesus, it is most evidently one of Satan's opiates. His main endeavors will now be to induce the child of God to slumber. Let us keep upon the watch! It is no time for the Christian mariner to slumber, while tossed upon the tempestuous wave and the black clouds around filled with fury, are just ready to beat upon his little bark! It is no time for the gospel soldier to close his eyes and fold his hands, when the battle rages the most fiercely, and more especially in the final, decisive struggle. If we sleep now, it is to be feared, we shall never again awake, until the shrill trump which will startle into life the pious dead, shall break upon the affrighted ear.

WITHOUT THE CAMP.—Calvary was in no enclosure. City walls, national lines, local surroundings, were here unknown. With man that signified, Rejected by all; with God it meant, Belongs to all. On the cross of Christ they wrote in three forms of speech, representing the divisions and the aggregation of our race, "This is the King of the Jews." It was done in derision, but in truth declared the promise fulfilled, that in Abraham's seed all the nations of the earth are blessed. He was slain as a victim of hate, but his death was an offering of love, breaking the seals of despair, opening the book of life to all.

Without the camp! No sentinel then can forbid the stranger as he comes; no gates can be closed to sinners, aliens or enemies who penitently seek to plunge in the purple flood; no hindering rules can force the leprous, the castaways, the chief of sinners, the most wretched of the miserable, from touching the sacred cross, and drawing virtue to heal their souls. It gives us unspeakable joy to read that he is the Saviour of all men, tasted death for all, loves all, seeks all, is able to save all, invites all, offers life to all, rejects none. The rejecting is all done by man. Jesus receives all sinners who will receive him.

THE BRIGHT SIDE.—Look on the bright side. It is the right side. The times may be hard, but it will make them no easier to wear a gloomy and sad countenance. It is sunshine, and not the cloud, that makes the flower. The sky is blue ten times where it is black once. You have troubles, so have others. None are free from them. Trouble gives sinew and tone to life—fortitude and courage to man. That would be a dull sea, and the sailor would never get skill, where there was nothing to disturb the surface of the ocean. What though things look a little dark, the lane will turn, and night will end in a broad day. There is more virtue in one sunbeam than in a whole hemisphere of clouds and gloom.

Do daily and hourly your duty; do it patiently, thoroughly. Do it as it presents itself; do it at the moment, and let it be its own reward. Never mind whether it is known or acknowledged, but do not fail to do it. Fear nothing but sin; fear nothing but a mean action.

A TRUE friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a friend unchangeably.

The Pilgrim's Wants.

I want that adorning divine,
Thou only, my God, canst bestow;
I want in those beautiful garments to shine
Which distinguish thy household below.

I want, every moment to feel
That thy Spirit resides in my heart,
That thy power is ready to cleanse and to heal,
And newness of life to impart.

I want, oh! I want to attain
More likeness, my Saviour, to thee;
That longed for resemblance to gain,
Thy comeliness put upon me.

I want to be marked for thine own;
Thy seal on my forehead to wear;
To receive that "new name" on the mystic white
stone,
Which none but thyself can declare.

I want thine own hand to unbind
Each tie to terrestrial things,
Too tenderly cherished, too closely entwined,
When my heart too tenaciously clings.

I want by my aspect serene,
My actions and words to declare
That my treasure is placed in a country unseen,
That my heart's best affections are there.

I want as a traveler to haste
Straight onward, nor pause in my way,
Nor forethought, nor anxious contrivance to waste
On the tent only pitched for a day.

I want—and this sums up my prayer—
To glorify thee till I die,
Then calmly to yield up my soul to thy care,
And breathe out in faith my last sigh.—*Sel.*

Missionary Department.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." *Ecc. 11: 6.*

A Missionary Worker.

A TRUE missionary must be one who has a just and realizing sense of the dignity and importance of the work in which he is engaged, and one who gives his life, his energies, his all, if need be, to advance the work of his mission, laboring unselfishly for the good of others, seeking to lead them in the straight and narrow way.

While the cause of God, at the present time, demands just such laborers, few, alas, are to be found. While, as in Paul's time, men are needed, who, Timothy-like, will "naturally care for the state of God's people and cause, the masses, even among professors, "seek their own, and not the things that are Jesus Christ's." It is not that there is no work to be done, and no open opportunities to do good, that no more is accomplished; but, alas! it is putting off what might be done now to a more convenient season.

We that trust in our T. and M. work, while we are learning *how* to do the work, we should *do* with our might what our hands find to do. As we have said before, we must not get our ideas limited by the scope of our immediate acquaintance, or neighborhood, or language. How do we know what might be done by dropping a tract in the hands of those even of a foreign tongue. Our eyes should be open to discern every possible opportunity to get the light before our fellowmen. We commend the article in this department from Bro. Sawyer on the "Magnitude of Missions." There is work to be done. Who will do it! *J. N. L.*

More Encouragement.

