

The Signs of the Times.

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." REV. XXII: 12.

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The Signs of the Times

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Heavier the Cross.

HEAVIER the cross, the nearer Heaven;
No cross without, no God within—
Death, judgment from the heart are driven
Amid the world's false glare and din.
Oh! happy he with all his loss
Whom God hath set beneath the cross.

Heavier the cross, the better the Christian;
This is the touchstone God applies.
How many a garden would be wasting,
Unwet by showers from weeping eyes!
The gold by fire is purified;
The Christian is by trouble tried.

Heavier the cross, the stronger faith;
The loaded palm strikes deeper root;
The vine juice sweetly issueth
When men have pressed the clustered fruit;
And courage grows where dangers come,
Like pearls beneath the salt sea foam.

Heavier the cross, the heartier prayer;
The bruised reeds most fragrant are;
If sky and wind were always fair
The sailor would not watch the star;
And David's psalms had ne'er been sung
If grief his heart had never wrung.

Heavier the cross, the more aspiring;
From vales we climb to mountain-crest;
The pilgrim of the desert tiring
Longs for the Canaan of his rest;
The dove has here no rest in sight,
And to the ark she wings her flight.

Heavier the cross, the easier dying;
Death is a friendlier face to see;
To life's decay one bids defying,
From life's distress one then is free.
The cross sublimely lifts our faith
To him who triumphed over death.

Thou Crucified! the cross I carry.
The longer may it dearer be;
And least I faint while here I tarry,
Implant thou such a heart in me
That faith, hope, love may flourish there,
Till for the cross my crown I wear.

—From the German.

General Articles.

THINKING.

THE demand of the time is for consecrated and trained thinking.

There are thousands of people who have intense longings for usefulness, grievous repentings over their shortcomings, fitful arousings to new resolves, and corresponding lapses into unprofitableness. They "never are, but are always to be" of some account in helping on God's cause. This writing shall not be useless, if some of these are aided to find the why of their repeated failures, and the how of avoiding them.

An item of advice to seamen, given by the London admiralty, in regard to the conduct of a ship in a hurricane, begins with, "Stand erect, and look in the wind's eye." I would say, let those people who have the rotary motion hinted at, who are always planning, and always failing, stand erect, and look the difficulty in the eye. I think in nearly every case the trouble lies in the lack of consecrated, disciplined thought.

Much fine thinking is in the interest of selfishness, mammon, sin, and so under the ban of the good God. It may move men mightily, but it is down the inclined plane of sensualism. Such thinkers may be gifted with

"The art Napoleon.

Of wooing, winning, wielding, fettering, binding.
The hearts of millions, till they move as one."

Yet they are doomed by the inherent force of law to sure defeat. The children of their brain may go forth as beautifully clad as an-

gels of light, but they bear only harm and hurt. The simple thoughts of very plain people, with the chrism of God's "well done" upon them, the vitality of his love pulsating through them, are often wonderfully potent in overturning dominant, evil forces, prying the race up toward heaven.

What if your thought force is very little! What if it cannot touch bottom in subjects of any considerable depth! What if it tires before it reaches the heights where strong people stand, enjoying a broad outlook upon the world of facts! So much the more need to insure its success, by bringing it into harmony with God's thought. His purpose is the only engine that moves steadily and surely. Fasten to that and you can not fail. Many consecrate their emotions to 'Christ, and reserve their mental powers. They sing and shout, praise and pray, perform duties and charities, any thing, every thing, but use their brain to work out the problems that affect the success of God's cause. They think energetically enough about other matters, but their religious life is left to work itself out in a hap-hazard way, as fancy or caprice may dictate. Hence, their efforts are narrow, often mechanical, and lacking freshness. They do good execution sometimes, but oftener they waste force, blunder, and fail. God has use in his service for the entire man, heart, brain, and all. And what is there so worthy our thought as the salvation of men, and our agency in it?

Look at your life, my friend. A regal purpose sways scepter over it—a love, an ambition, or selfishness. You intend to escape hell, and gain heaven; but you mean to have money, place, or power, on the way. You want Christ to save you, but he can not get the consent of your will to dethrone that regnant carnality. You think for it, plan for it, study modes of gratifying it, and the scraps of time left you devote to Him who bought you with his own blood. Perhaps you imagine that, sometime, God is going to send an immense passional force upon you that will bear you up to a higher plane—suddenly making your life what it ought to be, nobly consecrated to him. Not so. Upon your will rests the responsibility. When you decree, "I will consecrate all my powers to Christ," you will find him not "slack concerning his promises."

As the father holds the hand, and points the arrow of his little archer boy, so God will direct our consecrated thought to the mark, and supplement it with his own strength.

Mental faculties thus consecrated to God, must be cultured and developed to the highest possible power. Many mistake here. As if they should say, "yes, my mind is given to Christ. Let him strengthen and use it as he will. I will lie passive in his hands"—forgetting that true Christian passivity is intensely active. As well say, "My body is given to Christ. Let him care for it. His power keeps me alive any way, so I'll save myself the drudgery of eating—spend that time in prayer and praise." It takes but half a glance to see how suicidal such an idiotic conclusion; and yet some pious people starve and cramp their minds to strengthless emaciation, and then wonder at their narrow usefulness.

There is a close analogy between physical and mental hygiene. From the fall both body and mind are diseased, and the Bible remedies are the best possible for each—temperance, moderation, rest from care, activity, and the tonics of hope and joy. The best agencies to keep the body healthy, and to increase its vigor, are proper food and exercise. If a man's body is stout and athletic, it is not a mere happiness. He has grown up according to law. So of the mind. It is impossible to have it firm and robust if it is fed on trash and kept in idleness.

The unwashed masses, that fester in city lanes, are fattened for the maw of the pestilence by the foul air, decaying vegetables, and diseased meats. They go about with poison in their blood and rottenness in their bones. When the cholera comes it sweeps them into the grave by thousands. The cheap novels of the day, fulsome, sensual, vile, poison the mental life of the masses, and fit them for the pest-winds of free-lovism,

Mormonism, spiritism, devilism. That the mind may be vigorous and healthy, let its food be books of history, of art, of science, of pure poesy, and, above all, as a staple, God's Book, that fountain and aggregate of all truth.

The racer in the Olympic games was subjected to the closest diet during his preparatory period. We are under drill for a spirit contest. We must avoid all mental food that can in the least impair our powers; for not the olive wreath, or the applause of excited men, awaits our success, but the crown of glory and the "well done" of God.

We cannot have reliable muscles without constant, judicious exercise. Kaspar Hauser, confined in a small room the first years of his life, was a man in stature, and yet unable to make any but the simplest muscular efforts. There are millions of mental Kaspar Hausers. So hurt are we by the curse, it is necessary to oblige a muscle to repeat a movement thousands of times before it can be done with ease or grace. So we have to force each mental faculty through a required task, again and again, before it can perform it quickly or well. Hence the utility of classical and mathematical culture. There is little in a college curriculum that can be put to practical use in common life; but, as a race-horse has to be driven under lash and rein, day after day, to bring every muscle into reliable action, so the mind has to be disciplined month by month, and year by year, before it can be trusted to attempt any high achievement. I know many drone through collegiate drills, substituting other men's work for their own, and are but little better for it; while others outside the schools have strength enough to hold themselves to the discipline that develops intellectual power.

By what processes shall we develop mental strength? Not by devouring books. Seneca said, "Read much, but read few books." Not by appropriating other men's fine thoughts. The memory is a noble faculty, but it is only one of a commonwealth, in which the rights of each member must be respected to insure the safety of the whole. Having dead men's mental coin rattling from the pen-point or tongue tip may make a clever quotationist, but never a rich, ripe thinker. It may excite the bravos of the crowd, but it shall go hard, if one find time from all this, to think out the mechanism that shall raise the race so much as a hair's breadth toward God. Any faculty of body or mind can be developed to almost superhuman energy. The Indian can track his enemy through forests and over prairies, where the white man could see not the slightest trace of a human foot. He is trained to it. The scholar can weigh the stars, and mark out their orbits, though to the red man they are but specks of light that help him find his trail through the woods. The Indian's outer sense is trained, the thinker's inner sense; and each, by practice, doing the thing again and again, undiscouraged by failures, unwearied by repetitions, aiming at a mark that must be hit some time. Careful seeing develops sight. The long vision of the sailor, and the close vision of the watchmaker, illustrate this. Careful thinking develops thought. People think enough. We think as constantly, and as involuntarily as we breathe. The trouble is, we do not think steadily—to a purpose.

