

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.

VOLUME 1.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 2, 1875.

NUMBER 43.

The Signs of the Times

IS ISSUED WEEKLY BY THE

Pacific Seventh-Day Adventist

PUBLISHING ASSOCIATION,
OAKLAND, California.

TERMS: TWO DOLLARS a year to those who choose to pay a subscription price, and FREE to all others as far as the paper is sustained by the donations of the liberal friends of the cause.

Address, SIGNS OF THE TIMES, Oakland, Cal.

Give Me not my Own Desire.

"AND he gave them their request, but sent leanness into their souls."

Give me not my own desire!
Would I glittering hoards require?
Have I sighed for fame or power?
Seek I leaning's mighty dower?
Is my inmost wish and thought
Into earth's thin tissue wrought?
Heavenly Father! make me see
All below is vanity.

Hath my wish an humbler name?
Would I, all unknown to fame,
By no sordid passion moved—
Of a chosen few beloved—
On some lone and soothing tide,
Down life's stream serenely glide?
Father! on a staff of dust
Leave me not to place my trust!

Give me not my own desire!
Help, Oh! help me to aspire
Far beyond the dazzling joys
Passing now before mine eyes.
Like a lowly child, I'd stand
Waiting till my Father's hand
From his treasures shall unroll
Fittest blessings for my soul.

Haply thou wilt take away
All that cheers my early day,
And wilt bid me strive and toil,
Bound with care's enfeebling coil.
Oh! then let me not repine!
May my will be lost in thine!
Still the earnest prayers inspire—
Give me not my own desire!

Should I in some weary hour
Yield me to the tempter's power,
And o'erwhelmed by doubt and sin,
Seek no more thy smile to win—
Ask in earthly bliss a share—
Turn thou from the impious prayer
Hear me not—in vengeful ire
Give me not my own desire!

Ruler of the worlds on high,
In thy guardian hand am I,
Upon me thy light hath shone
Thou my destiny hast known.
Trusting, joyful, would I still
All thy holy plans fulfill,
Nor to loftier bliss aspire;
Give me not my own desire!

—Sel.

The Sermon.

THE LAW OF GOD.—No. 14.

BY ELD. J. H. WAGGONER.

THE opposers of the law have made great use of the objection to its jurisdiction over the Gentiles. We think we have sufficiently proved, and by very direct Scripture testimony, that the law condemns both Jews and Gentiles; that it convicts them all of sin, and brings all the world guilty before God. But to one text they still appeal, and the use which has been made of this text has caused trouble in honest minds. And yet it is easy to see that the opposers do not give a correct exposition of it; they do not harmonize it with the context. We refer to Rom. 2:12, in which Paul speaks of some as having

"SINNED WITHOUT LAW."

The text reads: "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law."

John wrote that "sin is the transgression of the law." With this definition before us we should know, even if Paul had not spoken it, that "where no law is there is no transgression"—no sin. Whatever the action

may be, if there is no law there can be no condemnation—no conviction—for "sin is not imputed when there is no law." Now, as no sin can exist, and no guilt can be imputed in the absence of law, it follows of course that the expressions, sinned without law, and, perish without law, are not to be understood as teaching that there is no law in the case, but are necessarily so qualified as not to conflict with the other statements of the same writer. And this the opposers of the law also admit, as will be presently shown.

In Rom. 5:13, are these words: "For until the law sin was in the world; but sin is not imputed when there is no law." The next verse, namely, "Nevertheless death reigned from Adam to Moses," shows that the expression, "until the law," is intended to cover the period from Adam to Moses, and therefore it means, until the law was given in the time of Moses. But we have before shown that God's perfect law of ten commandments was known before the days of Moses. It is freely admitted that the nations were losing this knowledge and sinking into darkness by departing from God. When God promised to give the land to the seed of Abraham he gave as the reason for deferring it until the fourth generation, that "the iniquity of the Amorite is not yet full." Gen. 15:16. He would give them a further chance to develop their characters before he destroyed them out of his land.

Now, it is generally argued that the heathen had no opportunity to know God; that they never had received any revelation of his will. But Paul presents the matter in a different light. He says:—

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four footed beasts, and to creeping things." Rom. 1:21-23.

That these words apply to the nations of Canaan, the reader will plainly see if he will compare the remainder of the chapter, verses 25-32, with Lev. 18:6-27. It was when the world was in this condition that God revealed himself, and renewed the knowledge of his will, to the posterity of Abraham. Afflicted and grievously oppressed as they were, they had retained more of the knowledge of God than the other nations. Yet it must not be supposed that the nations, degraded as they were, had entirely lost their knowledge of the law of God, and of the desert of their actions. After mentioning their conduct, referring to the villainy of their lives, of which it is scarcely proper to speak, Paul says of them: "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Rom. 1:32.

This being so, it is evident that the words, "until the law," do not mean, until the law existed, for it certainly existed before; nor, until the law was first made known to man, for man had a previous knowledge of it, though we do not know that a written copy was ever given before the tables of stone were given to Moses. "Until the law"—before the law was given to Moses and to the people of Israel—"sin was in the world; men were transgressors of the law; but sin is not imputed when there is no law"—that is, if the law had not existed until it was given in the time of Moses, there would have been no transgression and no guilt in the sight of God. Lev. 18:6-27; Deut. 18:9-12, &c., prove that the nations who inhabited Palestine before the exodus of Israel from Egypt were great sinners and very guilty before God. And Paul in Rom. 1 not only affirms that this is so, but says they brought their darkness and sin upon themselves, and that they were "without excuse." Verse 20.

In Rom. 5:20, it is written: "Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound." Not that there would be

more violations of the law after it was given anew, but the odiousness of sin would be better understood as the will of God was better known. The text is exactly parallel to the expression of chap. 7:13—"That sin by the commandment might become exceeding sinful."

Let all now carefully consider this question, What law must enter, or be proclaimed, to cause the offense to abound, or make sin appear sinful? By what law can people be convinced that they are sinners? The answer must be, The very law which has been transgressed. We once presented this question to one of the most critical no-law men with whom we ever conversed, and he confessed that it admitted of no other answer. A man cannot be convicted of sin by a law which he has not known, or knowing has not transgressed. Thus we hold our proposition clearly proved, that the entering of the law to make the offense abound, was the renewing of the law to Israel to make them more clearly apprehend the light in which God regards sin; to understand how odious it is in his sight. And also the expression, until the law, means until the time of such renewing of the law, namely, from Adam to Moses; neither of these expressions have respect to the origin or mere existence of the law.

This conclusion will be still more evident from a consideration of the position of the opposers of the law. They say the whole question turns on the use of the article. In the original the article is sometimes inserted, and sometimes omitted. When it is inserted, it specifies the law of ten commandments; when it is omitted, the word refers to law abstractly, but not to any law given to the Jews. That this is a fallacy is easy to show. No such distinction exists. The use and omission of the article is governed purely by taste and sound, that is, it is euphonic. This is proved by the following points of fact:—

1. The article is omitted where it should be used, and used where it should be omitted, to suit that theory, when speaking of the Gentiles. Thus in Rom. 2:14, 15, "For when the Gentiles, which have not law [abstractly], do by nature the things contained in the law [the ten commandments], these, having not law, are a law unto themselves, which show the work of the law [ten commandments] written in their heart, their conscience also bearing witness," &c. Here it would be shown, were that theory true, that the Gentiles have not law, abstractly, that is, they have not any law, but do the things contained in the law of ten commandments, which show the work of the law of ten commandments written in their heart. This is the very opposite of the theory offered by the opposers of the law.

2. When the apostle censures the Jew in verse 25, he speaks of his keeping or breaking law, the article being omitted in both instances in this verse; but when he speaks of the Gentiles fulfilling the righteousness of the law, in verse 26, the article is inserted. This again is the very opposite of the opposer's theory.

3. In verse 27 he speaks of the uncircumcision, or Gentile, fulfilling the law, and thereby judging the Jew who transgresses law. Here again the theory in question is negated.

4. In Rom. 6:14, which is so often quoted to prove that the ten commandments are not in force, the article is omitted, thus: "Ye are not under law," which would prove, if it proved any thing in that direction, that their abstract or comprehensive law is abolished, and no law is now binding.

5. When Paul says every mouth is stopped and all the world are proved guilty before God, it is by the law; or that law given to Israel.

6. He says the righteousness of God is now without law, which would mean without any law at all! being witnessed by the law.

7. In chap. 7:7, 9, 12, 14, 16, he says the law convinced him of sin; he was alive without law; but he delighted in the law; the law is holy; and the law is spiritual.

8. He says, chap. 8:4, that the righteousness of the law is fulfilled in them who

are in Christ, who walk not after the flesh but after the Spirit.

9. Finally, he says the carnal mind is enemy against God, and not subject to the law, and cannot be. Because the law of ten commandments is spiritual, holy, just, and good, the carnal mind is opposed to it. By this we can tell who are carnal and who are spiritual.

Thus is this resort of skepticism against the holy law of ten commandments swept away. Were we to admit the distinction, it would still leave our view of the law as related to the Gentiles clearly proved; for it is the work of the law which is written in their hearts, and concerning which their consciences bear witness in accusing or excusing, as their cases may be. This is really the only resort the opposers of the law can find in Rom. 2, and this avails them nothing; for with the distinction admitted, it is still the law or ten commandments which proves them guilty, the work of which is written in their heart. Sin is not imputed when there is no law; but sin was imputed to them, because they were transgressors of the law of God, the Creator of all.

An inference is sometimes drawn to the effect that death reigned from Adam to Moses, not on account of personal sin, but because Adam fell and imparted to his posterity a perishable nature, by reason of which they must die. But they who lived after Moses also stood so related to Adam's fall. There cannot be shown to be any difference in the dispensations in this respect. And they who lived before Moses were held responsible for personal transgressions, as Cain, Lamech, the generation in the time of the flood, the inhabitants of Sodom and Gomorrah, and the inhabitants of Canaan before the exode. Taking the expression of Scripture in regard to their guilt and of God's abhorrence of their sins, and remembering that where no law is there is no transgression, and that sin is not imputed when there is no law, every objection and every inference is shut out which can possibly bear against the existence of the law of God from Adam to Moses, and of the knowledge of the law by the nations then living, though that knowledge was impaired by their own wickedness, because they did not like to retain God in their knowledge.

But a few words more may be in place on the expression, "Shall perish without law." They will not perish unjustly, and they show the work of the law so far written in their hearts that they are without excuse. Thus is it seen that even in their cases God tempers justice with mercy. Though they have brought darkness and blindness upon themselves, and have lost a sense of the breadth and spirituality of the law, and have even forgotten the precepts which teach that all creatures should love and serve the Creator, and that no idol shall be worshiped, God will deal tenderly with them, and not hold them responsible for the full light of the law as it was revealed to their fathers, but let them fall under the condemnation of those sins to which their consciences bear witness. All who are acquainted with the heathen testify that the knowledge of right and wrong is not obliterated from their minds. Though they will commit some sins openly and without shame, as the violation of the second commandment, and sometimes of the fifth, there are other sins which they endeavor to conceal, which proves that they have not altogether stifled the convictions of their consciences. God will let them perish under the weight of those sins of which they are conscious, and not hold them to a strict account for all the requirements of the law as it was committed to Israel, and before them to Abraham, to Adam, and of course to the fathers of all the nations. Their actions are vile; and they know the desert of their crimes. Rom. 1:32. According to their present light and knowledge they will be left to perish. And this will be a righteous judgment on the part of God.

To LIVE nobly, we must be noble; and we become noble by resolutely banishing every unworthy thought and feeling.

The Closing Message of the Gospel.—No. 1.

IN working out the great plan of human redemption and salvation, there are two most important and conspicuous events, the first and second advents of the promised Saviour. These two events are the subjects of special predictions in prophecy, the fulfillment of which constitute infallible signs of the true work of God, in the fulfillment of his plan and promises; and they serve as a guard to the believer against the claims of any false fulfillment of the promises of God.

The gospel, good news, or glad tidings of salvation to our ruined race is not limited to a particular age or period of time, but extends to all from first to last. The ancients, *i. e.*, those living before the first advent of Christ, had it in promise, all living since that event have it in process of fulfillment. The point reached in the fulfillment of the divine plan and promises at any particular period is the "present truth" to those living at that time. And as new points in the plan are reached in the fulfillment, new messages of the gospel announce it. That becomes truth in fact which before was only truth in promise. These important facts, demanding new messages for their announcement, mostly cluster around the two advents, at the first of which Christ died for our sins, and at the second he is to give the reward of eternal life to those who have accepted the offered salvation in the appointed way.