STILL we are encouraged to learn that the efforts made in distributing the SIGNS are resulting in awaking a deep interest in the truth. Bro. Mavity, who has been traveling through Del Norte and Humboldt Counties in Cal., where we have been sending a good number of the SIGNS to trial subscribers, wrote under date of Aug. 9: "I have visited among the trial subscribers obtained by myself and Bro. More, for the SIGNS, and find all interested in the great truths it teaches, and many will soon become permanent subscribers. I would recommend that none be cut off from the list for the present until you hear from me again, as I shall give all a chance to subscribe while I am here.

"I believe the plan to send out the SIGNS on trial is a good one, if those sending in names will attend to it, by writing, or calling on them at the end of three months, and report to the Office. I was glad to see you urging the matter on the T. and M. society in No. 38 of the SIGNS. I have given away many hundred pages of tracts, and about 100 SIGNS in my travels. Shall order another hundred copies of the SIGNS soon, for further distribution."

Another letter is before me from Bro. Hager, our State T. and M. Treasurer, who

ventured to send the SIGNS a few months since to one who had formerly been a member with him in the Baptist church. He has just learned that the sister received the SIGNS, read it, and has been keeping the Sabbath for several months, and is about decided on all points of our faith. So the work goes. Who else will get trial subscribers and see the fruits of their efforts in souls receiving the truth? *J. N. L.*

The Magnitude of Missions.

THE world is the work-field of the Christian. As soon as one becomes a disciple of Christ, he is a missionary. The word missionary means, one sent. When the Spirit of Christ is in a man, he will manifest a disposition to make others better. It will of course, show itself first at home; then the sanctifying influence of his character will be felt abroad.

The admonition, "Go ye into all the world and preach the gospel to every creature," becomes of paramount importance, because time will soon close. The waymarks of man's earthly pilgrimage mark probation nearly ended, and the consummation of the best of hopes is just before the righteous man.

Some effort is being made to evangelize the world. It was published in a newspaper, some time since, that different societies in America had sent out eighty-seven persons among the Japanese to advance the work of missions among them. Not long since was another account, that the English had caused translations of the Bible to be made into fifteen tongues in her East India possessions. Such efforts, without doubt, will soon be turned to the glory of God.

It is true that Seventh-day Adventists have not done a large work in carrying the gospel to other tongues; and while, as it appears to them that the gospel in its purity *must* be given as a witness unto all nations, God will hasten the work by using other instrumentalities than themselves. The very enemies of the Lord will be used to herald his saving truth. They will know no better than to do it. To illustrate: About a year and a half since, there were no papers, journals, or books, among the Swedes, which advocated the second advent of Christ and kindred views of Adventists, but a very few who had knowledge that such a people were at work, announcing the true Sabbath and the sleep of the dead, while now hundreds of papers and tracts are scattered, here and there, from Maine to California, wherever Swedish settlements can be found. This nationality have been greatly aroused by the views as set forth in these tracts and papers. Leading political and religious papers and journals of this people are taking up these views and discussing them among themselves, so that the whole Swedish people on the Western continent will soon know that there is a third angel's message. And since many Swedish papers which are published here are sent to Sweden, these same topics will be agitated there, and the light of the glorious truth cannot be hid till it has reached the limits of Finland. The fire which has been kindled cannot go out till it has lighted the firesides of about 5,000,000 Swedes and about 2,000,000 Finns.

But how can Finland be benefited? The Finns were under the jurisdiction of Sweden from the middle of the 12th century until the beginning of the 19th. Sweden gave Finland her religion and her laws. And in some of the churches there now, the preaching is exclusively in the Swedish language. A few weeks since, we met five Finlanders in Ottawa Co., Mich., and four out of five could read, write, and converse in the Swedish language. We can readily see how the work can be carried on in that country. Those who understand the Swede will impart it to those with whom they mingle, who can only speak the Finnish. Finland belongs to Russia now; but there are only about 40,000 of the Finns who belong to the Greek church; the rest are Lutherans.

Thus we see that in the space of a few months, such agencies have been set in motion as will stir the minds of millions on the momentous questions which pertain to these last days. And God will speed this work. It is so recorded that he will. Soon the nations will be warned. The proclamation "This gospel of the kingdom shall be preached in all the world for a witness unto all nations," will soon be accomplished. We know the conclusion. To the burdened, waiting one, the result is glorious; but it must be a sad reality to that one who is neither watching nor waiting. It will be doubly sad to him who knew his Master's will and did it not—who lost what missionary spirit he once had. The steward will feel bad as his one talent is taken from him and given to his neighbor who has ten talents already.