"But my life is crowded with earnest work. I am a man of business—a woman of care. I can't take time for these thought exercises." Then you, of all people, most need them. As a farmer practices gymnastics at the plow handles, so do you exercise your thought upon your work, and you can find out how to lighten it. What makes the difference in the price of wages among people who go out to service? "Some work better." Rather they think more. You have a servant who never forgets how you like to have a thing done. She thinks. You will give her a dollar a week more than you will give another who brings you just as pleasant ways, larger experience, and more muscle, but who does not think. A housekeeper who thinks has her affairs in a compact, manageable shape. Her planning, "executive force" men call it, when they speak of the same ability used in what they regard more dignified work, adds

at least one-half to her strength. And no small item is this, for what worlds of home comfort come from the brain of a good, efficient housewife; and how many important failures are due to the ill-temper and nervous unhinging caused by a smoky breakfast room, burnt steak or muddy coffee! This calls up the old story of the blacksmith causing the loss of the empire by shoeing badly the general's horse.

Among farmers and mechanics the question of success seems to hinge upon the formula—less muscle and more thought. If a man thinks nimbly and strongly enough to keep another set of muscles at work, he becomes two men. If a hundred, he multiplies his producing force a hundred times; and just so far as he can think out the work of these men, better than they can themselves, he gains a profit on their muscle. This is the way honest men get rich. If I can plan so that a man's strength is worth as much again as it would be without my thinking, I am entitled to the extra gains. That is fair. The thought fields are open to all. If he wants the money and the fine home it will buy, let him learn to think. Thinking is work, but it pays. This holds good through all orders of workers, from the freedman, digging under illegal apprenticeship, to Napoleon and Bismark, who are playing their grand European game, with pope and princes for chessmen. The measure of a man's patient, incisive thinking, is generally the measure of his success. The speculating folk who think that the prizes of this world are set up to be gambled for, may ride the wave occasionally, but it is only the steady rowing that brings surely to port. * * *

I suppose one of the most potent agencies for the perpetuity of the Christian church is family religion; and yet how little do good people understand and use its power. In many pious families the religious is done in church, and in prayer and class meetings, and the services of the domestic altar are gone through in a meaningless, mechanical way. A long chapter is read, with no explanations, and a long prayer ground out. Little feet fidget upon chair rounds until they are nervous enough to kick "prayers" out of the calendar. Big boys and girls rebel. Father scolds, and, of necessity lets them do as they please. Mother comes from her private devotions with red eyes, and a resolution to get the church to pray for, and the minister to talk to them, in hopes they'll be "converted this winter." Ah me, what blunders! The power of music untried. The ability to interest by teaching the truth with note and anecdote—giving Hebrew eyes with which to see into this wonderful Hebrew book, which alone contains the way of salvation—all these unused, and the children growing up Bible-haters—going down from a formal family altar to the world of woe!

Sabbath-school workers need to think. Go to the public schools in our large towns; see what changes have been wrought in the modes of instruction; how object-lessons, pictures, blackboards are used to make truth simple and tangible. Here, again, "the children of this world are wiser than the children of light." Sabbath-school teaching has undergone a change, but there are only a few pioneer thinkers who bring the same acumen to these duties that are so useful in the public schools. Their wonderful modes, that seem to have such power in bringing the children to Jesus, did not come from the intuitions of genius, nor from a religious frenzy. The love of Christ constrained them to work, common sense held them to close thought, and thus they have matured these plans—upon the same principle that thinking wrought Robert Fulton's crude notions of steam navigation into the Great Eastern, a floating city. Probably your brain is as good as theirs. If you will so work it, you may accomplish similar results.

But of all men Christian pastors have the greatest need of earnest thinking. In every department of labor there ought to be improvement. Take, for instance, the prayer-meeting. Its outer mechanism is often left to adjust itself. The shallow and bold are allowed to crowd out the talented and timid, the prayers to be as long and mechanical, the

hyans as badly sung and tedious, the exhortations as prosy and tiresome as dullness and formality can make them. One needs a deep degree of piety to attend some church prayer-meetings week by week. The young and moderately religious will not go. Of course they need to, but there's no use in scolding. The only way is to think and pray till you find how to make the meeting interesting and profitable. The people hunger for the bread of life. If they are fed at the prayer-meetings they will go to them. This holds good of all social means of grace. Some ministers run in deeply worn grooves, round and round, year in and year out, doing things just as they did a quarter of a century ago, though mechanics, art, science, teaching, everything has made marked advance in that time. Now and then a revival influence lifts them out of the ruts for a few weeks, but they soon fall back into the old tread-mill processes. * * *

Random shots from the pulpit will never answer in place of well-matured plans, upon which kind common sense can bring all parties to agree. In officering the church the closest thought is necessary. It is an economy of time and force to think a whole day over the filling of an important office, rather than have to manage or piece out an unruly or defective incumbent. With his thinking powers consecrated to Christ, "leaning not to his own understanding," but trusting the divine guidance, let the pastor study his material, arrange and dispose it to the best advantage.

When the thought of the church is fully consecrated and thoroughly cultured, shall she move forth "fair as the moon, clear as the sun, and terrible as an army with banners."—Mrs. J. F. Willing, in *Ladies' Repository*.

Arrogance of Popery.

PAUL's statement concerning this power was, "He opposeth and exalteth himself above all that is called God." Statements from popes, cardinals, and priests, serve to illustrate how they have sought to exalt themselves, and to arrogate powers which God never gave them.

Pope Innocent III., who was pope from A. D. 1198 to A. D. 1216, says, "As kings and princes must submit themselves to the pope's judgment, therefore all must be judged by the pope, but he can be judged by no man. Though by his negligence or evil actions, he should draw with him innumerable souls to hell, yet no mortal may be so presumptuous as to reprove him, or to say, Why do you thus?"

In the *Decretalia*—second part of the canon law—and this *Decretalia* each pope declares to be true, we read of the pope: "The whole world is to be taken for his diocese. He can turn a square into a circle, wrong into right, and can make something out of nothing. He can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man—sentences, however absolute, yet always just. He can free himself from the commandments of the apostles, he being their superior; even from the rules of the Old-Testament age, even from the proscriptions contained in the gospel. For the 'will' of the pope is the rule laid down for the administration of justice. What he does is considered by God as being well done. He sits in one consistory with God, and shares the same judicial school with Christ. The pope is God's equal, except in sin; so that in cases where he changes his mind, it should be understood as if God himself had changed his mind. From the pope there exists no appeal to God, because he himself is God upon earth, and therefore judges like God.

"The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ."—*Decretal de Translat. Episcop.*

The testimony of these decretals prepares the way for those who receive the pope's word as infallible to explain all the contradictions that may exist between the doctrines of the Roman Catholic church and the Bible, as well as those discrepancies that may be found on comparing the sayings of different popes, and, in some instances, the yea and nay of the same pope. The explanation is on this wise: First, they claim that they have a right to differ from the Bible, because, as the pope is equal with God, he is above the Bible, and has a right to dispense with its teachings. In the second place, if the pope changes his mind, it is to be understood that it is only because "God," (who "changeth not") has changed. What blasphemy! A poor mortal changing the doctrines of the Bible, setting aside God's laws, and trying to hide his iniquity by saying, "God has changed his mind." It seems to me that this testimony in the decretals is fatal to themselves,

and that it marks their church with certainty as an apostate church, and as the blasphemous little horn of Dan. 7:25.

Isaiah gives us a rule by which to try false spirits: "If they speak not according to this word, it is because there is no light in them." Isaiah 8:20. The decretals, not only admit that the popes in many things differ from the Bible—a matter very apparent to those who compare papal doctrines with the Bible—but decretals claim a right for the popes, not only to differ from the Bible, but to even dispense with the precepts of the Bible, thus speaking contrary to its teachings, and branding themselves as false prophets.