The great message of the gospel introduced in connection with the first advent was based upon the fulfillment of several things before promised in prophecy; and as they were successively fulfilled several gospel messages became due and were announced in order. 1. Before the open manifestation of the Messiah to the people at the baptism of Jesus, a gospel promised before was preached, the substance of which was, The long-promised One is about to appear. Repent and make preparation. 2. Then it was proclaimed, "Behold the Lamb of God." "We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth." "Hosanna to the son of David!" The Son of God is here. "The time is fulfilled: repent and believe the gospel." 3. But the death, burial, resurrection, and exaltation of Christ, were not yet facts. When these had been accomplished, the proclamation of these facts were united to the gospel message.

A crucified, risen, and exalted Saviour; a High Priest, an intercessor at God's right hand, is now the theme of the gospel; but the former messages are not done with; the apostles still refer to that of John the Baptist, showing the harmony of all. Acts 13: 24. They could truly say, "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again."

Since the ascension and exaltation of Christ, repentance and remission of sins have been preached in his name. For some eighteen hundred years he has been a priest in the sanctuary of God in Heaven. "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8: 1, 2. The gospel message for these eighteen hundred years has been based upon the fulfillment thus far of the revealed plan.

That the Son of God has appeared in the flesh as a prophet or a teacher sent from God, that he was led as a lamb to the sacrifice and thus died for our sins, that he was buried and rose again the third day, and that he was exalted to the right hand of God, and, as a priest, makes intercession for all that come to God for remission of sins in his name, are facts which have been, and are, the theme of the gospel. As we have seen, new messages of the glad tidings have announced the fulfillment of these things, step by step. And the Messiah's mission is not yet completed. He is to judge mankind, give reward to his people, and destroy his enemies. Messiah in the Hebrew and Christ in the Greek, signify the anointed. And Jesus, according to the prophecy of Isaiah and his own testimony, was anointed by the Spirit of the Lord "to preach the gospel to the poor;" he was sent "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord;" and he might have added, "and the day of vengeance of our God," but that he wished to refer only to that which was then having its fulfillment, of which he could truly say, "This day is this scripture fulfilled in your ears." Isa. 61: 1, 2; Luke 4: 18-21.

The acceptable year was then the present

truth, but the period of the judgment and vengeance of God was hundreds of years in the future, and therefore was not the special subject of proclamation at that time. But the sense of the prophecy requires that at the proper time the day of vengeance shall be preached or proclaimed, as well as the acceptable year of the Lord. And when that day shall have actually come, it will be too late to preach it. Therefore the preaching will be that the day is at hand; and therefore it will be the closing message of the gospel, proclaiming the wrath to come in time for men to escape it by repentance and reformation. It will be a merciful warning of the near approach of the great day of wrath, which, if heeded, will save men; otherwise there would be no gospel or good news connected with it, and so the preaching would be in vain.

Christ is now our High Priest; but when the great day of the wrath of the Lamb (Rev. 6: 16) shall have come, he will no longer be an intercessor. In that day he comes to give reward. "Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22: 12. Men are judged before they are rewarded; therefore, as Christ is to bring a reward to each of his people at his coming, it is a necessary inference that they are judged before his coming. At his second coming the dead in Christ arise to life everlasting. 1 Thess. 4: 16. At their resurrection they receive their recompense. Luke 14: 14. They that have part in this resurrection are blessed and holy, and are exempt from the second death. Rev. 20: 6. But they do not receive the great reward of eternal life and an inheritance in the world to come, until they have been judged worthy of it. Our Lord describes his people as those "which shall be accounted worthy to obtain that world, and the resurrection from the dead;" Luke 20: 35; hence it is clear that they must be adjudged worthy of these things before he comes and gives them the life of which he says, "Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."

When does the period of the judgment begin? When are the righteous accounted worthy of a part in the first resurrection and the eternal world? The answer is deferred to another number.

R. F. COTTRELL.

The Man of Sin.

PAUL, in writing to the church in Thessalonica, says, "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2: 3-8.

Some few modern expositors of prophecy have taken the position that the words above quoted relate to some individual who is yet to figure largely in a blasphemous work against God. Before me lies an English work, entitled "Signs of Our Times," published as late as Nov. 1, 1872, in which the writer claims Napoleon III. as the great power who is to accomplish twelve wonderful acts, and his career end by his "fall at the battle of Armageddon." But as Napoleon III. is dead, and his dynasty has passed away, it is time for calm reflection. We wish to make some inquiries and present some facts relative to the great apostasy and "the man of sin."

Adam Clarke, at the close of his comments on 2 Thess., chap. 2, says: "The general run of Protestant writers understand the whole as referring to the popes and church of Rome; or of the whole system of the papacy." Still further on, he says: "Bishop Newton has examined the whole prophecy with his usual skill and judgment. The principal part of modern commentators follow his steps. He applies the whole to the Romish church, the apostasy, its defection from the pure doctrines of Christianity and the man of sin, &c., the general succession of the popes of Rome."

Newton says: "The apostasy here described is plainly not of a civil, but of a religious nature; not a revolt from the government, but a defection from the true religion and worship. In the original, it is the apostasy, with an article to give it an emphasis; the article being added, signifies, 'that famous,

and before-mentioned prophecy.' So likewise is the man of sin, with the like article, and the like emphasis. If, then, the notion of the man of sin be derived from any ancient prophet, it must be derived from Dan. 7: 25, and 9: 36. Any man may be satisfied that St. Paul alludes to Daniel's description, because he has not only borrowed the same ideas, but has even adopted some of the same phrases and expressions. The man of sin may signify either a single man, or a succession of men. It is agreeable to the phraseology of the Scripture, and especially to that of the prophets, to speak of a body or number of men, under the character of one; thus a king, Dan. 7: 8; Rev. 17, is used for a succession of kings.

"Who opposeth, &c., is manifestly copied from Daniel. He shall exalt himself, &c. The features exactly resemble each other. He opposeth and exalteth himself above all; or according to the Greek, above every one that is called God or that is worshiped.

"After the death of Christ, the temple of Jerusalem is never called by the apostles, the temple of God; and if, at any time, they make mention of the house, or temple of God, they mean the church in general, or every particular believer. Whoever will consult 1 Cor. 3: 16, 17; 2 Cor. 6: 16; 1 Tim. 3: 15; Rev. 3: 12, will want no example to prove that, under the gospel dispensation, the temple of God is the church of Christ; and the man of sin's sitting, implies his ruling and presiding there; and sitting there as God implies his claiming divine authority in things spiritual as well as temporal; and showing himself that he is God, implied his doing it with ostentation. If the apostasy be rightly charged upon the church of Rome, it follows of consequence that the man of sin, is the pope; not meaning any pope in particular, but the pope in general, as the chief head and supporter of this apostasy. He is properly the man of sin, not only on account of the scandalous lives of many popes, but by reason of their most scandalous doctrines and principles; dispensing with the most necessary duties, and granting, or rather selling, pardons and indulgences to the most abominable crimes.

"He opposeth. He is the great adversary of God and man, persecuting and destroying, by crusades, inquisitions, and massacres, those Christians who prefer the word of God to the authority of men. The heathen emperor of Rome may have slain his thousands of innocent Christians; but the Christian bishop of Rome has slain his ten thousands.

"He exalteth himself above all that is called God, or is worshiped; not only above inferior magistrates, but likewise above bishops and primates; not only above bishops and primates, but likewise above kings and emperors, deposing some, obliging them to kiss his toe, to hold his stirrup, treading even upon the neck of a king, and kicking off the imperial crown with his foot; nay, not only kings and emperors, but likewise above Christ and God himself, making even the word of God of none effect by his traditions, forbidding what God has commanded, as marriage, the use of the Scriptures, &c., and also commanding, or allowing, what God has forbidden, as idolatry, persecution, &c.

"So that he, as God, sitteth in the temple of God. He is therefore in profession a Christian and a Christian bishop. His sitting in the temple of God implies plainly his having a seat, or cathedral, in the Christian church; and he sitteth there as God, especially at his inauguration, when he sits upon the high altar in St. Peter's church, and makes the table of the Lord his footstool, and in that position receives adoration. At all times he exercises divine authority in the church, showing himself that he is God; affecting divine titles, and asserting that his decrees are of the same, or greater, authority, than the word of God. So that the pope is, evidently, according to the titles given him in the public decretals, the God upon earth, at least, there is no one like him, who exalteth himself above every God, no one like him, who sitteth as God in the temple of God, showing himself that he is God.

"The foundations of popery were laid in the apostles' days, but the superstructure was raised by degrees, and several ages passed before the building was completed, and the man of sin revealed in full perfection. The tradition that generally prevailed was, that that which hindered was the Roman Empire. This tradition might have been derived from the apostle himself, and therefore the primitive Christians in the public offices of the church prayed for its peace and welfare; as knowing that, when the Roman Empire should be dissolved and broken in pieces, the empire of the man of sin would be raised upon its ruins. In the same proportion as the power of the empire decreased, the authority of the church increased, and the latter at the expense and ruin of the former, till at length the pope

grew up above all, and the wicked, or lawless, one, was fully manifested and revealed.

"But how much soever the man of sin may be exalted, and how long soever he may reign, yet, at last, the Lord shall consume him. This is partly taken from Isa. 11: 4 (And with the breath of his lips shall he slay the wicked one), where the Jews put an emphasis upon the words, the wicked one, as appears from the Chaldee, which renders it, 'He shall destroy the wicked Roman.' . . . The Lord Jesus shall gradually consume him with the free preaching of the gospel, and shall utterly destroy him at his second coming, in the glory of the Father. The former began to take effect at the Reformation, and the latter will be accomplished in God's appointed time. The man of sin is now upon the decline, and he will be totally abolished when Christ shall come in judgment."

Dr. Macknight quotes verse 3: That man of sin be revealed, the son of perdition. Greek, Ho anthros tes hamartias, ho huios tes apoleias, and says, "The article, joined to these appellations, is emphatical, as in the former clause, importing that the ancient prophets had spoken of these persons, though under different names, particularly the prophet Daniel, whose description of the little horn and blasphemous king agree so exactly in meaning with Paul's description of the man of sin, and son of perdition, and lawless one, that there can be but little doubt of these being the same person."

J. N. LOUGHBOROUGH.

The Sabbath.

THERE is one weapon which the enemy has employed to destroy Christianity and to drive it from the world, which has never been employed but with signal success. It is the attempt to corrupt the Christian Sabbath, to make it a day of festivity, to cause Christians to feel that its sacred and rigid obligation has ceased, to induce them on that day to mingle in scenes of pleasure or the exciting plans of ambition, to make them feel that they may pursue their journeys by land and water, by the steamboat and the railway, regardless of the command of God; and this has done, and will continue to do, what no argument, no sophistry, no imperial power, has been able to accomplish. The "Book of Sports" did more to destroy Christianity than all the ten persecutions of the Roman Emperors; and the views of the Second Charles and his court about the Lord's day tended more to drive religion from the British nation than all the fires that were enkindled by Mary. Paris has no Sabbath and that fact has done more to banish Christianity than all the writings of Voltaire. Vienna has no Sabbath, and that fact does more to annihilate religion there than ever did the skepticism of Frederick. Turn the Sabbath into a day of sports and pastimes, of military reviews, and of pantomimes and theatrical exhibitions, and not an infidel anywhere would care a farthing about the tomes of Volney or Voltaire, the skepticism of Hume, the sneers of Gibbon, or the scurrility of Paine.—British American Presbyterian.

The Wrath of God.

WHEN men enforce conclusions which they have drawn from the Scriptures without regard to the intimations of reason and experience, they greatly wrong the Scriptures. The Bible's transcendent power is in this: that it speaks home to the highest consciousness of man, and that all the deepest experience of the race bears witness to the truths it utters.