In comparison with the importance of this closing work, friends, money, and honors, sink into insignificance. How is it possible that friends can keep a man from this saving work who has the missionary spirit in him? Estates and wealth will hardly allure him from his Master's vineyard; highest honors will be but a bauble; aye, there is something ahead which outstrips all these in splendor, and onward he presses to gain immortal honors, an eternal inheritance, and the companionship of angels. May the magnitude of this missionary work appear as it never has before.

*JAMES SAWYER.***North Pacific Mission.**

THE result of our effort with the tent at Dayton has been good for so small a place. Sixteen have signed a covenant to keep all the commandments of God and the faith of Jesus. They have meeting every Sabbath.

When I closed the tent-meeting there I stated that I designed going immediately to the Willamette Valley. As soon as this was known, the Rev. Mr. Chamberlain of Walla Walla was sent for to give the "other side" of the Sabbath question. Accordingly an appointment was given out for him. My wife being sick we did not go down to Western Oregon as we designed, and I immediately made arrangements to reply to him at Dayton. The Methodists freely opened their meeting-house to him, but we were refused that privilege in our reply. The turn of the whole thing was to secure us many friends, while they wounded their own cause. The Baptists also have made a small effort against us; but the people in Dayton are reading their Bibles too much lately to be satisfied with assertion.

Last Friday, the 6th inst., I went to Dayton again, and held four meetings on Sabbath and first-day, and found the interest still good. I heard of others who were commencing to keep the Sabbath, but they have not yet identified themselves with us. The work is not done there yet.

The way has been opened and a very urgent call made for me to hold a series of meetings in the Grand Round Valley. This valley lies on the east side of the Blue Mountains, about sixty miles south-east of Walla Walla. A wealthy influential man of that place came to see me expressly to have me go there. He owns a meeting-house in one place, and the old Court House in La Grande, and he said both of these houses were open to me as long as I might wish to hold meetings. I begin to think that these two circumstances, the work at Dayton and the opening in the Grand Round Valley, was why the Lord hedged up the way of going to the Willamette Valley by my wife's sickness. She is getting better now, and I am in hopes soon to be out in the field at work again. The Lord is good to us, and we have some precious seasons waiting before him in prayer. We believe he is leading us.

*I. D. VAN HORN.**Walla Walla, W. T., Aug. 9, 1875.*

P. S. Our P. O. address is still Walla Walla, Wash. Ter.

*I. D. & A. P. VAN HORN.***What the World Pays.**

SOMETIMES men of the world complain that the church is wasting money in various benevolent causes, without much profit. The old question, asked eighteen hundred years ago, "Why is this waste?" is often asked in our times. Men want to know why so much is expended in foreign missions; why so much is given to plant the gospel in pagan lands, and they tell us we are squandering the money we thus use.

But such persons forget how much is being expended in lust and sin, in folly and extravagance.

What do intoxicating drinks cost the people of this country? The figures are absolutely startling. And these immense amounts are given not for any good, but to impoverish society, to debauch the community, and ruin souls. The men who think it unwise to pay money to send the gospel to the heathen; who are blind to all the glorious changes which have been wrought in the pagan world, do not seem to notice what vast sums are paid to make drukards, to fill our prisons, to ruin our young men, and swell the mighty army of widows and orphans.

How much is paid in this country for tobacco? The vile and filthy weed is smoked, chewed, snuffed and used in a dozen disgusting ways to the damage of brain, lungs, heart and stomach. And how much men pay for this useless, loathsome narcotic. Men who condemn missions don't think of the cost of tobacco. They pay for that, not thinking

that it costs more for the vile weed than for missions.

Then how much is paid for light literature? Men who cannot—or who say they cannot—afford a religious paper for their family use, will spend on the story papers, and the meanest of the daily papers, ten times as much as a religious paper would cost them. They do not say they cannot afford these worthless papers, but buy them every day. But they are so poor they cannot afford to take a religious paper for their children.

It requires more than two thousand five hundred men and women to run the theaters of London. This outnumbers all the foreign missionaries on the earth. That one city alone has more ministers of vanity and sin, acting every night, than we have missionaries among the heathen to execute the great commission. And yet who complains of that waste? How bigoted we are called when we protest against theaters as useless expenditures.

When will Christians learn to be as liberal in the cause of Christ, as free with their money as rum-drinkers, tobacco-chewers, and theater-goers are with their money. When will we learn to do as much for Christ as men of the world do for their poor, polluted pleasures.—*Christian Era.*

We Are all Missionaries.