The testimony respecting the little horn is, "He shall think to change times and laws." Decretals declare that "the pope has power to change times and to abrogate laws." This they have attempted to do, in changing God's ten commandments, as appears from their catechisms, especially those published in Catholic countries. In giving the ten commandments, they either leave out the second commandment entirely, or blend it with the first as one commandment, which in either case, changes the position and number of the commandments that follow, the fourth commandment becoming the third, the fifth, the fourth, and so on; and to make out the complete number of ten commandments, they divide the tenth commandment into two, thus giving us two commandments on covetousness, as follows: Ninth commandment, "Thou shalt not covet thy neighbor's wife." Tenth, "Thou shalt not covet thy neighbor's goods." The commandments are so found in the following eight catechisms used in Ireland: Three sizes of Butler's Catechism, Abstract of the General Catechism, edited by the Christian Brothers, Catechism for the Archdiocese of Tuam, The Most Rev. Dr. Riley's Catechism, Catechism for First Confession, Dr. Cullen's Catechism, Archbishop of Dublin, and Pope's Legate, in Ireland.

In the two principal catechisms of England, "Abridgement of Christian Doctrine," and "Abstract of the Douay Catechism," the first and second commandments are blended as the first commandment. And so it is found in most of their American Catechisms, as in the Jesuit's Catechism of F. X. Wexinger, of Cincinnati, Ohio.

The Italian Catechism of the Very Reverend Antonio Rosmini Serbati, D. D., Founder and General of the Institute of Charity, gives the commandments of the first table of the law thus: "1. I am the Lord thy God; thou shalt not have other gods before me. 2. Thou shalt not take the name of the Lord thy God in vain. 3. Remember thou keep holy the days appointed."—*English Translation of Serbati's Italian Catechism*, p. 33.

Serbati's Catechism, published where and when the church could say what she pleased, not only obliterates the second commandment, but removes from the fourth commandment all idea of a Sabbath; for, in the eyes of a good papist, "the days appointed" may refer simply to those days appointed by the Romish church, as Good Friday, Holy Thursday, Ash Wednesday, &c.

Papists claim that they do not worship images, but that they have them merely to enliven their devotion for the beings that the images represent. It seems, however, that there was a great controversy over their introduction into the church, both in the fourth and eighth centuries. Epiphanius, Bishop of Salamis, at the close of the fourth century, finding a painted image of Christ in a church where he went to pray, tore it, and ordered it wrapped around a poor dead man and buried with him. Thus he showed his indignation against image worship.

A Catholic historian, De Cormenin, says of the Catholic church: "They worshipped images, even in the eighth century. . . . This adoration, which the court of Rome encouraged constituted a true idolatry, which had been severely proscribed by the founders of Christianity and the fathers of the first ages of the Church."—*De Cormenin*, vol. i., p. 206.

If they have no worship for their images, nor consider that there is any virtue in them, how is it that they treat us to the relation of so many miracles accomplished by them? The Holy Bambino at Rome, which is an image of the infant Jesus, magnificently dressed and adorned with costly jewels, is sent for by those who are sick, who can afford to pay for it, and the papists claim that many and marvelous(?) cures are accomplished by it.

Gavazzi, who was once an Italian priest, a chaplain in the Roman army, and who was exiled in 1848 for taking part in the Italian cause, says: "At Rome, in the Franciscan convent of the Aracodi, is a little baby which on Christmas eve was brought by an angel to St. Francis, of Assisi. . . . It has powers so miraculous that the Francis-

cans bring it about to sick persons to heal them. . . . It is so ugly, being more like a monkey or a baboon than a baby, that we must say the angels in Heaven are very bad sculptors. . . . The pope himself often sends for 'the little physician' as it is called, to help him to recover his health. The devotion, especially of the Roman ladies, to this little wooden image is shown by the presents with which they have loaded it; rich dresses, gold, pearls, rubies, diamonds, and all kinds of gems. It is worshipped more intensely and publicly than the consecrated wafer. When Christ, in the sacrament, passes through the streets, many pay little or no attention; but when the angelic monkey is carried in a rich carriage, they bow and kneel, hat in hand, before it."—*Gavazzi's New York Lectures*, p. 348.

The papists are not satisfied with claiming that they can change God's times, they assert that they actually have done it. They set up the claim that they have changed the Sabbath of God's law from the seventh day, the day on which God appointed it, to the first day of the week, the day anciently consecrated by the pagans to the sun and its worship. They claim that this change in the Sabbath institution was accomplished by the power of their church.

We will simply say here, We have seen already that they have made, or attempted to make, changes in the decalogue. The prediction concerning them was that they should "think to change [God's] times." We are sure, however, that their claim stands relative to the Sabbath, and that they have changed in their practice the sacrament of the Lord's supper from the form in which Christ instituted it, so that, instead of giving to the believer the bread and wine, the priest drinks all the wine, and gives the communicant a wafer, and tells him that is the actual body and blood of Jesus Christ with soul and divinity, and that each consecrated wafer is a complete and whole Christ.

J. N. LOUGHBOROUGH.

Infant Baptism Impossible.

The nature of baptism renders it impossible for babes to be baptized.

The books on theology call baptism a "sacrament." A Pedobaptist author of note says, "The word 'sacrament' is derived from the Latin word *sacramentum*, which signifies an oath, particularly the oath taken by soldiers to be true to their country and general."

This is what the Scriptures represent baptism to be. Believers are commanded to be "baptized into the name of the Father, and of the Son, and of the Holy Spirit." We follow nearly all commentators in translating *eis*, in the Commission, *into*, rather than *in*, as in the common version. Every Greek scholar knows that *eis*, with the accusative, denotes penetration, entrance *into*. So the candidate is baptized "*into the name of the Father*," etc. The name of a governor is the same as his authority, his official power. God sets up a kingdom, and claims service, obedience, and loyalty in the gospel. He calls upon all men to become citizens and "soldiers of the cross." Keeping this in mind, we see plainly how it is that we are baptized "*into the name of the Father*," etc., and why baptism was called a "sacrament" by the early Christians. It is a formal entrance *into* the service of the King, it is the oath of allegiance, a pledge of loyalty, a vow of fidelity, by which the party binds himself to serve, obey, revere, and honor God, by walking in all the institutions of the gospel blameless. So we read (Rom. 6:3), "Baptized into Jesus Christ," and (Gal. 3:27), "For as many of you as have been baptized into Christ have put on Christ." As the oath of allegiance introduces the alien *into* the privileges of citizenship, and binds him to loyalty to the government. As the marriage vow introduces the woman *into* the name, fortune, honors and destiny of the husband, so, by baptism the subject enters formally *into* the responsibilities of citizens of Christ's kingdom, pledge fidelity to Christ, and devotion to his honor and cause. This is the meaning, the object, and design of Christian baptism. If the party is not baptized "*into Christ*," he has not observed Christian baptism.

But an unconscious babe cannot be baptized "*into Christ*," because he cannot vow fidelity, cannot pledge loyalty. In order to do this there must be intelligence and faith. No person can come formally into the name of God, if he does not know him and believe on him. The Holy Spirit says (Heb. 11:6), "He that cometh to God must believe that he is, and that he is the rewarder of them who diligently seek him." An unconscious babe cannot believe, and, hence, cannot come to God, cannot enter formally into his name,

cannot be baptized into his name, can know nothing about God, and can enter into no covenant with him, nor make any vows to him.

Baptism is not, like circumcision, a mark of pedigree, a seal of national descent, a mere physical affair, but it is the act of the candidate as well as the administrator; a covenant in which the subject must be intelligent and active. We have a divinely authorized definition of baptism, which settles this question beyond dispute. "Baptism is not the putting away of the filth of the flesh, but the answer of a good conscience toward God." (Peter 3:21). This is what God says baptism is. This definition is plain, concise, complete, and agrees with the doctrine of the Commission, and all other scriptural allusions to the meaning of the rite. Let us consider this inspired definition. It does not assert that baptism is designed to satisfy our conscience, fancy, prejudice, education, or superstition. Those who thus interpret it are very inattentive to the sense of words. "Answer" is seldom used in the sense of satisfy, and certainly is not so used here. An answer is a response to a question or proposition, a reply back to one who addresses us. "The answer of a good conscience" is the response or reply of a man who has such a conscience, to the Lord, who submits a proposition, and makes a demand that he should serve and obey him. The word translated *answer* also has the sense of *petition, request*. Whether the Lord intended to define baptism to be an *answer*, or a *petition* of a good conscience, or both, intelligence, repentance, and faith, are indispensable to the act. The Spirit cuts off all chance for mistake here for he says that "it is the answer of a good conscience towards God," a reply, response, or petition to God, not to ourselves, not to man, not to the church, not to custom, feelings, traditions, but to God, and to him alone, and by the baptized alone, for himself, by his own act, and not by the act of another.