Thus, there runs through all the Scriptures a denunciation of divine wrath against sin. Out of this teaching, theologians have fashioned dogmas so horrible, so hopeless, so enshrouding the universe in gloom, that men's hearts rebelled and said, "It cannot be true." But the theologians have had for all protests, arguments, and appeals, a stereotyped answer: "The Bible says so." Now, what has been the consequences of thus attempting to array the Bible against the reason, the aspirations, the instincts of humanity? It has been, in part, to sustain the darkest views of the destiny of mankind; and also to provoke a reaction which many go to the other extreme, may lead men to ignore all the element of penalty, and to substitute rose-colored fancies for the august realities of life. We who are accustomed to look upon the divine love in its aspects of gentleness and sweetness need to enter into that view which the Scriptures themselves present of the retributive element in the divine government. That tremendous word the wrath of God should stand for a tremendous reality. What is it?

THERE never was a mask so gay but some tears were shed behind it.

Policy of Romanism.

MANY papers in the United States scout the idea that there can be any danger to our civil liberties in the increase of the power and influence of the Catholic church in this country. Prominent among these is the *Christian Union*, edited by H. W. Beecher. Mr. Beecher reports that some of the warmest tokens of respect come to him from the Catholic church. Why the dignitaries of that body should congratulate him is not easy to conceive, unless they believe that his latitudinarian course indirectly helps their cause by tending to break down the landmarks and safeguards of Protestantism. That his ministry has this tendency has been noticed with regret by many for years past. Certainly Catholics cannot favorably regard him as a religious teacher, for the present pope, in harmony with his predecessors, has denounced as error the opinion that, "Protestantism is nothing more than another form of the same true Christian religion in which it is possible to be equally pleasing to God as in the Catholic church."

It cannot be said that this is but the opinion of a church in regard to its own superiority to others, even as each Protestant church may consider its own faith purer and better than that of its neighbors, for this opinion is set forth as emanating from one who is infallible, and who has unlimited authority, both spiritual and civil. Whatever changes may take place in the teachings and actions of the Roman church, she never changes in her feelings and policy toward those who dare to worship God outside of her communion. To show that her present peaceful attitude toward Protestants is one of policy and not of principle we quote from the "Syllabus of Errors" promulgated by Pius IX in 1864.

ERROR 77. "In the present day it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship."

ERROR 78. "Whence it has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship."

It is an error to say that it is expedient to tolerate any worship but that of the Catholic church; an error to say that others beside Catholics shall enjoy the public exercise of their own worship. This reminds us strongly of the inquisition and the fires of the *auto-de-fe*. This is a direct confession that the present pacific course of the pope and the Catholic church is one of necessity, not of choice. Of course her action must be changed when opportunity permits.

Another error is the following:—

ERROR 54. "Kings and princes are not only exempt from the jurisdiction of the church, but are superior to the church in litigated questions of jurisdiction."

In questions of jurisdiction the State must yield to the church. This ought to be a warning, but the American people love blindness, and they will not be warned. Many great men of the Protestants seem to be almost as much bewildered by the gaudy trappings of the Roman-American Cardinal as are the Romanists themselves. High officers of the government do him honor, while they know that it is impossible for him to be an American citizen, and a Catholic Cardinal. His allegiance is to a power higher, in his estimation, than the government of the United States. Not an ecclesiastical power merely, confining its decisions to matters of religion, but a power holding jurisdiction over the government.

Whatever may be said of the manner in which Prussia has met the aggressions of the papal power, it must be conceded that her course is founded upon just views of the relation of the church to the State, and the danger to the State of permitting the claims of the Catholic church to be pressed on the people without a check. In our own land the prospects of success for the papal power are brighter than in any other country, England not excepted, though the tendency of the established English church is decidedly toward Romanism.

J. H. W.

Self-Reliance.

NO ALLIANCE with others can diminish the necessity for personal endeavor. Friends may counsel, but the ultimate decision in every case is individual. As each tree, though growing in the same soil, watered by the same rains, and warmed by the same sun as others, obeys its own laws of growth, preserves its own physical structure, and produces its own peculiar fruit, so each person, though in the closest communication and intercourse with others, and surrounded

by similar influences, must do his own duties, contest his own struggles, resist his own temptations, and suffer his own penalties. There is too much dependence placed upon all kinds of co-operation for security from evil, and too little reliance upon personal watchfulness and exertion. Too many friends are sometimes worse than none at all. There are some who seem to feel in a great measure released from obligations if they do not receive such aid, and some will plead the shortcomings of others as an excuse for their own.

We would by no means disparage the effect of influence, or discourage in the slightest the generous assistance which we all owe to one another, or undervalue the important effect of a worthy example. These are vital elements of growth, and their results can never be fully estimated. But they should not usurp the place of a proper self-reliance, or diminish the exercise of individual powers. Moral force must be a personal possession. It can never be transferred. Material benefits may be conferred by a single gift, but mental and moral activities can only be sustained by their own exercise. Thoughts may be exchanged, but not thought power; moral help and encouragement may be given, but virtue cannot be transferred; responsibility cannot be shifted.

The most permanent good we can do for others is to nourish this individual strength. To aid the physically destitute most effectively, food, fuel, and clothing, are not nearly so valuable as steady, remunerative employment. To educate a child, it is not half so important to instill large amounts of information, as to set his mind at work, to bring out his mental powers, to stimulate his thoughts and quicken his faculties. And in moral life, especially in cities, where masses are crowded together, and men incline to lean upon each other, the best lesson to enforce is, that virtue, to exist at all, must be strictly individual.

That which cannot stand alone, but depends upon props and supports, which needs the constant spur of fear and the bribe of reward to insure its activity, is but the semblance of virtue, and will crumble before temptation.

A well-developed body ever excites admiration. But a well-developed and self-reliant spirit is a nobler thing. It is calm, modest, and unassuming, yet firm in conscious integrity of purpose and steadiness of aim. Inflated by no vanity, it is at once humble, yet courageous; helpful to the tempted, yet resolute in assailing evil.

And the truest self-reliance is found in those who have learned to renounce self and rely upon the everlasting God. Trusting in him, they fear not the wrath or rage of man. Anchored to the Eternal Rock, no storms can start them from their moorings, no waves nor tides can bear them from their place of rest.

The world wonders at their course. Calm, firm, steady as the stars above, and steadfast as the rock beneath, worldlings have yet to learn that those who have made the Most High their refuge, need and want no other trust.—*Sel.*

Speech of an Unconverted Brahmin.

DR. J. CHAMBERLAIN missionary from southern India relates the following incident. He had delivered a lecture in an Indian village, which was attentively listened to by an audience of one hundred and eighty, composed of Brahmins, merchants, artisans, officials, and students. As I took my hat to come away, says the doctor in narrating the occurrences, a Brahmin, one of the best educated in the place, arose and politely asked permission to say a word. I, of course, politely assented, without the slightest idea what his purpose was. In a neat address of ten or fifteen minutes, couched in choice and ornate language, and with apt illustrations, he urged upon his fellow-citizens to second in every way, the efforts I was making for their intellectual and moral advancement. I will give you briefly the substance of one part:—

"Behold that mango tree on yonder roadside. Its fruit is fast approaching to ripeness. Bears it that fruit for itself or its own profit? From the moment the first ripe fruits turn their yellow sides towards the morning sun, until the last mango is pelted off, it is assailed with showers of sticks and stones from boys and men, and every passer-by, until it stands bereft of leaves, with branches knocked off and bleeding from many a broken twig. Piles of stones underneath, and clubs and sticks lodged in its boughs, are the only trophies of its joyous crop of fruit. Is it discouraged? does it cease to bear fruit? does it say, if I am barren nobody will pelt me, and I shall live in peace? Not at all; the next season the budding leaves, the beautiful flowers, the tender fruit again appear. Again it is pelted, and

broken, and wounded, but it goes on bearing, and children's children pelt its branches and enjoy its fruit.

"That is a type of these missionaries. I have watched them well, and seen what they are. What do they come to this country for? What tempts them to leave their parents, friends, and country, and come to this, to them, unhealthy climate? Is it for gain or profit? Some of us country clerks in government offices receive more salary than they! Is it for the sake of an easy life? See how they work and then tell me. No! They seek like the mango tree, to bear fruit for the benefit of others, and that though treated with contumely and abuse from those they are benefiting.

"Now, look at the missionary. He came here a few years ago, leaving all and seeking only our good. He was met with cold looks and suspicious glances, and shunned, and avoided, and maligned. He sought to talk with us of what he told us was the matter of most importance in heaven or earth, and we would not listen. Was he discouraged? He started a dispensary, and we said, 'Let the Pariahs take his medicines, we won't;' but in the times of sickness and distress we had to go to him, and he healed us. We complained if he walked through our Brahmin streets, but when our wives and daughters were sick and in anguish, we went and begged him to come into our inner apartments, and he came, and our daughters and wives now smile upon us in health. Has he made any money by it? Even the cost of the medicines has not been returned to him! And now, in spite of our opposition, he has bought this site and built this beautiful room, and furnished it with the choicest lore, in many languages, and put into it newspapers and periodicals which were inaccessible to us before: he has placed here tables to write on, chairs to sit on, and lamps for us to read by. And what does he get for all this? Does he make money by it? Why, we don't even pay for the lamp oil consumed by night as we read. Now, what is it that makes him do all this for us? It is his Bible. I have looked into it a good deal, at one time and another, in the different languages I know; it is just the same in all languages. The Bible—there is nothing to compare with it in all our sacred books, for goodness and purity, and holiness and love, and for motives of actions. Where did the English-speaking people get all their intelligence and energy, and cleverness, and power? It is their Bible that gives it to them. And now they bring it to us, and say, 'This is what raised us; take it, and raise yourselves.' They do not force it upon us, as the Mohammedans used to their Koran, but they bring it in love, and translate it into our language, and lay it before us and say, 'Look at it, read it, and examine it, and see if it is not good.' Of one thing I am convinced: Do what we will, oppose it as we may, it is the Christian Bible that will sooner or later work the regeneration of this land."—*Missionary Link.*

Patience.

BE patient toward all men. The cold hammer fashions the hot iron. He who would govern others, must first learn to govern himself. Passion is blind. Cool, deliberate, and at the same time energetic action, makes itself felt in every department of life.

Be patient toward your brethren. Some good men are slow to see into things. They want to do right, but it takes them a good while to determine what is required of them. Every member of the body of Christ is not an eye. To get out of patience with these dull ones will not help either them or you. Give them time, and they will do their duty. We all have our infirmities. Let us bear with each other.

Be patient toward sinners. Think how long God bore with you. We should bear with wicked men while God bears with them. Our patience under provocation may be the very means which the Spirit will use to strike them under conviction. But if we get out of patience with them, they can have no confidence in our religion. They will say they are as well off as we are, and so they will harden themselves in sin.

To be patient you must have patience. The stream cannot flow if the fountain is dry. The fruit will not grow without the tree. Resolutions alone, against impatience, will not answer. You must pray as well as resolve. Ask God, not merely to help you in your outward conduct, but to give you the inward grace. Unless you get that, you will fail as you have failed before. Be determined on victory in this. Unless you get that, you will fail as you have failed before. Be determined on victory in this respect. No matter how much money a man may make by day, he will never grow rich if he is robbed of all

at night. Impatience is the thief that steals your grace, and leaves you weak and faint, notwithstanding God has blessed you with the outpouring of the Spirit. The soul never permanently grows in grace, unless it is hedged about with patience. Remember that peace, and gentleness, and long-suffering, are as truly fruits of the Spirit as love and joy.—*Earnest Christian.*

A Cure for Trouble.

MANY persons attempt to drown trouble in drink. You might as well attempt to drown a fish in the brook. It is the element in which trouble lives and thrives. Others nurse their trouble in idleness. They say, "I don't feel like doing anything." No doubt about that. The first effort of trouble is to absorb all your energies, and make you feel that all effort is difficult, perhaps useless. But it is effort that cures trouble. Work is the only certain remedy for it. If misfortune has come upon you, work must retrieve it. If sudden calamity has struck you hard, you must strike something else hard, or it will overpower you. If you have met with losses, you need all your energies to make them up, and these you cannot have if you lie awake thinking about your troubles. Every sleepless hour at night takes away the value of a waking and working hour by day.

There are some troubles which time only can heal, some, perhaps, which no time can heal, but there is no burden of trouble which will not be made lighter by good, hearty, honest work. Try it and see.

And remember that, as most of our troubles are caused by departing from duty and from God, there is no perfect cure for them until we penitently return to him who "binds up the broken heart," and who having been himself a man of sorrows and acquainted with grief, knows better than any one else how "to comfort all that mourn."

Preaching Christ Crucified.