EVERY Christian man is, by his oath of allegiance, a missionary. There is not one law for ministers and another for hearers. The gospel does not bind the preacher and absolve the people. There is not one solitary line in God's revelation which says that the one must work, and sacrifice, and give, and the other hoard and keep. You may be confined to the dull routine of daily toil, and yet your life, hid with Christ in God, may make you one of the best preachers of righteousness in the world. You may be a great stammerer, and your life of love go straight to every heart. We can all give our example. A chance word of reproof, a way-side word of warning, a loving invitation, an act of Christian courtesy done in a Christian way, may lead others to Christ. It is not so much where we are, as what we are, and it is not alone what we do, but the way we do it. A man who loves the Saviour must in some way be the refuge of the weary. If he speaks, it must be as one tempted man speaks to another who is battling with temptations. It is not done by fierce warnings. It is the old and blessed story of God's love leading weary souls to Jesus, helping them to grope out of the dark and tangled wilderness, and cheering them at every step on the way to deliverance and safety. There is no one so poor that he cannot do something for Christ. Whether it be the widow's mite or the rich man's gift, God will bless it.—*Sel.*

Health Department.

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

Work and Health Reform.

ONE of the chief objections which people have to the health reform is that it will not do to work hard upon, as they think. It is not at all strange that those who have not tried it should think so. Always accustomed to depend upon meat, tea, coffee, and three meals a day, it very naturally seems to them that without these they would have no strength to labor; hence they say that the reform will do very well for those who do not have to work hard, but not for those who do.

Now I know that this is not true. In the first place, it is not reasonable; for there is more nutriment by far in graham bread, beans, peas, rice, fruits, etc., than there is in meat. In the second place, in the last seven or eight years, I have seen as hard working men as I ever knew who have lived and flourished on the health reform. They have done as much or more work than their neighbors, have paid no doctors' bills, and have had good health. I could name many instances of this among both farmers and mechanics. Though I am not a farmer or a mechanic, yet I claim to know what hard labor is. As an illustration, in looking over my diary, I find that in ninety-two days, I have held one hundred and eighteen meetings, at nearly all of which I have preached from an hour to an hour and a quarter. This is an average of nine meetings a week, all the way through. During the same time, I have every day visited from house to house, thus spending most of the day. When not doing this, I have been studying or writing. Nor is this an exceptional case, as I have worked about the same for years, and this on the

health reform too. I am now stronger, healthier, and more able to work than when I began, years ago.

Contrast this with ministers who take their three meals a day, and live on tea, coffee, fine flour, pork, chicken, etc. Generally, they preach twice a week, about forty minutes each sermon, and attend a prayer-meeting one evening. Many of them become weakly, pale creatures, get the consumption, bronchitis, or something else, and have to take a vacation to rest up!

Suggest to these dear souls that a plain, vegetable diet, and two meals a day, would be good for them, and they have an answer ready, viz.: Men who have to perform such severe mental labor as they do, require a strong, nourishing diet!!

The Lord pity them and their flocks till they learn what a good, strong diet really is.
D. M. CANRIGHT.

Children's Dress.

MUCH has been written of late on the subject of dress. "What shall we wear?" "How much may we spend in unnecessary dress." These are questions that are agitating the minds of Christian women. Some few, at least, are taking a decided stand against the artificial trappings of pride and extravagance. But would it not be well for Christian mothers to begin at the root of this great evil? How can we expect our grown-up daughters to easily lay aside the fashion and follies of the day when they have been trained to it from the cradle? While our little ones are decorated in all the paraphernalia of fashion, and their little minds poisoned by a love of admiration and vain show, how can we expect to make much progress in this reformation, so much needed in the church?

How soon this overdressing of the body strikes to the heart, and manifests itself in the actions of the child. How quickly the child copies the example set before it. If the mother daily discusses "the latest fashion," "the most becoming style," in the presence of her children, will they not naturally conclude that the highest point to be aimed at in life is to dress, and to be fashionable? Oh! what a sad sight to see Christian mothers consulting the dressmaker, studying the fashion plates, and spending so much precious time fashioning garments for the little children God has given them to train up for Heaven. Christian mothers, how much time do you spend studying the Scriptures and seeking after knowledge and wisdom, that you may be enabled to lead your little ones to Him who has said, "Suffer little children to come unto me?"—*The Christian Woman.*

Unhallowed Resignation.