According to God's definition, then, baptism is not something done to a passive, unconscious subject. The candidate is necessarily active in it. It is his answer to God, his own vow, his own response of loyalty. It cannot be the response of any other than an active, intelligent agent. It is preposterous that any other character can make this response. An unconscious babe cannot respond to God, cannot know God, cannot accept of God's service. Therefore its baptism is impossible.

Moreover, baptism is the response of a good conscience. But a good conscience is an active one, and an honest and approving one. This is essential to the act. Where there is no conscience, or where there is a wicked or guilty one, there can be no Christian baptism. There may be immersion, or sprinkling, or pouring, but no Christian baptism without a conscience and a good conscience. Now a little babe has no conscience. He cannot have one until he has intelligence. Without this, there can be no conscience of duty, obligation, sin, or repentance. Therefore, Christian baptism is impossible to a babe. The "good conscience" cannot respond to God until it exists; it cannot exist without intelligence, and as the babe has no intelligence, he cannot render the response.

No more is Christian baptism possible to a sinner. He may be immersed a score of times; the name of the Father, Son, and Holy Spirit may be called over him by a minister of Christ, but his immersion is not, therefore, Christian baptism. How can he render the response of a "good conscience," when he has a guilty one? He may observe the form, but that is not baptism. Is the form of prayer real, Christian prayer? Are words on the lips of him whose heart is far from God, Christian prayer? Must there not be devotion of heart, the answer of the soul, as well as words, to constitute prayer? So the form of baptism is not baptism. There must be the response of a consecrated heart, as well as the form of the act. Hence, there can be no baptism where there is not first a good "conscience."

According to God's word, the following elements are absolutely essential to Christian baptism:—

1. The party must do the act which the law specifies.
2. He must have a conscience of right and wrong.
3. His conscience must be good, *i. e.*, not guilty, not rebellious, not in bondage to sin.
4. With such a "good conscience" he must respond in the required act to God, must use this form as the medium for his answer to God's claims upon him.

Now, it is utterly impossible for an unconscious babe to comply with any one of these essential conditions of Christian baptism. He is as incapable of the formal act as he is of the form of prayer; he has no conscience of right and wrong; he can have

no good conscience; he cannot know God, consider a proposition from him, nor respond to his claims. He cannot be baptized any more than he can pray. It is just as rational, scriptural, and truthful for the parents of a babe to pray, and call it the babe's prayer, as to pretend to baptize him, when he is incapable of the first idea essential to the act. When he can answer to God from a "good conscience," baptism will be possible to him, and not before.

Is there any other Christian baptism than this which God has defined? Is there a baptism that is not "into Christ," that is not the "response of a good conscience?" Does the gospel institute a baptism radically different from this? A baptism that involves no intelligence, no faith, no conscience, no knowledge of God, no consecration to him? It certainly does, if it authorizes the baptism of babes, for that rite differs from the one which God defines in every particular. But there is but "one Lord, one faith, and one baptism." This baptism a babe never did observe, never can observe. It is wholly impossible to him. He never can respond to God in this rite. There is not skill nor power enough in the whole Papal church to baptize a babe. All the wisdom and power of protestantism is wholly inadequate to this task. The deed cannot be done. To talk about doing it is to ignore the divine account of the rite. To attempt to practice it is to undertake the subversion of God's well-defined institutions.—*Baptist Union.*

The Sabbath-Keeping Captain.

I ONCE knew the captain of a sperm whaler in the Pacific, whose name was Morgan. About ten days before sailing on his first cruise, he happened to enter a chapel where a revival service was being held, and the result was eventful. Divine grace now wrought so wondrous a change in him that when he once more went to sea, the old hands among his crew could scarcely recognize him as the man. He who once never gave a command unaccompanied by an oath, was now never heard to swear; and such was the force of his character and the power of his example, that in a few months' time not a man of his crew dared to use a profane expression while within his hearing. The discipline of the ship was not a bit lessened, and every one was happier, from the sobriety and good feeling of which the captain set example.

His owner was a Sidney merchant, who had several vessels employed in the sperm fishery. The young captain had actually sailed for the fishing-grounds, when one night, as he was reading his Bible in the cabin, he came upon the commandments, and the question of lowering his boats on the Sabbath, should a whale appear in sight on that day, all at once started up in his mind. The words were not to be evaded: "In it thou shalt do no manner of work;" and he resolved to follow the divine command implicitly, although it was not without a great inward struggle that he did so. But, as he thought of his officers and crew, who were not paid by wages, but by proportionate shares of the oil captured, he felt anxious. They might mutiny and resist him by force. He could only hope that the occasion might not arise, but if so, he would do his duty—the issue was in the hands of God.

They reached their selected station, and many weeks passed without a sperm whale coming in sight. At last, one Sabbath afternoon, two hours before sunset, the longed-for cry of "There she spouts! there again!" reached the deck from the lookout at the masthead, and instantly all was activity and bustle. Each crew sprang to lower its respective boat, and for one brief moment the young captain hesitated. It was but for a moment, however.

As if spoken actually in his ear, he thought he heard clearly and distinctly the words, "Remember the Sabbath day to keep it holy!" and his own voice rang through the ship, declaring that not a boat should leave her that day.

The scene that ensued—the amazement, succeeded by rage, when they understood his motive, the violence and tumult—all may be imagined. But the captain was unmoved, and his courageous, undaunted demeanor at last quelled the riot; but not until he had promised them that he would give up to them from his own share in future captures, an equivalent for their loss on the present occasion.

"The owner will think nothing of losing his share, of course!" said his mate, who had been foremost in opposition, as he followed his captain into the cabin. "This will be the first and the last vessel you'll ever command of his, at any rate! I'd like to have that agreement down in black and white, if you please, Captain Morgan, and so would the crew, and at once, too."

The captain answered mildly, pointing out to the mate that any agreement executed on the Sabbath would be null in law, and promised to satisfy them on the morrow. There was sadness in his tones as he spoke; for Morgan felt the truth of what the mate had said, that no owner would ever give him a ship to command again.

The mate was a rough sailor, who had known his commander from boyhood. He felt touched with pity for one whose motive in thus acting he respected, and in his blunt way he apologized to the captain for what he had said about the shares:

"You see, Captain Morgan, I have a wife and five children to keep, and if Providence sends us a whale on the Sabbath, I take it that Providence means us to catch that whale—"

The words were arrested on his lips, and he stood still and motionless, his eyes fixed intently on an object before him. Morgan had thrown himself down listlessly after the fierce and turbulent scene he had just passed through, and he sat for some minutes brooding over the probable effect on his future prospects of that day's incident, and trying in the strength of his newly-found hopes to say, "Thy will be done." He had continued for some minutes thus, when a sudden exclamation aroused him:

"Captain Morgan! Come here quick, sir, please! Look!"

And the mate pointed at what had arrested his attention, while an expression of alarm, mingled with astonishment and incredulity, overspread his features as he actually saw the mercury of the barometer falling lower and lower as he stood. Morgan jumped up and looked and both bounded to the deck to summon the crew. Well was it for that crew that none of them had left the ship in her boats, for in half an hour all were engaged in a desperate life-and-death struggle which taxed every energy, and demanded the utmost efforts of every individual on board.

For three days they scudded before the hurricane, and when it had passed by they found they had been driven some hundreds of miles beyond the bounds they had set to their cruising grounds; but to their intense delight, they discovered that part of the ocean to be in reality one of the best fishing grounds possible.