HERE, gentlemen, is the commanding theme of your preaching. Around the sun of this central Christian doctrine all other truths revolve as satellites. Why did he come? God pitied sinners. Why must he die? "Without the shedding of blood there is no remission." Why do we need him? We are dead in sin, under the law's curse. What are we to do with our sin? Carry it to the cross. How can it be removed? "The blood of Jesus Christ cleanseth from all sin." What shall men believe? That Christ is able and willing to save. To whom shall they go? To God in Christ. In whom shall they trust? A personal, living Jesus, who was dead and dieth no more. How shall they loathe their sin? By looking at the crucified Christ. How shall they vanquish it? In the strength of the risen Jesus. Ah, but the way is long and hard, and the struggle is unutterably wearying! Even so. There is no help for it, but to "run with patience the race set before us, looking to Jesus."—*Dr. John Hall.*

Seventy Pairs of Hands.

THE variety and number of needles made in these days are wonderful; the surgeon, harness-maker, book-binder, felt-worker, saddler, glover, embroiderer, and housewife, each wanting needles of all shapes and sizes and lengths. And when you think that each needle has to pass through seventy pairs of hands before it is finished and ready for use, you see what pains is taken to reach excellence in a very small thing.

Seventy pairs of hands to make a needle, and each pair necessary to make the needle perfect. If only one pair refused to do their part, the whole would be a failure—not a needle would be right.

You see it is painstaking in little things and in small parts which leads to excellence and success. We are apt to slight bits of work, thinking it is no matter and of no account. But it is not so. The details of a plan must be faithfully carried out in order to make the plan a success. If the parts of a work are well done, the whole will be complete, and only then.

And it is just so in making and moulding character. It must be well done in parts, faithfully finished in bits, in order to make a complete and beautiful whole.

It is a fearful thing to fall into the hands of the living God, but never so fearful as when men fall from under the gospel. The saddest road to hell is that which runs under the pulpit, past the Bible, and through the midst of warnings and invitations.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, SEPT. 2, 1875.

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

The Camp-Meetings.

THE Battle Creek Camp-meeting is passed. Many circumstances were unfavorable; but the Lord helped, and results are good. The influence of this meeting will be lasting. The business sessions of the several Societies passed off rapidly, harmoniously, and well.

We are again greatly indebted to our S. D. Baptist brethren for the presence of another delegate from their body in the person of Elder N. V. Hull. His assurances of a desire of Christian union between the two bodies on the part of his people met with a hearty response from more than a thousand glad hearts of our people. God bless the Seventh-day Baptists. The coming to us of Bro. and Sr. Hull with good words has done us good. Our labors before, and during, this meeting, were such as to nearly disqualify us to meet the large congregations on first-day, and to enjoy the closing labors and blessing of this great and good meeting. And now we feel fearfully worn as we pencil these lines on the train bound to the Vermont meeting. But the pleasant reflections of what God has wrought the past two weeks, and the triumphant hope of reward in the future, make us very happy. We were all made joyful to see Elder Butler moving out from his trials at the close of the General Conference.

We were indeed happy to greet Elder Canright on the camp-ground the last day of the meeting. He helped just where help was most needed. He is now with us on the way to the meetings in Vermont, Massachusetts, and Maine. Bro. Smith will join him at the Rome, N. Y., meeting while we shall hasten from Maine to the Kansas meeting to be holden the same time. These brethren will also attend the camp-meetings in Northern Michigan, Ohio, and Indiana.

Before we left California last May, we promised to return to the California Camp-meeting provided that the brethren there would put up the new office building ready to take in the new press in season to advertise therein a series of tent-meetings in San Francisco, to be holden immediately after camp-meeting; and provided the church in that city would have their church ready to dedicate at the close of the tent-meeting. There is no drawing back on the part of the Californians. They are fulfilling on their part, and the Conference Committee and nearly every church in the State have sent us unanimous requests to be at their camp-meeting.

In view of urgent requests from New York, Northern Michigan, Ohio, and Indiana, we had decided to divide forces at the New York Camp-meeting, Mrs. W. to go directly to California, and the writer to remain at present and attend all the camp-meetings east of the Plains. But the coming of Elder Canright has decided the matter, that we both be at the California Camp-meeting, and by the grace of God, fulfill on our part, to the best of our ability, the contract to which the brethren in California hold us.

JAMES WHITE.

The Michigan Camp-Meeting.

ANOTHER meeting on the ground at Battle Creek has passed. It has not been without numerous scenes and incidents which are more or less common to all the camp-meetings of our people, and of any one of which it may be said, This has well paid for the entire meeting. Some may go from the most powerful and profitable meeting, not particularly impressed or benefited, because they are themselves too much like the heath in the desert, and do not know when good cometh. But who that has a heart susceptible of divine influences, can attend such gatherings and not receive a lasting blessing? How much some are losing by not attending the camp-meetings! How can they be contented to remain away!

We have neither time nor space to give even a full synopsis of the meetings. We had many fears that the number of business sessions to be held would greatly detract from the religious interests of the occasion. But the business matters were disposed of in a marvelously brief, effective, and harmonious manner. A greater amount of business was transacted during the seven days of this meeting, than during the fourteen days of the meeting of 1874; and yet

there was a fair proportion of time to devote to religious services, which were not without their interest and good results. The happy disposal of so much business was due to the energy and tact of Bro. White, who took hold to lift in every direction, and whose executive ability, when his way is clear from any serious hindrances and drawbacks is equal to the occasion.

Only a few particulars concerning the religious meetings can we give. At the early social meeting on Friday morning ninety-three testimonies were given in fifty-eight minutes. On Sabbath morning the congregation was divided into three companies, in each of which between sixty and seventy spoke. The testimonies were intelligent and substantial, having the ring of the true coin, and showing that all hearts were beating in unison in the same work—the work of the third angel's message, which is to lead souls to the keeping of the commandments of God and the faith of Jesus the few remaining years while mercy may be found.

At nine a general social meeting at the stand. But it was soon seen that the congregation was so large, and so many wished to speak, that it was practicable to divide the congregation as they sat into three divisions, each under charge of its leaders, and thus hold three meetings in one. It worked admirably; and for most of the time three were speaking at once; and this caused no more distraction or confusion, as was remarked at the time, than different birds singing in the same forest cause disorder and confusion. This was a remarkable meeting surpassing in interest anything of the kind we have ever witnessed. It was good to be there.

In the afternoon an intense religious feeling pervaded the congregation as sister White spoke on Christ's pathetic lamentation over Jerusalem. At the conclusion of her remarks, some three hundred or more came forward for prayers.

The preaching during the meeting was performed by Eld. Jas. White, Mrs. E. G. White, and Elds. Hull, Bourdeau, St. John, Smith, and Jones. Bro. W. spoke five times and sister W. four. On Sunday, though the day was broken up with showers, the crowd that came to the ground was uncommonly large. A special train on the Chicago and Lake Huron road brought in some seven hundred passengers. Besides these many came in with their own conveyances from eighteen to twenty miles, through all the region round about, so that in the afternoon the number present was estimated at four thousand. Sr. White spoke in the forenoon during the rain, under unfavorable circumstances, to as many as could be literally packed under the tent, flanked on all sides by a surrounding wall of standing listeners eight or ten feet deep. This rendered speaking in the close and oppressive air within, a severe tax upon her physical strength. In the afternoon Bro. W. spoke with freedom on the Sabbath question. But many coming from so long a distance, had not arrived in season to hear all the discourse, and not being able to remain till evening were going away disappointed if they could not hear more—disappointed, in fact, if they could not hear Mrs. White. Under these circumstances she roused herself, notwithstanding her worn condition, to speak again in the afternoon. This she was however enabled to do with unwonted freedom and power, the Lord signally sustaining and blessing her in the arduous effort.

The presence of Bro. Francois Urgos, who recently embraced the truth in Kankakee, Ill., under the labors of Bro. Bourdeau added no little interest to the meeting. This Bro., of a noble Italian family, espoused the cause of freedom and fought for the liberty of his country under Garibaldi; but when the papal cause was re-established by the intervention of the Austrians, after much oppression, and a series of narrow escapes he fled from the country. After traveling in various parts of the eastern world he came to America, and here has received the truth, as above stated. He has an uncle who is prime minister of Italy, and brothers who are in the service of the king and government. Victor Emanuel has invited him to return to Italy; and if he would renounce Protestantism, his family would welcome him back, and he could live in affluence under government pension. But he prefers the truth, and deigns to return, when he can do so independently, and when he has provided himself with some of our works in Italian, to make known the truth to his countrymen. He however labors under the disadvantage of being totally blind, having lost one eye in the service, and the other through the machinations of the Jesuits, who have followed him with the purpose of taking his life. A sketch of his history, giving his experience as a prisoner of the inquisition in Rome, &c., &c., will be published soon. He will for the time

being teach Italian and Spanish in connection with our school, if there are those who desire to learn these languages.

The welcome presence of Eld. N. V. Hull, the delegate from the Seventh-day Baptist General Conference, is spoken of by Bro. White in another column. His discourse Sunday evening was on the subject of persevering, prevailing faith, as illustrated in the case of the Syrophenician woman, Matt. 15 : 21-28. It was replete with instruction and encouragement, and was listened to with marked attention by the large assemblage.

Bro. Bourdeau gave an interesting and encouraging report of a Frenchman who had received the truth in Africa, where he found several families keeping the Sabbath. He desires, after suitable preparation, to return to engage in missionary labor there. A notice of this case will also be found in another column.

On Monday afternoon, forty-eight were immersed in the Kalamazoo river, Bro. E. R. Jones and H. M. Kenyon administering the ordinance. Some of these were very interesting cases: one a little girl in her ninth year, thus early following understandingly her Saviour in this divine ordinance; another a young man who, when he first heard of this faith, was connected with a drug store in a neighboring city. The trial volume was sent by some one to the proprietor of this store. Instead of being favorably impressed with the truth, he became so incensed against it as to commit some of the papers to the flames. Finally he told the young man that he would give them to him. The young man read them and was interested. The seed found good soil. He and his companion are, as the result, keeping the Sabbath, and here he took upon himself the baptismal vows. Thus the good providence of God often directs the truth into channels we know not of, where honest hearts are to be found, and fruit is to appear. Withhold not your hands, O ye who are scattering the words of life through the printed page. Souls are everywhere turning Heavenward, as the glorious consequence. Two from the Review Office we were rejoiced to see go forward on this occasion, besides the daughter and son-in-law of Eld. J. B. Frisbie, and others whom we could mention with equal pleasure.

There were eighty-five tents on the ground, six less than last year; but one of these, a forty-foot tent, contained many families, and another, a sixty-foot tent, many more, being filled very much as a hive is filled with bees. Had these all had separate tents, there would have been at least one hundred. The number present it was judged was larger than one year ago.

Another feature of the meeting was very noticeable, and that was the number of recent converts to the truth. The present is the fourth year a camp-meeting has been held upon the ground of Battle Creek, yet scores testify that it was the first camp-meeting of this kind they ever attended, some keeping the Sabbath for the first time there on the ground, some dating their conversion to the truth three weeks before, some six, some two months, four, five, six, &c. The truth is working more rapidly than we are aware, and agencies seem to be preparing to carry it into all the earth.

As we look back upon the meeting, we see no features of an unpleasant or discouraging character, but many of great interest and the most hope-inspiring nature; the advantage therefore lies immensely in this direction. The meeting has been good, and will do good. And when, a little in the future the race is accomplished, and the prize is gained, we believe that some will look back to this meeting as their starting point in the way to Heaven, and many others, as a timely help to them in their Christian course.

U. S.

Editorial Correspondence.

THE WORK IN EUROPE.

I GRATEFULLY acknowledge the reception of a bundle of Holland tracts, and have also to report that the most of these were on their way to Holland by the next mail. I hope for good fruit from these tracts. I sent them to those with whom I have corresponded, and to several of these correspondents I sent also a letter bringing before them the claims of the Bible Sabbath, and an epitome of our faith.

Our second baptism was an occasion of much interest. The place is a beautiful spot near the north end of Lake Neuchatel. Eight persons were baptized. Two of these were a Methodist brother and his wife, who have this summer begun to hallow the Bible Sabbath. He appears to be a man of God. He is deeply interested

in the study of the Scriptures, and very zealous to teach those who are in darkness. I have taken much pains to help him, and I feel very hopeful in his case. He had begun to preach among the Methodists, and now since learning the nearness of the second advent of Christ, the commandments, and the Sabbath, he is very desirous of telling his German friends what he has learned. So with the approval of the committee he has already begun to labor publicly, and with a fair prospect of success. He seems to be a man of a humble spirit, and to be willing to labor without inquiring what remuneration shall be made him. He supports himself with his own labor and preaches on Sabbath and first-day. His wife appears to be of the same mind with him.