WHAT a habit we have of crediting all our ills to Providence! We are never willing to admit that our own inactivity, folly, and self-love have wrought out the dire results over which we mourn. We only see the shipwreck of our lives; we only hear the voices of the storm, and instead of owning that it was our indifferent and unskillful navigation that brought our craft upon the rocks, we fold our hands and cry out, blindly, "Strange and mysterious are thy ways, O Providence!" It is well to have faith and trust. It is well to be resigned to trials that cannot be avoided; but it is not well to hide our talents in a napkin, to take our fill of ease and pleasures, and bow down to the gods of pride and fashion, then shrink back from the consequences and say that the work is none of ours. Some of us really imagine that we are suffering the will of the Lord, because the flour barrel is empty and our coat is out at the elbows, when a little more self-denial, a little less folding of the hands for rest—these would raise us out of the slough of poverty, and set us on our feet, crowned with the gift of a goodly heritage. We eat rich unwholesome food, keep late hours, transgress all the laws of health, and when we pay the penalty with shattered nerves and broken constitutions, we wonder why we are not strong and vigorous as our neighbor who has lived moderately all his days. Because the neck and arms of our tender infants are soft and white and dimpled, we let them go bare and unprotected, then when some day we leave the little one out under the snow, we murmur that our Father hath been unkind. In too many such cases, with a little more flannel the family circle might be kept unbroken for many a year.—*Sel.*

A good life is valuable, but a bad life often costs more.

A man that don't know anything will tell it the first time he gets a chance.

Religious Miscellany.

—The Presbyterian Chinese Mission Church has 65 members, nine of whom were received on the 25th ult.

—The *Levant Herald* states that the Turkish government has authorized the circulation of the Bible in Turkey.

—Great interest was created in Fort Dodge July 14 by the sermon of a native Sioux Indian, the Rev. Luke C. Walker. A crowded audience of whites listened to him.

—The Presbyterians of Scotland and Ireland are being agitated and divided upon the question of fermented wine for the Lord's supper, some opposing and some favoring its use.

—Professor Seelye, of Amherst, while in India, delivered a course of lectures on Christianity, to the educated Hindoos. They have been published and are having a great run.

—It is stated that the majority of the last senior class at the New Brunswick Theological Seminary offered themselves for the foreign mission field, but were not accepted for want of funds to sustain them.

PARIS, August 11.—A request by the Government of France to the pope, to authorize a prayer for the preservation of the Republic, has been refused. His holiness, however, has decreed the recital of a *formula saluam fac populum*.

—A Chinese convert, in conversation with a missionary remarked: "We want men with hot hearts to tell of the love of Christ." And if there is ever to be a widespread revival work in our land and the world, we must have such men.

—A mob of 200 French Catholics surrounded and stoned a house at Danielsonville, Ct., last week, in which Mr. Pentenade, a colporteur and missionary, was reading the Scriptures, and were only kept from further mischief by the arrival of the police.

—It is unlawful in New Jersey for railway trains (except mail trains and milk cars) to run on Sunday. The Sabbath Union calls for the enforcement of the law in this respect. The railroad lines on which the Sunday laws are broken, are controlled largely by New York and Philadelphia.

—Eighty-five years ago the Methodists could not obtain the use of any church in Boston in which to preach. Then they were called heretics, and were persecuted by all the other sects. But they have forgotten all this now and can cry out against "new doctrines" as lustily as their persecutors of old.

—One hundred and fifteen female missionaries have gone to foreign lands from Mount Holyoke Seminary, Massachusetts, eighteen of them from the last two graduating classes. Applications are on the file for twenty more, Cape Colony, Africa, asking for eight to serve as teachers. Several of the graduates have already gone to Cape Colony, where they have had great success in Christian works.

—Sir Moses Montefiore has just started on another mission to Palestine, in aid of the Jewish interests there. The *Independent* says: "He is about as typical a specimen of an active philanthropist as lives on the face of the earth, and we hope he may long live, although he now is nearly ninety-one years old. To their great lawgiver and to Maimonides, the Jews may add Montefiore as their third Moses."

—The pew question is coming to the front in France. In Anjou cures very generally adopt the plan of selling the sittings by auction on the first Sunday of the year. The plan is more simple than edifying. The cure and the treasurer walk round the church, followed by the congregation, and at every halt one hears, "Going at 5 francs (or 15 f., or 20 f.,") everybody shouting as in an ordinary auction room.

—At a meeting of ministers, not long since, the question discussed was: "How can the devotional exercises of the Sabbath be made more impressive and instructive?" Responsive reading was suggested; repeating the Lord's Prayer in concert; a modified Liturgy; and some other things. It was very sensibly suggested that the best thing to be done was to make more of the forms we have, and introduce more reverence into pulpit services.