Scarcely had the weather moderated, when they found themselves in the midst of a whole "school" of sperm whales, and two were secured. Hardly had these been tried out, *i. e.*, rendered into oil, when more were seen; and, in short, so fortunate were they, that instead of two or even three years, (the usual time taken to fill a good-sized ship) Captain Morgan's vessel returned to Sydney in ten months! Thus the captain's firmness in acting up to his convictions of duty, instead of causing him loss, actually had a contrary effect; and his owner was so much pleased at his speedy return with so rich a cargo, that he told him he might lower or not when he pleased.—*Christian Weekly.*

Like to Enjoy Religion.

THE sublime condescension of some sinners! To hear them talk and see them act, you might suppose that the universe had been made and appointed specially to give them gratification? They are the sort of persons who will say to the minister, at times when the conscience makes them a little uneasy, "The fact is, I would like to enjoy religion, but you Christians make it so hard on us 'outsiders,' with all your restrictions! Now, I like to enjoy the world, and if you can fix it up so I can see it to be possible, I will entertain the proposition, and should not so much mind becoming a Christian!" And it is for these very persons that the minister often paints the most flattering picture of the pilgrim's road, smoothing over the rough places, and covering the thorns with roses; for he says to himself: "If I may but induce them to enter upon the Heavenward route, they will gradually lose their love for these other things which now bind them, and follow in the way from choice. Let me but succeed in persuading them to enter, and all will be well!" So the divine life is represented as something quite different from that of self-denial, oppositions, and heavenly consolations described by the Saviour himself; and the sinner, not being much alarmed by the beautiful account, and thinking that if there is really so little difference, he may slip into it some day all in time for the Judgment, and so come through all safe, betakes himself to his worldly diversions once more, unsaved, and most likely to remain so.

The religion of Christ is a separative force. It divides the good from the evil, always. There is no provision in it for carrying along the pleasures of sin, for it can make no compromise with it. Those who embrace it do

it for their own sakes solely, for God does not receive benefit from the imperfect service of a creature. This is the plain truth which the condescending type of sinner mentioned above needs to have placed emphatically before him. All the fine points, accommodating his selfish ease, must be disregarded for God's light catches so feebly upon them that it is lost altogether in vagueness. Let the square truth of utter soul-loss without him, be made to shine into the mind, and there will be no mistake as to its actual meaning. This catering to men's preferences, though conscientiously done, only fosters the idea that there can be some sort of merit in the act of coming to be saved.

Again, how many of the avowed disciples of our Lord lose half the joy of his service by seeking exclusively for the enjoyment it affords! They are lifeless and sad-hearted through all the busy days of quiet work in the church, when God's people are repairing the breaches in the wall, or replenishing their stores, but as soon as the first intimation of exciting contest is heard, they throw themselves into the front, and are all eagerness and enthusiasm. There is a mental stimulus in the clash of arms and roar of trumpets, which they enjoy! None can shout louder, or strike more valiantly than they, for they "so like it!" It is for just such seasons of spiritual enjoyment as these that they enlisted; and though there is, now and then, a murmur of disapprobation in the host at such arrogant presumption on the part of the delinquents in duty, it is soon lost in the low prayer for victory in any case. No high zeal for a holy cause inspires this kind of Christian. They follow Christ for the loaves and fishes when he goes into the desert, and for the promise of "thrones" when he is scoffed at in the temple.

If Christianity be true at all, it is certain that man is the one whom God wishes to benefit. Hence, refusing to enter the ranks of discipleship on the ground of not finding enjoyment there, is as shortsighted as it is selfish. A higher object than the mere pleasures accruing to the soul should be held before the sinner. It is a "reasonable service," this one of heart-consecration, as every reasonable sinner will allow; and when any *are* persuaded into it, see to it that they come with a high loyalty which will follow through thick and thin, in defeat or victory, with enjoyments or without them, knowing the eternal right of their cause, and glorying in it.—*The Methodist.*

Home and Blessings.

While among the invisible things the foot of the Cross is the most sacred place, home is the most precious among visible; society roots in it; in it careers are made or marred, and seed sown to bear fruit for eternity. How, then, shall we make home happy and holy? To business men, who make their daily bread in a very hot oven, this is a very important question, and their homes will be what they make them. If prosperous, spend some of your surplus in adorning home; if things are awry, learn from a wife and child that every man is not a cheat; watch your little shaver as he builds his block houses, and see how very easily things tumble down that are out of the perpendicular. To have a good home, stay in it. All wives hate the name of clubs, and if there should be a righteous uprising, to make a conflagration of all club-rooms, billiard-tables, gambling-tables and liquor saloons, it would be such a good demonstration of woman's rights as ought not to provoke the interference of the fire department.

God designed to pack men into families, and home religion reaches all the way from the cradle to the judgment seat; the church in the house must supplement that in the temple if religion is to control mankind. To fill homes with sunshine and holiness, there is one watchword, one key-note, whose variations will fill the house with harmony. Love! Love God supremely and sincerely, and his smile will fill your dwelling. Let love to Jesus reign, and your home shall be another Bethany; love will break the alabaster box of ointment, rear the altar of devotion, and offer not only the yearly but daily sacrifice.

Our homes are what we choose to make them; we cannot all have luxury, but we can have love; if we do not have style, we can have sympathy. If we cannot keep a carriage, we can have a good conscience. We cannot keep away death; but our houses need not be dark, for if the bright-eyed sisters—Faith, Hope and Charity—be kept abiding, they will lift up the windows to let in the sunshine from God's throne.

Light, then, the lamp of cheerfulness; invite them to abide, and ask Jesus to go with you, and take an inventory of your mercies.

That wife can only be reckoned by Solomon's label. The hungry boy is worth his weight in gold. You will only know the value of those daughters when somebody comes to transfer them. Your Bible is an unfailing casket of treasure.

Our cup is overflowing. It contains—if not all we desire—more than we deserve.

The good Spirit is not taken away. Christ is yours, and all in Him.—*Rev. Dr. Cuyler.*

Power of Influence.

THE stone, flung from my careless hand into the lake, splashed into the water, and that was all. Look at those concentric rings, rolling their tiny ripples among the sedgy reeds, dipping the overhanging boughs of yonder willow, and producing an influence, slight but conscious, to the very shores of the lake itself. That hasty word, that word of pride or scorn flung from my lips in casual company, produces a momentary depression, and that is all. No, it is not all. It deepened that man's disgust at godliness, and it sharpened the edge of that man's sarcasm, and it shamed that half converted one out of his penitent misgivings, and it produced an influence, slight but eternal, on the destiny of a valuable life. Oh, it is a terrible power that I have—this power of influence—and it clings to me; it has grown with my growth, and is strengthened with my strength. It speaks, it walks, it moves; it is powerful in every look of my eye, in every word of my lips, in every act of my life. I cannot live to myself. I must either be a light to illumine, or a tempest to destroy. I must either be an Abel, who, by his immortal righteousness, being dead yet speaketh, or an Achan, the saddest continuance of whose otherwise forgotten name is the fact that man perishes not alone in his iniquity. O brethren, this necessary element of power belongs to you all. Thy sphere may be contracted, thine influence may be small, but a sphere and influence you surely have.—*Punshon.*

Cultivate Good Manners.

It is one of the laws of our being that every inward disposition is strengthened by the outward expression which represents it. Besides this so much of human happiness is dependent upon the manners that no truly benevolent person, if thoughtful, can disregard them. We have all experienced the charm of gentle and courteous conduct; we have all been drawn irresistibly to those who are obliging, affable and sympathetic in their demeanor. The friendly grasp, the warm welcome, the cheery tone, the encouraging word, the respectful manner bear no small share in creating the joy of life; while the austere tone, the stern rebuke, the sharp and acrid remark, the cold and indifferent manner, the curt and disrespectful air, the supercilious and scornful bearing are responsible for more of human distress, despair and woe than their transient nature might seem to warrant.

Whether we aim at self-improvement or the well-being of others, success is largely dependent on our outward demeanor. No one can slight it with impunity. It has many counterfeits and shams which are truly despicable; but where the pure motives are supreme, and the aims of life are worthy, the culture of manners is an essential means of progress, conferring dignity and grace upon every noble endeavor.—*Philadelphia Ledger.*

In a Tunnel but Safe.