Since my separation from Bro. Ertzenberger, I have been in constant correspondence with him. His labors have been faithful and untiring in Germany. He has had peculiar difficulties to contend with, and has, I think, stood in the counsel of God and acted with wisdom and with humility. His labors have been a great blessing to the German brethren, and a few have embraced the Sabbath through his instrumentality. He has just entered upon a course of lectures in a new field. May the Lord make him the instrument of great good in Germany.

My first great object to accomplish in Switzerland is the publication of a paper in French. The most, even of our own people here in this country, can have no real idea of the work in America as our publications are all in English with the exception of a few tracts. The day which witnesses the publication of a paper in French in behalf of the cause of truth will mark a new era here. The time is at hand when with God's blessing we will have this. I miss no opportunity to teach the truth, but my principal effort is to thoroughly master French. For various reasons this has been not simply a painstaking labor but one of real pain. It does not give me much to report that is of interest to the brethren in America, and I well know that they watch with prayerful interest the progress of the week in Europe. Yet this preparatory work is absolutely necessary. They may be sure of one thing: I am at work, as wisely as I know how, and to the full extent of my strength. Though I have obstacles to surmount, I feel that the Lord is present to help. My courage is good, though I see not yet how everything is to be done. We need a man of God to give himself to the work in Italy in the region where sister Revel lives. This is the first person in Europe who embraced the Sabbath under the labors of Eld. M. B. C. I would go with such laborer and remain for a time, as I did with Bro. Ertzenberger in Germany. And what shall be done for the Sabbath-keepers in Russia? There are certainly many of them, and I hope they are people who fear God. Is there no Russian Sabbath-keeper in the United States? We must soon open communication with these people.

J. N. ANDREWS.

Did Moses Write on the Tables of Stone?

A SPECIAL effort having lately been made to prove that Moses wrote the ten commandments on the tables of stone, we are induced to write out a few thoughts on that subject. Those who claim that Moses did write on the tables of stone rest entirely on the 28th verse of the 34th chapter of Exodus, which reads thus:—

"And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water; and he wrote upon the tables the words of the covenant, the ten commandments."

The case turns on this one question: when a pronoun is repeated without a substantive intervening, does it necessarily in each case refer to the same antecedent?

Without any regard to the context or to other texts, and with modern ideas of grammatical constructions, it would be decided at once that Moses wrote on them. But no candid student of the Bible will contend that a text must be taken without regard to the context or to other texts speaking on the same point. It should also be considered that the Hebrew is a very brief language, leaving far more to be gathered from the context than do modern languages. Learned Jewish Rabbis consider the Christian teachers greatly at fault in trying to bring down the Hebrew to the grammatical precision of Western languages. The great proportion of supplied words in many texts gives force to this objection. Without these supplied words we have barely the skeletons of sentences, to be filled out according to the connection.

What, then, was the usage of early writers of the Hebrew in regard to the pronoun? Every observing reader must have noticed that they used pronouns often when we, for the sake of greater clearness, would insert the proper name. A few instances will suffice to show this.

1 Sam. 16 : 21. "And David came to Saul and stood before him; and he loved him greatly; and he became his armor bearer."

It was Saul that loved David greatly, as he said in verse 22, of David, "he hath found favor in my sight." According to modern ideas of grammar we must decide against the evident meaning of the text.

Isa. 37 : 36. "Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when they arose in the morning, behold, they were all dead corpses."

Here there is no antecedent expressed but the Assyrians who were slain; we are left to infer that it was the remaining Assyrians who arose and found one hundred and eighty-five thousand corpses in the camp.

Zech. 6 : 13. "Even he shall build the temple of the Lord, and he shall bear the glory, and he shall sit and rule upon his throne, and he shall be a priest upon his throne."

Although the pronouns in this text are not the same, the construction is similar, so much so that some have strenuously claimed that he and his refer to the same person. But the context shows that it is upon the throne of the Lord, the Father, that the Branch, or the Son of God, sits a priest. "The counsel of peace shall be between them both." Heb. 7 and 8 show positively that our Saviour, the King of peace, is a priest on his Father's throne. And this is in distinction from his own throne, upon which he will never be a priest, as is said in Rev. 3 : 21. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

This method of expression is not confined to the Old Testament. We find a striking instance of it in Paul's language in 1 Cor. 15 : 25. "For he must reign till he hath put all enemies under his feet."

Here, according to our rules of grammar, we must decide that he who reigns is the same who puts all enemies under his feet. But the context and other Scriptures show that he is not. In the two preceding verses both the Father and Son are introduced, and the two instances of the pronoun in verse 25 apply, the first to the Son, the second to the Father, exactly as the pronouns refer to Moses and to God in Ex. 34 : 28. In Ps. 110 : 1, the Father says to the Son, "Sit thou at my right hand, until I make thine enemies thy footstool." He is now sitting at his Father's right hand from henceforth expecting till his enemies be made his footstool.

1 Cor. 15 : 28 shows positively that the Father puts his enemies under the feet of his Son. "And when all things shall be subdued unto him [the Son], then shall the Son also himself be subject unto him [the Father] that put all things under him [the Son], that God may be all in all."

This verse also presents the same interchange of pronouns that we find in Ex. 34 : 28, and it shows that the same rule of grammar which would make Moses write the ten commandments on the tables of stone, would make the Son become subject to himself! instead of becoming subject to the Father who will put all things under him. And verse 25 stands thus:—

"For he [the Son] must reign till he [the Father] hath put all enemies under his [the Son's] feet."

And thus in Ex. 34 : 28. "And he was there with the Lord forty days and forty nights; he [Moses] did neither eat bread nor drink water. And he [the Lord] wrote upon the tables the words of the covenant, the ten commandments."

The context and other texts show that this is the true reading of the text. See verse 1 of this chapter:—

"And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest."

This alone fully justifies our application of the pronouns as above. But it is placed beyond all possibility of doubt in Deut. 10 : 1-5. We will copy entire; they are the words of Moses speaking to Israel:—

"At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in

the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made."

The opposers of the truth have waxed so bold as to even deny that God wrote upon the first tables except through Moses as his agent. In Deut. 5 : 22, Moses said:—

"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Also Deut. 4 : 12, 13.

So far from it being true that Moses wrote on the tables, the Lord prepared the first tables and wrote upon them before he called Moses up into the mount to receive them. See Ex. 24 : 12:—

"And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and the law, and the commandments, which I have written, that thou mayest teach them."

Accordingly Ex. 31 : 18 says they were "written with the finger of God." And Ex. 32 : 16 says:—"And the tables were the work of God, and the writing was the writing of God, graven upon the tables."

God prepared the tables and wrote upon them the ten commandments before he called Moses up to the mount to receive them. This is too plain to be denied by any candid man. They only who regard theories more than truth will deny the evident teachings of these Scriptures. Unfortunately there are many in these days who strive for the mastery without regard to the contradictions in which they involve the Scriptures. They who "tremble at the word" of God, will ever seek to harmonize the Scriptures and to bring them into agreement one with another. And they will also try to bring themselves in harmony with the whole truth of God, instead of distorting the word to make it conform to their own opinions. J. H. W.

The Churl "Nabal"

Was churlish and evil in his doings." 1 Sam. 25 : 3. "The instruments of the churl are evil." Isa. 32 : 7.

It appears that Nabal was a man of great wealth, and he held a great feast in his house (at the time when he had gathered his flocks together for shearing), like the feast of a king (verse 36); and it also appears that the army of David had been of great service to the interests of Nabal; for the shepherds in Nabal's employ testified that the soldiers of David were as a wall of fire to them by night as well as by day. But Nabal was too selfish and ungrateful to appreciate the favors he had received, and by which he had been greatly enriched; and when the servants of David in their extremity of need came to Nabal for succor, he repulsed them with rudeness and reproaches.

All of the great preparations made for Nabal's feast were of the most liberal character; yet now when the starving soldiers of David came to him for food, his heart suddenly contracted, and he changed his mind suddenly to a point of indignant selfishness, and he charged their master David with being a refugee from justice, a runaway from his proper place, and classed him with runaways and deserters.

Previous to this, no doubt he had fawned upon David, and had befriended his cause while his sheep were scattered among the mountains; and David and his men were to his shepherds and flocks as a wall of safety; but now his fleeces were secure, and he did not think any farther, only to grasp more tightly whatever was in his hands.

Thus it is with the natural, the carnal heart. Covetousness springs up naturally in the soil of the human heart, and all the evil nature of man is fostered by it. This greed of money grows to a frightful degree, and freezes out the love of the truth, and the love of God, and love to man. It congeals the heart to stone, and churlishness is often the result of this base passion. Often the noble youth starts out in life full of great and excellent aspirations, but stopping to accumulate, he becomes enamored with gold, and it becomes his god. For this he labors, and saves, and plans, until his whole heart and life are enlisted in the pursuit. Per-

haps he is morose and sour to his friends, and cold to all that do not tend to add to his possessions. All his mind is a vast encyclopedia of profit and loss, and his morality is weighed in the same balance with his goods, in the old *avoids*, and he detests such investments as promise poor or doubtful profits.

In the warm sun he sees only such rays as warm his fields and ripen his grain: and the rain is only useful, if it water his lands; no matter if storms scatter the produce of a country, if it spare his, all is right.

The history of Nabal is a suggestive and instructive one. His great feast was to advertise his great liberality, yet in the midst of its festivity he snubs his old friend who comes to his door and begs a morsel from his overflowing board. His story is soon told (read verse 38). Alas, how many in this age treat the cause of God in the same manner. When it is briefly stated that the cause of God is in want of means, then these "upper ten" Nabals fly into a rage, and berate the servants of David, and call their master hard names. How little they think of the death stupor of Nabal.

JOS. CLARKE.

White Robes.

We are sometimes asked, when teaching the near coming of the Lord, if we believe in making white robes, which is evidently an allusion to the oft-repeated "ascension-robe slander." We reply that we do not believe in a literal garment of cloth, but in one of a far different nature.

Our Saviour says: "He that overcometh, the same shall be clothed in white raiment." Rev. 3 : 5. We also read, in Rev. 7 : 9, that John saw a great multitude before the throne clothed in white robes; and to the question, "Whence came they?" reply was made, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." It would seem from this that these robes have been stained, or spotted, but have passed through a cleansing process and been whitened. In Rev. 19 : 8, we are told that the fine linen is the righteousness of saints, and Moses, after rehearsing before the children of Israel God's commandments, says: "It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6 : 25.

"All unrighteousness is sin," says the apostle, which is in harmony with his statement in another place, where he affirms that "sin is the transgression of the law." In giving his law to man, God revealed to him his will, and also his character, which he tells us are pure and holy. See Ps. 145 : 17; 19 : 8. If, therefore, we willfully transgress God's law, we not only disregard his will, but fail to acquire the righteousness pointed out by that law, and which was exemplified in the character of our Lord Jesus Christ; and hence our righteousness becomes like that spoken of by Isaiah as "filthy rags." But Zechariah says that when iniquity shall have passed from us, we shall be clothed with a change of raiment. This "change of raiment" is the "robe of righteousness." Isa. 61 : 10.

There is efficacy alone in the blood of Christ to remove those stains of sin which have so spotted our characters, and even then if we disobey the commands of God our garments again become soiled and need the cleansing process.

We may be denounced here for having respect unto all of God's commandments, yet, like the sweet singer of Israel, we need not be ashamed (Ps. 119 : 6), if we can only please our Heavenly Father who has, by the gift of his Son, opened a way by which we may be restored to his favor, and be permitted to walk with Christ in white.

The prophet, in view of this prospect, offers the following words of consolation to those who may be reviled for obeying God: "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation." Isa. 51 : 7, 8. Then let us arise and put on strength in the name of the Lord, and press the battle to the gate.—J. O. CORLISS, in *Review and Herald*.

The most important truth cannot be too early learned, nor the journey that leads heavenward too soon begun. The enemy lies awake while we slumber, and if we neglect to cultivate the good seed, his tares will cover all the surface.

The New Office.

COMMENCING WORK.