—Speaking of the unlasting effects of Methodist Revivals, the *Examiner and Chronicle* says:—"Communities are burnt over with wild excitements; thousands received into the church to be turned out again, or

retained as dead weights; society filled with very wicked men, ex-churchmembers; and the very soil worn out, as by the old Southern mode of cultivation, so that rational and Scriptural labor for souls is rendered almost a hopeless task.

—The India Conference Theological Seminary has now thirty-four endowed scholarships, each one of which secures perpetual support for a student in the school. The course of study is well arranged, and the instruction thorough. A good nucleus for a library has been formed. Eleven students were graduated from the school last December, and are now at work in the various stations of the mission. Over thirty are at present in attendance.

—Of the New York Presbyterian churches the *Examiner and Chronicle* says:—

"Many of the churches are crushed with heavy debts. To pay the interest, the taxes, assessments, and furnish money for the running expenses, is a simple impossibility. Five churches have gone out of existence from sheer inability to maintain themselves, and five more are reported to be on their way to dissolution, unless the Presbytery, by contributing funds, arrest the downward course. Over \$500,000 are needed at this moment to relieve the embarrassment of the New York churches."

—Messrs. Moody and Sankey were four months in London. Their principal efforts were in the four quarters of the city. Where there were not capacious buildings for the meetings, they were erected. One of these contains eight thousand five hundred chairs. The Agricultural Hall in the northern part of the city gave accommodation for fourteen thousand, and at evening services, was crowded to excess. All classes attended the services, and were generally pleased with the "American laymen." Aug. 14: they arrived in New York on the steamer *Spain*. A party of gentlemen, including several clergymen, met them at the wharf. Moody is accompanied by his wife and two children, and Sankey by his wife and three children. Moody says that they will go to Northfield, Mass., for the present. A meeting of ministers and others has been held in Washington, in which was considered the subject of inviting Messrs. Moody and Sankey to visit this city and hold a series of meetings. A Committee was appointed to lay the matter before the churches and request them to appoint delegates to assemble at noon on Monday next to extend the invitation and arrange for the erection of suitable buildings for meetings.

News and Miscellany.

—Charles G. Finney, President of Oberlin College, Ohio, is dead.

—In nine counties in Cal., ladies are nominated for School Superintendents.

—It is proposed to start a medical class of native Christian women in Western India, as soon as suitable arrangements can be made.

—The latest authentic statistics give the aggregate population of the earth as 1,391,032,000, of which the United States has not quite 39,000,000.

—Jeff. Davis was invited to deliver an address before the Agricultural Society in Rockford, Illinois, but popular indignation thereat compelled the committee to cancel the engagement.

SPRINGFIELD, Mass., Aug. 12.—By the breaking of the dam on the west branch of Mill River, damage to bridges has cut off railroad communication between Albany and Boston. Repairs cannot be made till the waters subside.

—The Chinese are drawing some attention in New York. A few of them attend Sunday-school; and of late a night school has been kept up for their benefit. John, by the way, is planting himself in most of the eastern cities.

—Two students and two citizens, who were charged with being implicated in a socialist movement at St. Petersburg, have been convicted and sentenced to ten years' imprisonment each. Four other persons who were convicted of the same offence were sent to prison for short terms.

—The Associated Press reporter has had an interview with Indian chief Beaverite. He says Lee secured the aid of the Indians to kill the emigrants by offers of clothing, guns and horses; that Lee commanded during the fight; that the Indians had no animosity against the emigrants; that Lee, a coward, wants to throw all the blame on the Indians.

NEW YORK, August 7th.—Cardinal McCloskey leaves at 9 A. M. to-day for Rome. Many priests and archbishops will accompany him to the steamer to bid him adieu. He expects to return about the middle of November. When he arrives at Rome he will present the pope with \$20,000 in gold, the gift of the Catholic diocese of New York.

—The break-up in the convents of Germany has already begun. The Ursuline nuns of Posen have sold their property, and will migrate to Cracow. The Capuchins have left Munster; the Benedictine nuns at Fulda have also sold their property. The Franciscans of Westphalia are preparing to leave their homes. About one hundred of them purpose migrating to America.

—Gen. Dye, a graduate of West Point and Adjutant-General of the Khedive, but who is now in this country, says the Khedive is conquering Africa with skill and the purpose of civilizing the people. He has four corps of troops, mostly Arabs, commanded by Americans, which he has sent up the Nile and its branches. He is introducing American machinery and methods of agriculture.

—The whole of Swedenborg's MSS. are to be reproduced in *fac simile* by photo-lithography, in pursuance of a resolution passed by the General Convention of the New Church. Some of his writings have already been so treated, and copies so widely dispersed over the United States, that it is thought that nothing less than a flood sweeping the continent bare, can place them in jeopardy of loss or destruction.