At Stuttgart a man came to me in the depth of gloom, saying, "Oh, Mr. Smith, I was so filled with joy in the meeting yesterday, and now it is all gone—all—and I do not know what to do. It is as dark as night!"

"I am so glad," I quietly remarked. He looked at me in astonishment,—"What do you mean?"

"Yesterday" I remarked, "God gave you joy, and to day he sees that you are resting on your emotions instead of on Christ, and he has taken them away in order to turn you to Christ. You have lost your joy but you have Christ none the less. "Did you ever," I continued, "pass through a railway tunnel?"

"Yes, often."

"Did you, because it was dark, become melancholy and alarmed?"

"Of course not," he said. "And did you," I asked, "after a while come out again into the light—" "I am out now" he said interrupting me—"It is all right, feelings or no feelings."—*R. P. S.*

WHEN some die, all that can be said of them is, "They lived in splended style, were driven in splendid equipage, and died, leaving to their heirs a splendid fortune."

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, SEPT. 23, 1875.

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

ON account of the Camp-meeting the SIGNS will not be issued next week.

The Maine Camp-Meeting.

THIS meeting was held at Richmond, Me., at the time appointed, Sept. 2-6, 1875. And as we write this heading we are almost tempted to omit the letter e from Maine, and write it "the main camp-meeting;" for it has been one of the best of the season.

Twenty tents were erected, and about two hundred brethren and sisters were present, men and women of substantial worth, as sound and solid as the granite of their native State.

Fifteen discourses were given in all, and the speakers from the first enjoyed freedom in presenting the truth. The social meetings increased in interest from the beginning to the end; but especially towards the close were they excellent. The cheering testimonies brought in, in rapid succession, showed an intelligent standing in the truth, a great appreciation of its value, and a joy in the hope of soon-coming deliverance, when the storms and trials of the way will all be past, and we shall meet the loved and lost in the kingdom of our God, a kingdom peaceful, perfect, and eternal.

The place of the meeting this year was a new place for such meetings of our people, and the announcement of it had not gone out so fully as it will go another year; yet on Sunday the crowd was large, numbering probably not far from twenty-five hundred people. Bro. and sister White had most excellent freedom in speaking to them. And in their testimony on this day, and the many other occasions upon which they spoke, a good impression was made, and much prejudice was removed. We do not believe that the prejudice raised by the low and bitter work of opposition carried on by some against sister White and her labors has been able to survive a single discourse of hers, when the person affected has been present to see and hear for himself. At any rate, we have known of many who came with prejudice and went away confessing that they had been deceived, that their prejudice was gone, and that the spirit of opposition manifested against sister W. was not of God. In no State probably has her name been more meanly handled than in Maine. Hence it is especially gratifying that here she should have the opportunity to speak for herself, that the nature of her work may be seen, and the deceptive and unchristian character of the opposition against her may be exposed.

The crowd was very orderly and attentive during Sunday, and no disturbance was experienced at any time during the meeting. The people of Richmond and vicinity are entitled to our thanks for the respect and courtesy shown to this gathering of our people.

A good number came forward for prayers on the Sabbath. On Monday two were baptized by Bro. Corliss in the Kennebec River, near by the camp-ground. This was not a large number, but as it was the first scene of the kind that has occurred in connection with the S. D. A. Camp-meetings in this State it was an item of no small encouragement.

Among the features of interest connected with the meeting the singing should not be passed by. There are good voices among the brethren and sisters here, and they gave us some rare and excellent songs of Zion calculated to inspire joy and a spirit of devotion in all our hearts.

To understand the good this meeting is calculated to produce, it is necessary to understand the state of things in this Conference more fully than those not living or laboring here can do. Quite a feeling of discouragement has prevailed here during the past year. It was evident that much was depending upon this camp-meeting. If it should prove a failure, the result would be disastrous; and on its success seemed to depend very largely the future prosperity of the cause in this State. Hence much anxiety was felt by those who have at heart the interests of the cause here, in this meeting. The relief of such at the success that has attended this effort cannot well be described. But the existing state of discouragement kept many from the meeting who would otherwise have been present. Such lost much by staying away.

It would be interesting to give the different

words that were used in describing the meeting by the brethren and sisters present. One says, "It has been a smooth meeting from beginning to end." Another says, "I have always had pretty good courage, but my courage has been greatly increased by this meeting." Another says, "They who have not been here, do not know what they have lost." Another, "This has been not only the best camp-meeting but the best meeting I ever attended." And so we might go on.

In the parting meeting at 5:30 Tuesday morning sixty spoke in the hour allotted to that exercise, all testifying to the blessing and encouragement they had received from this occasion, and that they were determined to show it in their lives the year to come.

The brethren who labor in this Conference will now take hold of the work with renewed courage, and the brethren, according to their resolution passed in Conference session, will take hold with greater interest to second their efforts. There is a feeling and hope that the cause is destined to rise in this part of the field; and the workers in Maine have this to stimulate them in their efforts, that they have as precious souls here for whom to labor as can any where be found. u. s.

Joy in Heaven.

"LIKEWISE, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15 : 10.

The angels of God do not view repentance in the same light that it appears to sinful men. To them it is an elevated, honorable, and sacred work. To us, alas! it is a work to be shunned, if possible, or if not wholly shunned, to be disposed of in as private a manner as we can. We think of it with shame; we speak of it with pain and regret. It is so humiliating to have it known that we have had to break our hearts, to bow our stubborn wills, to humble our proud natures under the mighty hand of God. We are not so much ashamed of sin, as of repentance. Nay, we are frequently far from being ashamed of sinful conduct or of wicked dispositions. But to have it known that we have made frank and humble confession of wicked acts, is too humiliating for us to endure. We are not ashamed of sin, but ashamed of having it known that we confess and repent of our sin. Yet sin is that abominable thing which God hates, and genuine repentance is that which he approves and accepts. Sin is the fruit of our own evil nature, aided by the powerful co-operation of the Devil. Repentance is the work of the Spirit of God wrought in us by our consent, and with our active co-operation. How strange that we should be ashamed of repentance, rather than ashamed of sin; that we should cherish that which comes from Satan, and loathe that which proceeds directly from the Spirit of God. Sin is the only real cause for shame, and it is cause enough surely. But repentance is something noble, dignified and honorable. It shows that though we have been wicked, now that we have come to ourselves we put away the wickedness, and allow not one particle of it to cleave longer to us. How the Devil perverts things in our minds when he makes us ashamed of this most sacred work.

What a wonderful fact our Lord has revealed to us in stating that there is joy in heaven among the angels of God when a single sinner repents. Great as is the joy of the angels in their own exalted bliss, they are capable of feeling an addition to this joy when one poor prodigal returns to God. How intense the interest they feel for us! How disinterested and unselfish is their conduct. If that which benefits us alone can give such joy in heaven, shall we not make it the most earnest business of life to develop perfect repentance?

It is worthy of notice that our Lord does not speak of the joy of our departed friends, but the joy of the angels at our repentance. Yet if they were in heaven, how much keener their joy than that of the angels! J. N. A.

The Question of Job's Wife.

JOB was in sore affliction. From the possession of great wealth, he was suddenly reduced to the extreme of poverty. From being the happy head of a family, he was suddenly bereft of all his children. He was afflicted also in his person; his body was full of sores, and there was no soundness in his flesh. Of all his family only his wife was left to him. In his deep affliction she might have proved a great consolation to him. But she turned against him. I have often thought that the reason why Satan spared her was, he knew her disposition, and

knew that he could subject Job to greater suffering through her cruel course than by her death. Instead of pitying and consoling him, she taunted him. As if his affliction was not deep enough, she tried to unsettle his mind and to destroy his confidence in God—his only source of hope and comfort in his sore distress.

"Dost thou still retain thine integrity?" said his wife; "Curse God, and die." The German renders it, "Bless God, and die." The original word has exactly opposite meanings; it may be rendered either bless or curse. If that be the correct rendering, then her words had a still greater power to torment. They were spoken in irony. "You have ever been faithful to God, serving him continually. Now see what you get by it. Go on; persevere in serving him; Bless him and die!" A sneering manner adds power to the evil force of ill-spoken words.