FOR some time our rented rooms on the corner of Twelfth and Broadway were much too small for the carrying on of the work of the SIGNS OF THE TIMES with any degree of comfort. Hence we have for several weeks been looking with no small degree of interest on the progress of the carpenters who were erecting the new Office on Castro street between Eleventh and Twelfth.

By an effort on the part of carpenters, plasterers, and painters, two commodious rooms were completed before the rest of the building, and pronounced ready for occupancy, Friday, Aug. 27, which day was devoted to moving material and getting ready for the work of the coming week.

Before commencing work in the new building it seemed appropriate to invoke the blessing of the Giver of every good gift upon this branch of his work in which we are especially engaged, and to thank him for his prospering hand which has seemed to direct ever since its first establishment upon this Coast. It was started in a very humble manner in two small rented rooms on the second floor. Now we were to commence work in perhaps the finest Office building upon the Pacific Coast.

So Last Sunday morning as we were about to commence work, all hands, including carpenters, painters, and printers, assembled in the type room while Bro. Charles Jones read the second chapter of Titus and offered a prayer for the blessing of God upon the work carried on, and upon the hands engaged in the work.

To us who had been accustomed to commence our week's work in this manner in the Michigan Office, it seemed like the revival of a precious season, and we went about the work of the week with the assurance that God would sustain and prosper this branch of his work, and would bless those who were conscientiously endeavoring to push it forward. We earnestly request the prayers of all of God's people upon this enterprise.

J. E. W.

Gilroy, Cal.

SABBATH and First-day, Aug. 28 and 29, I had four interesting meetings with the band in Gilroy. Found them firm in the truth. Fourteen signed the covenant. Among these was a lady who has been several years a Catholic, but who has heard and embraced the truth since the tent-meeting closed there. S. B. was organized amounting to \$148.70 per year. There are still others whom we expect will place their names on the covenant and on Systematic Benevolence.

As they have enrolled their names, organized s. b., and a leader has been appointed, they passed a resolution requesting the watchcare of the Conference, and elected a delegate to our State Conference, to be held at Fairfax, Sept. 23-30.

J. N. LOUGHBOROUGH.

Hollister, Aug. 29, 1875.

Hollister, Cal.

OUR meetings are still of interest here, though the attendance is small. We did not expect to remain here as long as we have remained, but finding we could not pitch again before camp-meeting, we continued here. Yesterday was a good day to those who love the truth. The spirit of the work seems to be with them, and testimonies were given with many tears. Twelve have signed the covenant, and we hope for others.

The weather has changed somewhat, but it is not yet as cold as we expected to find it. We feel very free in speaking, knowing that it is better to preach to a few who are deeply interested, than to a crowd of careless hearers.

J. H. WAGGONER.

Hollister, Aug. 29.

IT is one of the weaknesses of our nature, when, upon a comparison of two things, one is found to be of greater importance than the other, to think this other of scarce any importance at all.

WERE it not for the scorching drought we should not appreciate the refreshing shower. With less conflict we would have less victories; with less trial, less joy.

"A DEAD man can drift down stream, but it takes a live man to pull up against it. That is the time that tries a man's soul—when the tide is against him."

Nothing Is Lost.

Nothing is lost; the drop of dew
Which trembles on the leaf or flower,
Is but exhaled to fall anew
In summer's thunder shower;
Perchance to shine within the bow
That fronts the sun at fall of day,
Perchance to sparkle in the flow
Of fountains far away.

Nothing is lost; the tiniest seed
By wild birds borne, or breezes blown,
Finds something suited to its need
Wherein 'tis sown and grown.
The language of some household song,
The perfume of some cherished flower,
Though gone from outward sense, belong
To memory's after hour.

So with our words; or harsh or kind,
Uttered, they are not all forgot;
They leave their influence on the mind,
Pass on, but perish not.
So with our deeds, for good or ill,
They have their power scarce understood;
Then let us use our better will
To make them rife with good.

—Sel.

Missionary Department.

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

What Tracts Are Doing.

THERE is a brother keeping the Sabbath in South Africa, 500 miles from Cape Town, who was brought into the truth by reading. I have thought for some time that I should make a minute of this case to encourage and stimulate all our T. and M. members to activity and zeal in the work.

In the summer of 1869 this brother was living in Nevada. Elder Bourdeau and myself were at that time holding tent-meetings in Healdsburg. The interest in our tent-meeting was at the highest pitch. I was to speak one Sunday evening upon the subject of the United States in Prophecy. A Methodist church was dedicated that day at Windsor, six miles distant, by Eld. Benson, one of the editors of the *California Christian Advocate*. The resident Methodist minister of Healdsburg, undoubtedly wishing to run opposition to our tent meeting, and thinking the prestige of the elder from San Francisco would draw the crowd, announced for him to speak in Healdsburg the same evening of our discourse on the United States. Alas! While our tent was filled the S. F. elder had only about a score of hearers.

When the elder returned to San Francisco and published his next paper, he came out, in an editorial, in bitter terms against us and our work. In his article he first called attention to the Advent movement of 1844, in which the ministers so explained "Daniel's prophecies that a child could comprehend them." He ridiculed that movement in his article for a time, and then said "A remnant, however, persist in holding on to the fallacy. They will be nothing but Adventists, albeit, they are careful not to say just when the Lord will be revealed from Heaven. They are not a whit less arrogant and boastful of their skill in unfolding the hidden mysteries of prophecy, than were Miller and his co-laborers. Their wisdom and fluency amuses ordinary mortals who go to hear them unfold the dark sayings of the ancient seers. . . . In public they are cautious as to the language they use in speaking of the churches; but they sell books and pamphlets in which their bitterness and fatal errors are fully revealed." In conclusion, he stated, "No one fears that such teachers will ever effect any permanent organization."

As to his last statement about permanent organization, we can only point to the results of six years of labor: to sixteen organized churches in this State, with some six hundred earnest Sabbath-keeping Christians; a thoroughly organized State Conference; a well organized and efficient missionary society; and a legally organized publishing house with a capital stock of \$28,000, as some tokens in the line of "permanent organization" and of this we expect more still, for our motto is *onward!*

But to return to the bearing of this upon the case in hand. About ten days after Eld. Benson's article appeared in print, a letter came to Healdsburg from Nevada, addressed "To the Elders at the Tent." On reading the letter, we found that Eld. Benson had been doing some advertising for us, and were strikingly reminded of that scripture which says, "They can do nothing against the truth, but for the truth." The letter was from our Nevada friend, now a Sabbath-keeping brother in South Africa. He wished us to excuse him for addressing us in the manner he did, as he did not know our names. Said

for a number of years he had read his Bible, and had been especially anxious to understand the prophecies of Daniel and Revelation. Several times he had written to New York, Boston, and Philadelphia, to get works on the prophecies, but he had not yet succeeded; but seeing what Eld. Benson said about our speaking on the prophecies, and that we had books treating on our views, he ventured to write. He requested us to send him some of our works by Wells and Fargo's express, to be collected on delivery. This revealed the fact that Elder B. had done first class advertising for us.

We found that to send books by express, it would cost our friend about as much as the price of his books. So we ventured to mail him "Thoughts on Revelation," and works, such as we then had, on Daniel, the sanctuary, the three messages, spiritualism, signs of the times, and a number of tracts, worth, in all, \$2.50. This we accompanied with a letter respecting the nature of our mission here, and correcting the mis-statements of Eld. B. We also called our friend's attention to works we had upon other topics, and to the *Review, Health Reformer, and Instructor*, published at Battle Creek, Mich.

In about ten days we received a letter from him, expressing the greatest delight and thankfulness for his books, and sending us a twenty dollar gold piece, wishing us to send him the Battle Creek periodicals, and a few more books of other kinds, and desiring us to use the balance of the money in our work here. I continued to write to him and to send him books until he had a copy of all the works published at our Office in Battle Creek. These with the papers amounted to about \$13. At his request, we applied the balance, \$7.00, to the work here. He read, believed, and became more and more interested in the mission, and before our summer's tent campaign in 1869 closed, he sent us \$40.00 more in gold to help in the expenses. This came with great acceptance as money was not so very plentiful in starting the mission here.

The following spring, this brother came to Bloomfield, where I was holding meetings, and remained ten days. Told me he was going to Australia and Africa for his health. He admitted the whole truth, and, besides the books he had, he wanted to take with him "the very pair of charts" on which we had lectured thus far in our mission in this State. Of course we let him have them. We went into the Bloomfield hills, where we spent several hours together in prayer and conversation. He there promised that when he came to his journey's end he would keep the Sabbath.

Three years passed away and we had no tidings from him, and feared he was dead. In January, 1875, I received a letter in which he made earnest inquiries about our people and work, saying that he had had no news from the United States in three years. I responded to his letter, and wished to know what he was doing. A letter received the first of August, states that he has strictly kept the Sabbath ever since he arrived in Africa, now nearly four years; that he is loaning his books, and "has loaned them until some of them are nearly worn out; and that some persons admit the truth, but as yet none have taken their stand to obey it with him." Pray for him, brethren and sisters, and for those convinced of truth in that distant field.

If the truth can thus find its way to hearts, shall we not be stimulated to more earnest efforts in scattering the light, especially in distributing copies of the SIGNS OF THE TIMES wherever we go?

J. N. LOUGHBOROUGH.

Every-day Duties.

THE greater portion of mankind are obliged to labor to obtain a livelihood. But few are there who take delight in pursuing such labor. And why is this? It was the original design of God that man should find happiness and pleasure in life. When he placed our first parents in the garden of Eden he knew that they were so organized that some kind of employment would greatly add to their happiness, therefore he gave them the care of the garden, "to dress it and to keep it," that their enjoyment might be complete.

But with too many at the present day life seems a burden. They are discontented and continually murmuring at their lot. They would like to do a great amount of good to their fellow-men, but they have no opportunity.

If they could only devote their time to visiting from house to house, and conversing with different ones on religious subjects, then they flatter themselves that they could do much good. Why, say they, if I was only in the position of this brother or that sister, then

I would devote the whole of my time and attention to this work. But this they are not able to do, and so they settle down in discouragement at home, wondering why it is that fortune has not favored them so highly as others.

Such forget that in order to be a worker in the vineyard of the Lord, it is not necessary for one to devote his entire time, nor yet to become a minister to carry the truth to foreign lands. No; if all were preachers where would be the hearers, if all teachers, where the learners?

It is home missionaries that are most needed. Those who will by every word and action of their lives preach to those around them. It frequently happens that a word fitly spoken will do more good than a most eloquent sermon from the pulpit.

We little know what is in the heart of a brother or friend with whom we meet, perhaps daily. He may be in deep trial and discouragement, or harassed with doubts and fears, he may be on the very brink of despair, and just ready to give up the Christian warfare. At such a time as this, a word spoken from a heart glowing with love to God and man may be the means of causing that soul to decide between life and death. How important, then, that our words be few and well chosen, such as the Lord can approbate.

All find it necessary to be more or less connected with non-professors. And we often meet with those who are entire strangers to us as a people, and to the doctrines we advocate. They learn a little of our belief, their curiosity is aroused and they begin to make inquiries. But it may not be convenient nor yet advisable to give at that time all the different points of our faith without giving the reasons why we thus believe. But how appropriate after passing a few words to hand out a paper or tract (with which we should always be supplied) requesting them to read and consider it at their leisure.

In many cases they will read it carefully and lend to their neighbors, who in turn will read it and become interested, and thus a general interest is awakened, which finally results in many embracing the truth. Thus we see we need not go away from home to be missionaries. In the family circle, while performing our daily duties, in business relations, or wherever we are, we can exert an influence for Christ that will bring many souls to a knowledge of the truth and cause them to shine as stars in the kingdom of Heaven forever and ever.

M. E. KELSEY.

A Letter.

DEAR BRETHREN AND SISTERS:—It has been a long time since I have had the privilege of meeting with you, or of hearing the truth preached in its purity, and simplicity. We meet together from Sabbath to Sabbath, and, although few in numbers, we are encouraged to press towards the mark, because our Saviour has promised that he will be with us. It is cheering to the lonely ones, to think that another opportunity is about to be given us at the coming camp-meeting, when we can all unite in thanking and praising God, not only for this precious privilege, but for the true light of his word. Do we rightly prize this privilege? Do we realize the benefits to be derived from it? If so, you will all say with me, with the blessing of the Lord, I'll be there. Let us lay the world aside, with every weight and care; and consecrate ourselves anew to God, and go up to the yearly feast, fully expecting to meet our Lord, and he will not disappoint us. He will be there.