—The ship Bremen, which reached San Francisco last week, was 192 days from Liverpool. Thirteen of her crew died on the passage, and twenty-one lay helpless on the deck when she reached port, suffering from the terrible disease, scurvy. There were not enough well men to work the sails, which made the last of their voyage fearfully slow. This ship is owned by one of the men so fiercely attacked by Mr. Plimsoll, in the British House of Commons.

—The Virginia (Nev.) *Chronicle* thus moralizes over the condition of affairs in that city: "The parents of this city have, in the rearing of their children, a difficult and delicate task to perform. Vice is prevalent. Our principal streets are lined with drinking and gambling houses, and everywhere girls and boys have flaunting sin before their eyes. How to keep his growing sons from the gambling table is the subject of anxious thought with the Virginia father."

A THREATENED INSURRECTION IN GEORGIA.—The white citizens of Washington, Jefferson, Johnson, and Burke Counties, Ga., have been alarmed for the past week by a threatened attack from the negroes. Letters in circulation among the negroes were found by the whites, ordering a general massacre of the white population, Aug. 20. Arms and ammunition were sent for, and preparation was made for an attack. Many arrests were made, and as most of the leaders have been captured, little or no trouble is now expected.

—The troubles in Herzegovina seem not to be so near a peaceful settlement as the Turks would have us believe. The insurgents are victorious at several points; the natives of Bosnia are reported to have joined them; and the Danubian Principalities appear to be in perfect sympathy. When it is considered that over three-fourths of the Herzegovians are Christians, and that ever since the Turks invaded southern Europe and subjugated the Christian population in the thirteenth century, they have been restless under the harsh Mohammedan rule, it is to be feared that this insurrection will take the form of a religious war.

SALT LAKE CITY, August 11.—Nearly all the woman and children living in Corinne were sent out of the place late last night, in anticipation of an attack by Indians. One company of troops left here this morning for Corinne. The *News* (church paper) of tonight, referring to the matter, says the reports of the hostile bearing of the Indians are only circulated to create a feeling against the Mormons; that the Indians are there for the purpose of farming, and other peaceful objects. Major Bryant, Commandant at Camp Douglas, who has been at Corinne all day, considers the situation so threatening as to justify him in ordering two more companies of troops sent there, which will leave here to-morrow morning.

Most people drift. To do this is easy. It costs neither thought nor effort. On the other hand, to resist the tide, one must have principle and resolution. He must watch and pray and struggle continually. And yet no thoughtful person who cares for his own soul will dare to drift.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, AUGUST 26, 1875.

Eastern Camp-Meetings.

MAINE, Richmond, Sept. 2-7, 1875.
 NEW YORK, Rome, " 9-14, "
 OHIO, Sept. 30-Oct. 5, "
 INDIANA, Oct. 7-12, "
 KANSAS, " 14-19, "

The Michigan Camp-Meeting.

THE Camp-meeting in Michigan has closed, and yet we must wait nearly a week for full reports of this largest and most important meeting of the year. From letters written at the first of the meeting we learn that it promised to be the largest meeting ever held by Seventh-day Adventists. Ninety-six family tents had been pitched, and there were upwards of fifteen hundred persons on the grounds. Unusual earnestness characterized the opening meetings, and sinners and backsliders were beginning in earnest to seek the Lord. Many who had received the truth in the last year, were expressing their pleasure at being able to attend the meeting and their thankfulness to God that the light of truth had been sent to them.

There are so many churches in the northern part of the State who did not attend the Battle Creek meeting that another camp-meeting was proposed to be held in Flint, Genesee County, about the middle of September.

w. c. w.

San Francisco Meeting-house.

THE lumber for the meeting-house in San Francisco is being delivered at the church lot on Laguna St., bet. Tyler and McAllister. Last Wednesday Bro. O. B. Jones with several workmen began the framing.

The church is to be 44 ft. by 70 ft., with 24 ft. between floor and ceiling. It has a basement 12 ft. between joists. The Building Committee will push the work forward as rapidly as consistent. Their plan is to finish all but the basement by the close of November. The house will cost about \$9000, and will have a seating capacity of 500.

Hollister.

We are still holding on with our tent meeting in Hollister. Notwithstanding political meetings and other excitements we get quite a good hearing. The review of opposition sermons settled some on the Sabbath question. Yesterday seven signed a covenant to keep the Sabbath and meet for worship. We hope for others. We are now canvassing the immortality question. We shall probably continue here for two weeks longer.