But Job was not moved. Her words were as the words of foolish ones to him. Foolish, indeed! What could Job have gained by turning against God in his affliction? Even granting, as she seemed to suppose, that God was the sole and direct author of all his troubles, how would his condition have been bettered by rebelling against God and turning to the service of Satan?

Job was a man of wisdom. He knew that all the blessings which he had ever received came from God. He well understood that Satan is not the author of any mercies or benefits. How, then, could he be profited in his affliction by turning from the service of God, who had so greatly blessed him in times past, unto Satan, who had never blessed him in any case? If we receive evil at the hands of the Lord, we may remember that it was from him we received all of good that we ever received. If the Lord taketh away, we must consider that it was he that gave.

And still Satan, through his agents for evil, is tempting the saints of God by this suggestion. How often are they led to exclaim, "My trials are so great that I am ready to give up the service of God. I am discouraged trying to keep his commandments." And why so? Will the service of Satan offer better results? Is the prospect of death and destruction more pleasing than that of life and salvation? Has Satan been so anxious to do you good, and so faithful to his promises in all the past, that it is more safe to trust him than to trust God? Why not maintain your integrity? When your affliction is so great that it turns darkness into light, and changes evil into good, and makes Satan more kind and loving than the Father of all our mercies, then it will be time to think of turning from the commandments of God to the service of the devil.

Thousands suffer themselves to be hindered from keeping all the commandments of God in the third angel's message, by the foolish fear that it will result to their injury! They fear they will suffer losses which they cannot afford. They will lose in their influence or their worldly possessions. They cannot so easily support their families, etc. But they may consider that all they possess they have received from the Lord, or from Satan. If from Satan, the sooner they rid themselves of it the better, for it cannot be to our good to live on Satan's bounty, as he never bestows with good intention. But if we receive our benefits from the Lord, then the question arises, Are the blessings of God more sure to us in disobedience than in obedience? Will he take better care of us in rebellion than in obedience to his law? The thought is absurd. Surely this is as the foolish ones speak.

O for more of the firmness and integrity of Job, in these days. "Though he slay me, yet will I trust in Him." And why not? "The righteous hath hope in his death," if he is slain; but the end of the wicked is without hope. Darkness and despair are their portion.

True faith in God is rare. The form of godliness prevails; the power thereof is but little known. Zeal has nearly died out; lukewarmness is everywhere. How timely is the third angel's message, to arouse the servants of God to a sense of their danger, and to lead them to engage in the preparation necessary "to stand in the battle in the day of the Lord." J. H. W.

ONE good action, one temptation resisted and overcome, one sacrifice of desire, or of interest, purely for conscience' sake, will prove a cordial for low spirits beyond what either indulgence, or diversion, or company can do for them.

THERE is a pleasure in contemplating good; a greater pleasure in receiving good; but the greatest pleasure of all is in doing good.

The Seven Plagues Precede the Coming of Christ.

It appears that the seven last plagues will all precede the second coming of our Saviour; in proof of which I would offer the following considerations:—

In Rev. 16 : 12-16, we read of the pouring out of the sixth vial. In connection with this the proclamation is made: "Behold, I come as a thief." It is certain that up to this time the Saviour has not come; and it is not stated that he does then appear; but, "Behold, I come," in other words, I am coming, or about to come. It is, evidently, the same announcement which is recorded in Rev. 22 : 12: "And behold, I come quickly;" for in verse 11 the time of the plagues is introduced, and the fact stated that repentance is past and probation closed.

During the seventh plague "there came a great voice out of the temple of Heaven, from the throne, saying, it is done." Chap. 16 : 17. This is the voice of the Father, who sits on the throne in Heaven. Rev. 4 : 1-3; 5 : 1. This is the voice which shakes heaven and earth. Heb. 12 : 26. It causes the lightning to flash more vividly and the thunder to roar more terribly than men have ever seen or heard; and the earth quakes mightily. The towers of proud Babylon fall. The cities become a heap of ruins. The islands flee and the mountains fall. Rev. 16 : 18-20. Then the kings of the earth, and the rich and poor, free and bond, try to hide themselves from the face of Him that sitteth upon the throne. Chap. 6 : 14-17. The appearance of the brightness and exceeding glory of the countenance of Jesus is so terrifying to those who are not his people, that they would rather be crushed by the mountains and rocks, which are falling on every side than endure his presence. This proves that Jesus appears at the closing scenes of the seventh plague.

The same is also evident from the order of events in other places. The great hailstones are mentioned in connection with the thunderings and earthquake, in Rev. 11 : 19. It is, no doubt, synchronal with the falling of the cities and mountains. "The Lord also shall roar out of Zion and utter his voice from Jerusalem; and the heavens and the earth shall shake." Joel 3 : 16. "The powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24 : 29-30. During the last plague, the atmosphere will be heavily charged with electricity. The thunder-clouds will be darker and heavier, until the earth be perfectly enveloped and darkened thereby. The lightning glares fearfully in this outer darkness, and every flash reveals scenes of increasing terrors. The earth heaves like surging billows. The sea boils and waves roar. Islands are swallowed up, and cities crumble into ruins. Rocks fall in every direction. Mountains are carried through the air and scattered over the country. The fearful hail falls, tormenting the wretched victims. The brief intervals between the roarings of the thunder are filled up with the frantic shrieks and blaspheming cries of the ungodly. O, my soul! who shall be there? The vain laugh has ceased. The silly conversation is past. The sleeping, drowsy time is over. The alluring dreams of heaven, by those who would not watch, have ceased. No more sleeping now; no more pretended godliness; no hypocrisy; but all reality, dreadful reality! Alas! alas! for the day is at hand. "Who among us shall dwell with everlasting burnings? He that walketh righteously and speaketh uprightly," etc. Isa. 33 : But you who obey not the gospel, if you do not quickly repent, your lot is cast; your eternal fate is decided; you will be a partaker in that fearful scene.

Hark! hear the wailing. Oh! that I had known the day of my visitation. Oh! that I had forsaken every sin. Oh! that I had listened to the counsel of the faithful Witness. But now it is too late. Cursed be the day in which I was born; cursed my folly and sloth. It is too late, too late. The eyes of the unfaithful servants are consuming away in their holes, and their tongues in their mouths. Zech. 14 : 12.

In the midst of all this terror and mourning of the tribes of the earth, the glory of the heavenly clouds penetrates the darkness. The scene is changed from one extreme to another. The glory of ten thousand bright angels and the brightness of the appearing Son of God are still more terrible to the doomed sinner than

the falling of rocks and mountains. Dear reader, will you now secure a shelter for that day? Will you repent and be zealous? For such only as have the Father's name in their foreheads, and no guile in their mouths, can then be redeemed from among men. Rev. 14.

Three heavens are spoken of in the Scriptures; the atmospheric heavens, the sun, moon and stars, or starry heaven, and the place of God's throne. The two first are visible, the last invisible. The two first will be shaken during the last plague, with the earth, but the third cannot be shaken. This signifies the removing of the things that are shaken, that those things which cannot be shaken may remain. Heb. 12. The New Jerusalem in the third Heaven, or paradise of God has foundations that stand secure. Brethren, come! It is high time for us to stop trusting in the uncertain riches. Let us long with all our heart, and look with both eyes, for the city of God, to secure a mansion in our Father's house. The things which we see are soon to be removed. "Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear. For our God is a consuming fire."

JOHN MATTESON.

A. Word to the Tract Societies.

THE heat of summer is past, and we are approaching that season of the year when more time can be devoted to the tract and missionary work. The officers of the various Tract Societies should be laying their plans to enter the missionary field with renewed courage and zeal. As we see the present truth extending its influence in every direction, and permeating the public mind, broader plans should be laid and executed with caution and zeal.

There never was a more important time than now. Instead of the contemptuous sneer with which at times in the past we have been spoken of in the secular papers, classing us with those disorganized bodies that call themselves Adventists, there is a disposition to do us justice. The public generally are beginning to understand the difference between Seventh-day Adventists and those who are constantly setting the time for Christ to come, and dwelling upon some peculiar hobby of their own invention. This is owing largely to our orderly camp-meetings, and also to the extensive distribution of our periodicals and publications, and their influence upon the public mind.