S. B. BRESEE.

Watsonville, Cal.

Christian Practice.

ALL the ordinances, ceremonies, and professions in this world will be utterly empty without a holy life. Nearly all the precepts of the Bible aim at the production of practical righteousness. We must be actuated by right motives, and breathe the right spirit. Our conversation is to be seasoned with grace. We are to trample pride and self-conceit under our feet, and to lead a life of humility and prayer. No animosities or relations are to be indulged, but rather the spirit of forgiveness and good will to all. Whether we eat or drink or dress, we are to do all to the glory of God. This excludes all intemperance, vanity, trickery, malice, and slander. Surely the way of salvation is a narrow way. To walk in it, is to obey the Lord in all things. To walk in it, is to enjoy that divine fellowship which eclipses the glitter of the earth. To continue this obedient walk, is to secure a fadeless crown in the coming kingdom.—*Banner of Holiness.*

Health Department.

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

Moral and Physical Law.

HAD men ever been obedient to the law of ten commandments, carrying out in their lives the principles of these ten precepts, the curse of disease now flooding the world would not be. Men and women cannot violate natural law in the indulgence of depraved appetite, and lustful passions, and not violate the law of God. Therefore, God has permitted the light of health reform to shine upon us, that we may see our sin in violating the laws God has established in our being. All our enjoyments or sufferings may be traced to obedience or transgression of natural law. Our gracious Heavenly Father sees the deplorable condition of men while living in violation of the laws he has established. Many are doing this ignorantly, some knowingly. The Lord, in love and pity to the race, causes the light to shine upon health reform. He publishes his law, and the penalty that will follow the transgression of it, that all may learn, and be careful to live in harmony with, natural law. He proclaims his law so distinctly, and makes it so prominent, that it is like a city set on a hill. All accountable beings can understand his law, if they will. Idiots will not be responsible.

Adam and Eve fell through intemperate appetite. Christ came, and withstood the fiercest temptation of Satan, and, in behalf of the race, he overcame appetite, showing that man may overcome. As Adam fell through appetite, and lost blissful Eden, the children of Adam may, through Christ, overcome appetite, and, through temperance in all things, regain Eden.

Ignorance now is no excuse for the transgression of law. The light shineth clearly, and none need to be ignorant; for the great God himself is man's instructor. All are bound by the most sacred obligations to God, to heed sound philosophy and genuine experience in reference to health reform, which he is now giving them.

God designs that the great subject of health reform shall be agitated, and the public mind deeply stirred to investigate; for it is impossible for men and women, with all their sinful, health-destroying, brain-enservating habits, to discern sacred truth, through which they are to be sanctified, refined, elevated, and made fit for the society of heavenly angels in the kingdom of glory.

The inhabitants of the Noachian world were destroyed, because they were corrupted through the indulgence of perverted appetite. Sodom and Gomorrah were destroyed through the gratification of unnatural appetite, which benumbed the intellect, and they could not discern the difference between the sacred claims of God and the clamor of appetite. The latter enslaved them, and they became so ferocious and bold in their detestable abominations that God would not tolerate them upon the earth. God ascribes the wickedness of Babylon to her gluttony and drunkenness.

The apostle exhorts the church: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Man, then, can make the body unholiness by sinful indulgences. If unholiness, they are unfitted to be spiritual worshippers, and are not worthy of Heaven. If man will cherish the light God in mercy gives him upon health reform, he may be sanctified through the truth, and fitted for immortality. If he disregards light, and lives in violation of natural law, he must pay the penalty.

God created man perfect and holy. Man fell from his holy estate, because he transgressed God's law. Since the fall, there has been a rapid increase of disease, suffering, and death. Notwithstanding man has insulted his Creator, yet God's love is still extended to the race. And he permits light to shine, that man may see that, in order to live a perfect life, he must live in harmony with those natural laws which govern his being. Therefore, it is of the greatest importance that he have a knowledge of how to live, that his powers of body and mind may be exercised to the glory of God.

It is impossible for man to present his body a living sacrifice, holy and acceptable to God, while he is indulging in habits that are lessening physical, mental, and moral vigor, because it is customary for the world to do thus. The apostle adds: "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Jesus seated upon the

Mount of Olives, gave instruction to his disciples of the signs that should precede his coming. He says, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

The same sin exists in our day of carrying eating and drinking to gluttony and drunkenness, which brought the wrath of God upon the world in the days of Noah. This prevailing sin, of indulgence of perverted appetite, inflamed the passions of men in the days of Noah, and led to general corruption, until their violence and crime reached to Heaven and God washed the earth of its moral pollution by a flood.

The same sin of gluttony and drunkenness benumbed the moral sensibilities of the inhabitants of Sodom, so that crimes seemed to men and women of that wicked city to be their delight. Christ warns the world. He says, "Likewise, also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

Christ has left us here a most important lesson. He does not in his teaching encourage indolence. His example was the opposite of this. Christ was an earnest worker. His life was one of self-denial, diligence, perseverance, industry, and economy. He would lay before us the danger of making eating and drinking paramount. He reveals the result of giving up to the indulgence of appetite. The moral powers are enfeebled, so that sin does not appear sinful. Crimes are winked at, and base passions control the minds, until general corruption roots out good principles and impulses, and God is blasphemed. All this is the result of eating and drinking to excess. This is the very condition of things he declares will exist at his second coming.

Will men and women be warned? Will they cherish the light? or, will they become slaves to appetite and passion? Christ presents to us something higher to toil for than merely what we shall eat, and what we shall drink, and wherewithall we shall be clothed. Eating, and drinking, and dressing, are carried to such excess that they become crimes, and are one of the marked sins of the last days, and constitute a sign of Christ's soon coming. Time, money, and strength, which are the Lord's, that he has intrusted to us, are wasted in needless superfluities of dress, and luxuries for the perverted appetite, which lessen vitality, and bring suffering and decay. It is impossible to present to God our bodies a living sacrifice, when they are diseased by sinful indulgence.

Knowledge in regard to how we shall eat, and drink, and dress, in reference to health, must be gained. Sickness is caused by violating the laws of health. Therefore, sickness is the result of nature's violated law. The first duty we owe to God, to ourselves, and to our fellows, is to obey the laws of God, which include the laws of health. If we are sick, we impose a weary tax upon our friends, and unfit ourselves for discharging our duties to our families and to our neighbors. And when premature death is the result of our violation of nature's law, we bring sorrow and suffering to others. We deprive our neighbors of the help we ought to render them in living. Our families are robbed of the comfort and help we might render them, and God is robbed of the service he claims of us to advance his glory. Then, are we not transgressors of God's law in the worst sense?

God, all-pitiful, gracious, and tender, accepts the poor offering rendered to him from those who have injured their health by sinful indulgences; and, when light has come and convinced them of sin, and they have repented and sought pardon, God receives them. Oh! what tender mercy that he does not refuse the remnant of the abused life of the suffering, repenting sinner. In his gracious mercy, he saves these souls as by fire. But what an inferior, pitiful sacrifice, at best, to offer to a pure and holy God. Noble faculties have been paralyzed by wrong habits of sinful indulgence. The aspirations are perverted, and the soul and body defaced.

E. G. WHITE.

A man who can take the place which God puts him in, and stick to it and fight it through, and stand a man every inch, has waiting an estate of glory such as has not been known in this world.

The True Standard of Dress.

We are always excessive when we sacrifice the higher beauty to obtain the lower one. A woman who will sacrifice domestic affection, conscience, self-respect, and honor, to love of dress, we all agree loves dress too much. She loses the true and higher beauty of womanhood for the lower beauty of gems, and flowers, and colors. A girl who sacrifices to dress all her time, all her strength, all her money, to the neglect of the cultivation of her mind and heart, and to the neglect of the claims of others on her helpfulness, is sacrificing the higher to the lower beauty; her fault is not the love of beauty, but in loving the wrong and inferior kind.

In fine, girls, you may try yourselves by this standard. You love to dress too much, when you care more for your outward adornings than for your inward dispositions; when it afflicts you more to have torn your dress than to have lost your temper—when you are much more troubled by an ill-fitting gown than by a neglected duty—when you are less concerned at having made an unjust comment, or spread a scandalous report, than at having worn a *passee* bonnet; when you are less troubled at the thought of being found at the last great feast without the wedding garment, than at being found at the party to-night in the fashion of last year. No Christian woman, as I view it, ought to give such attention to her dress as to allow it to take up all of three important things: viz., all her time, all her strength, all her money. Whoever does this, lives not the Christian, but the pagan, life—worships not at the Christian's altar of our Lord Jesus, but at the shrine of the lower Venus of Corinth and Rome.—*Mrs. Stowe.*

Religious Miscellany.

—The late Emperor Ferdinand of Austria has left by his will to the pope \$6,000,000, which has been already paid.

—The Baptists have been holding a grand out-door meeting at Martha's Vineyard. But they are rather shy about calling it a camp-meeting.

—The *Pittsburg Commercial* says, the clergymen of Towanda have struck—that is, they have combined to have but one service on Sunday for the next six months.

—A young Norwegian, who was converted at one of the earlier meetings held by Messrs. Moody and Sankey in England, has returned to Norway and started a Sunday-school, the first ever opened in the northern part of that country.

—The National Sunday-school Assembly at Fair Point, Chautauqua County, N. Y., has been well attended the past week. Last Sunday 3,000 people attended the model Sunday-school exercises. Mr. J. E. Searle Jr. was superintendent, and was assisted by forty teachers.

—One of the disadvantages of dying and being in two places at the same time is shown in the case of the late Judge Edmunds. Mrs. Tappan, in London, and Mrs. Conant, in Boston, simultaneously delivered addresses by the deceased Judge, which were so utterly conflicting in substance that the ardent believer is compelled to admit that somebody lies. That somebody is the inevitable evil spirit.

—The report that the Roman Catholic authorities of Prussia have signified their readiness to obey the new law in relation to the administration of church property is confirmed. The law commits the management of the church property in each parish to a council elected by the parishioners. It will go into operation next autumn. The Cathedral Chapter of Fulda have signified their submission, as also has the Bishop of Breslau.

—A missionary writing from Nellore, India, says:—"The population we reach by our various agencies is about six and a half millions. As to the progress already made, in our mission alone we have over 4,000 communicants, and about 20,000 nominal Christians. We have 45 native preachers, as many more teachers, 10 colporteurs, 4 stations and missionaries, and 40 or 50 out stations, and at one of our stations a theological seminary for training preachers with 50 students."

—Mr. Gladstone has published another pamphlet, in which he discusses another new question relative to the papacy, which formed the subject of his pamphlet on Vaticanism. The present publication takes the same grounds against the papacy and predicts trouble in the future, both in Great Britain and on the

Continent from that source. The pamphlet declares that the papacy will seize the first opportunity through bloodshed to maintain its rule, and will, if necessary, even plunge the world into war. The new document of the ex-premier is much discussed and is calculated to revive the religious conflict raised by his first effort on this subject.

—The Rocky Mountain Methodist Conference closed August 16, with the reading and adoption of a report on the condition of Utah affairs.

The report denounces in severe terms the Mormon theocracy; declares it hostile to the American Government and its institutions; gives extracts from sermons delivered in the Mormon Tabernacle during 1856 and 1857 by Brigham Young counseling murder and blood atonement; holds that Brigham Young is responsible for the Mountain Meadow massacre and many other murders committed in Utah since its settlement by the Mormons; demands free schools, a free ballot, and an amended jury law; calls upon the press and churches of the country to keep this matter before the people till they shall speak with a voice that politicians and legislators will heed.

—The third Sunday in May witnessed a grand meeting of Catholics, in Cincinnati. From 10,000 to 15,000 from other towns were welcomed by speeches from the Mayor, and the sheriff of Hamilton county. In the afternoon a procession was formed, ten thousand persons marching in line through the principal streets, accompanied by thirty brass bands and followed by Archbishop Purcell and other bishops in carriages. Thus we see that Sunday is regarded by them as it was when it first began to usurp the place of God's holy Sabbath, as a holiday, a day for festivals, processions, and pleasure.

—The proposed new Spanish Constitution provides that nobody shall be molested on Spanish territory for religious opinions, or in the exercise of their respective worship so long as the respect due to Christian morality is paid. Nevertheless, other public ceremonies or demonstrations than those of the State religion are prohibited. The amount of this is that the Spanish government will go as far in proscribing the Protestant churches as it dares to go. Any attempt to imprison or execute Protestants on account of their religious belief and worship would bring Bismark's guns to bear upon them. They, therefore, consent to permit them to worship in private.