J. N. LOUGHBOROUGH.

Aug. 22, 1875.

Correction.

In SIGNS No. 38, fourth page, third column, third paragraph, last three lines; instead of "and contend that they who are still under that as a law, 'are fallen from grace,'" read, "and contend that they are still under the law, 'are fallen from grace.'"

California Camp-Meeting.

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

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

The fare for the round trip, from San Francisco to Fairfax and return, from Sept. 22 to Oct. 1 inclusive, is \$1.00. In buying your tickets to Fairfax, at S. F., state that you are

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

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

State Missionary Meeting.

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

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

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

J. N. LOUGHBOROUGH, Pres.

LUCIE BUSH, Sec.

California Conference.

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

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

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

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

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

Must Go Under.

THE *Presbyterian* reports this anecdote:—A stingy Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear trumpet directed upward, toward the preacher. The sermon moved him considerably. At one time he said to himself, "I'll give ten dollars;" again he said, "I'll give fifteen." At the close of the appeal, he was very much moved, and thought he would give fifty dollars. Now the boxes were passed. As they moved along, his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded he would not give anything. "Yet," said he, "this won't do—I am in a bad fix. This covetousness will be my ruin."

The boxes were getting nearer and nearer. The crisis was upon him. What should he do? The box was now under his chin. All the congregation were looking. He had been holding his pocket-book in his hand during this soliloquy, which was half audible, though in his deafness he did not know that he was heard. In the agony of the final moment he took his pocket-book and laid it in the box, saying to himself as he did it, "Now squirm, old natur!" Here is a key to the problem of covetousness. Old natur' must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole pocket-book may, by and by, get the heart into the charity box, and then the cure is reached. All honor to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitating, besides pointing a paragraph for the students of human nature.

IN how few places of business would Christ be welcomed?

How to Send Money.

For a number of weeks the following note has appeared in the columns of the SIGNS:—

ALL money sent by mail to the SIGNS Office should be in drafts or postal orders, payable to the SIGNS OF THE TIMES, if the sum exceeds \$2.00. Sums less than \$2.00 can be in currency or postage stamps.

In California, where business is done upon a coin basis, it is frequently the most convenient and best way to send coin by express, but even here, if sent from a distance, where the express would be high, it is better to send by draft if a bank is accessible. But from the East bills not exceeding \$2.00 can be safely sent by letter. But all sums exceeding that should be sent either by money order or draft, never by express.

These remarks were called out from the fact that \$11.00 were recently received at this Office by express, on which the charges were 75cts. A money order would cost 10cts.

English Bibles.

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

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

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

Appointments.

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

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

Quarterly Meetings.

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

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

- DISTRICT No. 1, at Petaluma, Bro. T. M. Chapman, director, presiding.
- DISTRICT No. 2, at Santa Rosa, Bro. Wm. Harmon, director, presiding.
- DISTRICT No. 3, at Napa, the vice president, J. W. Bond, director, presiding.
- DISTRICT No. 4, at Vallejo, the director, J. S. Howard, presiding, and Bro. Charles Jones preaching Sabbath, and officiating in the ordinances.
- DISTRICT No. 5, at Woodland, Bro. G. C. Martin, presiding.
- DISTRICT No. 6, at Red Banks, Tehama Co., Bro. J. H. Disher, director, presiding.
- DISTRICT No. 7, at Oakland, Bro. D. B. Rickey, director, presiding.
- DISTRICT No. 8, at San Jose, Bro. H. H. Stevenson, director, presiding, and J. H. Waggoner preaching and officiating in the ordinances.
- DISTRICT No. 9, at San Francisco, the President of the State Society, and the director in charge.

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

J. N. LOUGHBOROUGH, Pres.

LUCIE BUSH, Sec.

Business Department.

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

Received for the Signs.

\$2.00 EACH. E G Doud 2-42, P D Lawrence 2-42, M P Martin 2-1. Samuel Hewes 3-1, Calvin Monroe 2-42.
 \$1.00 EACH. Mr M Busk 2-18, J V Snyder 2-18, Mary McConnell 2-18, W F Davis 2-42, C H Y Foster 2-25, T B Allen 2-18.
 MISCELLANEOUS. James F Crawford \$1.15 2-18, J W Blake \$2.30 2-25, Wm P Baker 50c 2-19, John Lovings-ton 50c 2-6, C Townsend \$2.50 3-12, Nancy A Story 25c Mrs H M Saunders \$2.18 3-1, Thomas Wyman 50c 2-6.

California Publishing Fund.

R S Bickett \$50, Geo W Mills \$40, L B Church \$30, Theo W Fairman \$50.

California Tent Fund.

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