—The apostate condition of the Jews is thus set forth by the *Jewish Messenger*:

"Nor is it as regards public worship neglected that our admonition is directed. Surveying the condition of many Jewish dwellings, what is there within those mansions, in which our good Father has given us the power to dwell, to denote our gratitude? Nothing Jewish is found; no distinction between what is permitted or prohibited; nothing garnered for future happiness, but all for the short-lived present; no morning nor evening prayer, no example for children—nothing but a shell from which the kernel of Judaism has been lost."

—The Romanists complain bitterly that the Catholics are taxed for the support of schools that they cannot control, and speak boldly of the time when, by their control of political parties, they shall collect the taxes, control the schools, and compel the Protestants to support the Romanist schools, as well as their own. Said the Rt. Rev. Dr. McQuaid, in an address not long since: "I stand here and say that unless we bring this thing of the school taxes to the ballot box, we do not deserve the name of Catholics. It may not be necessary to bring it to the ballot box; we may, by making a demand, effect a compromise; we may obtain a platform on which we can stand. Politicians will come to us."

—The Jews now, as in the days of Christ, are still resisting their claim to God's favor upon the piety of their ancient forefathers. "We be the children of Abraham." Thus the *Jewish Messenger* says:—

"We were the chosen of God, and we remain the chosen of God; for the Eternal Omniscient God changes not! He, who could see into the Future selected us from all the nations as His Ministers; His Prophets; as the Conservators of His Word; the promulgators of Divine Truth.—The Almighty vouchsafed to reveal Himself to us. He gave to us His laws for the good of the World. They are eternal; without them society could not exist.

"Remember that ours is not a religion of yesterday. Forget not that it was the religion of Abraham, Isaac, and Jacob; Moses, Elijah, and David!" True, God changes not, but men do; and hence it is no evidence that we are holy simply because our fathers were."

News and Miscellany.

—Three hundred and fifty painters are engaged on inside work on the Palace Hotel, at present, in San Francisco.

—It is estimated that in fourteen counties of Illinois the damage by recent storms will reach the enormous aggregate of \$12,000,000.

—California expects to produce during the present year 50,000,000 pounds of wool, 15,000,000 gallons of wine, and 45,000,000 bushels of wheat.

—Since the first of January last the population of this State has increased 46,000 by immigration, 68,800 persons having arrived, and only 21,000 departed.

—Advices from Egypt state that the Abyssinians are making active preparations to attack the Egyptians. The Khedive is greatly alarmed, and is sending reinforcements to the frontier.

—Not the least wonderful of the accidents of the terrible inundation of the Garonne is that the river has been swept out of its course—run off the track, as it were—at Mossac, leaving that river town four miles inland.

—Of 9,900 teachers in the Irish National schools, 6,100 are reported to be totally untrained, while even the trained teachers have had on an average only about five months' training. Their salaries are as small as their capabilities.

—The committee who have in charge the examination into the affairs of J. B. Ford & Co., made a report on Saturday, recommending the acceptance of 35 cents on the dollar, in twelve monthly payments to commence Dec. 15. The liabilities are about \$210,000.

—The army worms have made their appearance in great numbers on Long Island, and the fields of oats and corn are being destroyed. The worms eat only the green stems, and drop the kernels to the ground, which is thus frequently covered with oats, while the stalk is left standing upright and naked.

—A school in which girls are taught household work suitable to a farm or rural life has been established at Issy, near Paris, under the direction of Mlle. Maurey. In addition to practical farm work suitable for women, the girls are taught to wash and "do up" linen, to sew, to cut and make clothes and dresses. Should not every farm house be such a school?

—Europe has five millions of soldiers all ready for fighting, with fifteen thousand cannon and a million and a quarter of horses; its united fleets consist of 2,039 vessels, manned by 280,000 sailors, and carrying fifteen thousand guns. The cost of these immense armaments is five hundred and sixty millions of dollars annually, three-fifths of the amount being consecrated to the armies.

—The communists of Chicago are making active preparations for a somewhat warlike campaign. The latest that has been developed is that they have purchased a large number of breech-loading muskets, with considerable ammunition, and are drilling regularly under command of experienced Prussian officers. Several hundred men are already enrolled, and picnics are frequently held to raise funds to defray expenses. The leaders are the same discontented spirits who have previously figured in communist mobs. They seem determined to redress the imagined wrongs under which they are laboring. As there is a strong militia force in the city very little apprehension is felt.

—Every Californian is shocked to hear of the failure of the Bank of California, and the death, the following afternoon, of its president, Wm. C. Ralston. Mr. Ralston was connected with many of the greatest and most successful business enterprises of the State, was one of the wealthiest men of San Francisco and for years has had control of the leading Banking-house on this coast. The bank failure and Mr. Ralston's sudden death, add another testimony to the uncertainty of all human affairs.

There are many reports as to the reasons of his death. It seems that soon after a Directors' meeting held last Saturday in which he was refused farther control of the Bank, he drove to North Beach, entered a bath house in a sweating condition, and, notwithstanding the remonstrances of the keeper, went into the water. He swam out strongly for two hundred yards, then stopped and was seen to struggle and go under. Boats were dispatched and he was soon brought a shore, but all attempts at restoration were futile.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, SEPT. 2, 1875.

Eastern Camp-Meetings.

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

Removed.

THE Office of the SIGNS OF THE TIMES is removed to the Association's new building on Castro street bet. Eleventh and Twelfth.

One Day Late.

ON account of the additional work of moving into the new Office, the SIGNS is issued one day late this week. We make it a point to get the paper out on time, always mailing it Wednesday, so that most of the readers on this Coast, at least, may have their paper before the Sabbath.

Tent Rooms and Tents.

TWENTY-THREE of the twenty-eight rooms in the camp-ground building are engaged. We still hold five, subject to further orders. We have also three 10x12, 4 ft. wall, good new drilling tents for sale, at \$18.00 each, or to rent at \$4.00 each for the meeting, if not sold.

J. N. L.

WE are happy to present to the readers of the SIGNS in this number the first of a series of articles with which Eld. R. F. Cottrell proposes to favor us. Having had long experience as a writer and teacher of this truth, his articles will doubtless be both interesting and instructive, and we hope carefully read by all.

Kansas Camp-Meeting.

WE have fully decided to attend the California Camp-meeting, Sept. 23-30, and shall stop off at the Kansas Camp-meeting on our way to the Pacific Coast. The Kansas meeting will hold Sept. 9-14.

WE shall expect to see a general rally from all parts of Missouri and Kansas at this meeting. We have turned away from entreaties from New York, Ohio, Indiana, and Northern Michigan, to attend their camp-meetings in order to meet a general gathering from this new Conference; and we hope not to be disappointed in numbers at the Kansas meeting. Let the tents be gathered, big and little, let the people come, saints and sinners. We may not be able to meet with this people again for several years. We have finally selected the most beautiful season of the year, and, with the will and blessing of God, shall expect to see a great and good meeting.

THE Kansas Conf. Committee, will please appoint the place immediately.

JAMES WHITE.

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 tick-

et 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, D. B. RICKEY, WM. HARMON. Camp-Meeting 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, JOHN JUDSON, J. W. BOND. Cal. Conf. Com.

The Work in Africa.

BRO. JOSEPH ERNHARDT, a French ex-soldier, aged 22 years, who served through the Franco-Prussian war, received the Sabbath in St. Louis, Senegal, Africa, about two years ago. He reports that there are six families keeping the Sabbath in that place, and from the account he gives I think this must be the result of Sr. Hannah More's faithful labors. I baptized this young man four weeks ago.

I think the providence of God has brought him among us to stir up our minds on the importance of extending the work in foreign lands. He is a good German scholar, has quite a good knowledge of the French and Spanish languages, and speaks the Italian some. He now wishes to learn the English, and to become more familiar with our views and ways, that he may return to Africa as a missionary. He wishes to find employment as a clock repairer or farmer with a substantial Sabbath-keeping family in a good church in or near Battle Creek, that he may learn the English language, and attend one or more terms of our school and a course of Biblical lectures.

D. T. BOURDEAU.

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.

STRONG MEN.—Strength of character consists of two things—power of will, and power of self-restraint. It requires two things, therefore, for its existence—strong feelings and strong command over them. We all very often mistake strong feeling for strong character. A man who bears all before him, under whose wild bursts of fury the children of the household quake, because he has his own way in all things, we call him a strong man. The truth is, that he is a weak man; it is his passions that are strong; he, mastered by them, is weak. You must measure the strength of a man by the power of the feeling he subdues, and by the power of those that subdue him. And hence composure is often the highest result of strength. Did we ever see a man receive a flagrant injury and then reply calmly? That is a man morally strong. Or did we ever see a man in anguish stand as if carved out of solid rock, mastering himself? Or one bearing a hopeless daily trial remain silent, and never tell the world what cankered his home peace? That is strength. He who, with strong passions, remains chaste; he who, indignation within him, can be provoked and yet restrain himself and forgive, those are strong men, the moral heroes.—Sel.

Appointments.

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

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

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

Quarterly Meetings.

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

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

DISTRICT No. 1, at Petaluma, Bro. T. M. Chapman, director, presiding.

DISTRICT No. 2, at Santa Rosa, Bro. Wm. Harmon, director, presiding.

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

DISTRICT No. 4, at Vallejo, the director, J. S. Howard, presiding, and Bro. Charles Jones preaching Sabbath, and officiating in the ordinances.

DISTRICT No. 5, at Woodland, Bro. G. C. Martin, presiding.

DISTRICT No. 6, at Red Banks, Tehama Co., Bro. J. H. Disher, director, presiding.

DISTRICT No. 7, at Oakland, Bro. D. B. Rickey, director, presiding.

DISTRICT No. 8, at San Jose, Bro. H. H. Stevenson, director, presiding, and J. H. Waggoner preaching and officiating in the ordinances.

DISTRICT No. 9, at San Francisco, the President of the State Society, and the director in charge.

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

J. N. LOUGHBOROUGH, Pres.

LUCIE BUSH, Sec.

Business Department.

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

Received for the Signs.

2.00 EACH. Mrs R H Evans 2-43, Wm Ostrander 2-40, Warren Sanborn 2-40, Lucinda Wilkinson 2-40, F Langdon 2-40, A Smith 2-40, James Minisee 2-40, C S Briggs 3-1, D M Stiles 2-40, S E Arnold 2-40, E Stafford 2-40, A T Oxley 2-40, Geo Leighton 3-1, Conard Walter 2-40, D A Owen 2-40, Washington Morse 2-40, Lillie Welch 3-1, D R Palmer 2-40, A W Maynard 2-40, C Tosh 2-28, Aaron Persing 2-43, Franklin Howe 2-43, N S Brigham 2-43, D J Burroughs 3-1, Joseph Dixon 2-43, Mrs Hand 2-43, Mrs E S Gilbert 2-40, F Ingham 2-40, J S Van Deusen 2-40.

1.00 EACH. G B Van Fleet 2-19, Eli Y Williamson 2-19, Mary P Schiappi 2-19, M D Amadon 2-16, T D Brackett 2-16, H W Wilcox 2-16, J M Baker 2-16, J H Graham 2-16, Mary E Ramsey 2-16, W E Fricks 2-19, W C Taylor 2-19, Dr G S Honeywell 2-1, Robert Friend 2-19, B F Winkler 2-19.

MISCELLANEOUS. Emeline Young 15c, Mrs Metcalf 50c 2-7, Mr Archie Craig 50c 2-7, Mrs S A Winchester 50c, James E Anderson 50c 2-7, E Inman 50c 1-25, F Y Criss 10c, Eld R C Horton 25c, Elizabeth Culver 50c, 1-25, D C Bitten 25c 1-36, L G Hyland 50c 1-12, Hattie E Lybber 60c 1-32, J Brigham 50c 2-7, Timothy Ricker 50c 2-7, Mrs J Comings 50c 2-7.

Donations to the Signs.

Mrs Sylvia Raymond 75c.

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

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

PUBLICATIONS.

Prices in Coin.

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

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

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

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

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

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

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

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

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

Autobiography of Eld. Jos. Bates. 318 pp. \$1.00.

Hygienic Family Physician. \$1.00.

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