We have reached an important crisis in this work. To fold our hands and slacken our energies at the present time is a sin which will bring upon us a curse no less awful than that which came upon Meroz. To rush madly forward without duly considering the importance of the work is a crime of no less magnitude. Plans for operation wisely laid by those whom God has so well fitted for the task by their long experience in this work should be cheerfully executed, and pushed forward with courage at whatever cost.

The utility of the Tract Societies has been proved. Their united strength and ability to accomplish almost anything they undertake, by way of spreading the truth, is a problem which has been practically demonstrated. Therefore, the question is no longer whether or not much can be done. But the question is, How shall we direct our efforts so that the greatest amount of good can be accomplished in the brief space of time we have allotted us.

Soon the Hygienic Almanac for 1876 will be ready to be placed in the hands of those interested in the principles of health reform. One hundred thousand copies is a small number to be judiciously distributed, if all unitedly engage in the work. We have some ten thousand members of the Tract Society and not one need plead that he can do nothing in this direction. All have friends, and every family wants an almanac. One hundred and fifty thousand firesides should have a Hygienic Almanac this coming autumn. It is the determination of those who have the matter in charge to have it the best almanac in the world. More particulars concerning it will be given hereafter.

Then there is the *Health Reformer*, which should by no means be neglected. Hundreds are rejoicing to-day in present truth to whom the *Reformer* was its pioneer. We have a knowledge of facts which justifies us when we say that there is no health journal which is as acceptable to all classes as this. It is religious, but not sectarian. It offers health and happiness to the thousands who practically embrace the wholesome principles which it contains. Those conducting it are men who fear God,

and understand well how to meet the reading masses.

THE SIGNS OF THE TIMES and the *Review and Herald*, our weekly denominational periodicals, should find not less than a hundred thousand interested new readers this coming season. The *Youth's Instructor*, also, should not be forgotten by the missionary workers. There are many Sunday-schools to-day that welcome its monthly visits, and hundreds more would be glad of it, were it properly presented before them. There are families, too, in every community that would esteem it a privilege to pay the small subscription price for the wholesome instruction it contains.

And there are the *Tidende* and the *Harold* which each successive month find their way into different parts of the world, wherever the Swedish, Danish or Norwegian language is spoken. Their circulation should be increased. In the missionary work no barrier of nationality or color exists. All are invited to become members of the Tract and Missionary Societies, and to co-operate for the advancement of the cause of God. God "hath made of one blood all nations of men for to dwell on all the face of the earth." "Have we not all one Father? Hath not one God created us?" "There is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all, and in all."

To save confusion at the Office, the business should be done through your State Secretaries, unless special arrangements are made by the Tract Societies to have it done otherwise. Then if mistakes occur they can easily be rectified. For all business done in this manner the Tract Society becomes responsible. The secretary should have a stated time (not less than once or more than twice a week) when all business should be sent to the Office. The money received can be paid by the members of each district to the director of the same, and he will see that it goes to its place of destination. For particulars of officers' duties see the *True Missionary*, bound, which every Tract Society should have on hand for its officers and members.

To all our old members we say, Be sure you have the armor on in season, and see how many individuals who have recently embraced the truth can be brought into working order. Precious souls have embraced the truth by reading, and by the tent labor in different parts of this country and also in other portions of the world during this past season. They should be instructed in the missionary work, and invited to share in the benefits of the Tract Societies, as well as in its sacrificing labor.

The great Sabbath truth is extending to every part of the globe as never before. People are calling for our publications both at home and abroad. And now is the time for us to act our part in warning the world. Our influence should be upon the right side. We should examine well our hearts, ever keeping in mind that this is God's work, and that it is those who have clean hands and pure hearts that God makes instrumental in doing good.—S. N. HASKELL, in *Review and Herald*.

Dr. Clarke on Ex. 34 : 28.

THE following remarks of Dr. Clarke on the pronoun in this text are clear on the point. The only wonder is that any should be found who will deny a conclusion so evident:—

"It may be supposed that this mode of interpretation is contradicted by the 28th verse—And he wrote upon the tables the words of the covenant; but that the pronoun HE refers to the Lord, and not to Moses, is sufficiently proved by the parallel place, Deut. 10 : 1-4. 'At that time the Lord said unto me, Hew thee two tables of stone like unto the first—and I will write on the tables the words that were in the first tables.' And I hewed two tables of stone as at the first—and HE wrote on the tables according to the first writing.' This determines the business, and proves that God wrote the second as well as the first, and that the pronoun in the 28th verse of this chapter refers to the Lord, and not to Moses. By this mode of interpretation all contradiction is removed."

Dr. Clarke correctly considered that the other view makes the Scriptures contradict themselves. Such a result will be carefully avoided by all who love truth more than a short-lived victory. J. H. W.

It is reported that a rough diamond has been found at Newburyport (Mass.) mines, valued at \$5,000.

"A Word for the Sabbath."

IN its new form revised and enlarged this little poem is a gem sparkling with truth, which should ornament every library. The beauty of the poem and the ingenious style in which the absurdities of false theories are laid bare, and the just claims of truth vindicated, make it interesting to all, and peculiarly adapted to arrest the attention of those who would not read it if in any other form than that of rhyme.

We will give a few passages from the first part of the poem. After a sad view of the widespread error which followed the first great sin, truth is pictured as standing firm, and

"Mong all the mighty truths that God has given,
To fit mankind to share a home in Heaven,
One fair, illustrious stands, and e'er hath stood,
Since God first made the world and called it good;
One mighty truth and to our purpose quite,
To show how error dims men's mental sight.
'Tis thus expressed in plainest, simplest terms,
As He in wisdom sacred truth affirms:

"Six days for man's own work did Heaven accord,
The seventh is the Sabbath of the Lord.
The seventh day God sanctified and blest,
And set apart for man, a day of rest.

"That day is binding on his creatures still;
And all must keep it who would do his will.
And since the mass of all enlightened men
Observe a day God did not give us then,
A day of rest—however they may view it—
We question now the right by which they do it;
The right by which they boldly set aside
The only day that God e'er sanctified;
Then strive to place upon the vacant throne,
Another day he ne'er has called his own.

"The fact which first we claim, and justly too,
Which we contend no one can prove untrue,
Is this: Since God at first the Sabbath made,
He has not placed another in its stead.
Though men may search, no record will they find,
Where he has changed the day to suit mankind;
No record that he ever took away
The blessing which he gave the seventh day;
And surely none in any age or clime,
Where he has blest aught else as holy time;
Therefore, we say, according to God's will,
What was the Sabbath then is Sabbath still;
Firm is the pillar set, we cannot move it,
The world say it is changed and they must prove it.

"And this to do, and set the thing at rest,
Many have sought the field and done their best;
To prove this point, many have sternly fought;
And most absurd the arguments they've brought.
But, bad for the assertions which they make,
Scarce any two the same position take;
And so they find, at last, unlucky elves,
The heft of battle is among themselves.
Here only they agree: to prove somehow,
The seventh day is not the Sabbath now;
And to this end they arguments employ
Which do each other totally destroy."

Again, after showing that the Sabbath was instituted in Eden, the position that it was given to the Jews alone at Sinai is thus considered:—

"Say, you who claim, and speak as though you knew,
That it was given only for the Jew,
Were our first parents Jews? If so, then how
Are not all earth's great nations Jewish now?
Or, if long years successive rolled away,
E're national divisions held their sway,
And e're the Jews arose, who were to know
What blessings from the Sabbath flow,
For whom alone it was designed, you say—
Why made so long before 't was needed, pray?

"Narrow and groveling must that theory prove,
Which thus would limit God's eternal love;
Which thus would dictate man's omniscient Friend,
And say how far his blessings shall extend.
But narrower-minded still are those who say
That God should e're his Sabbath take away;
That he, what first unbounded wisdom planned,
A blessing for mankind in every land,
What he to herald, did such pomp employ—
Should finally repent of and destroy.
Those who, with such plain facts before their eyes,
Still view this noon-day question on this wise,
To make their crooked views harmonious,
And talk consistently, must reason thus:—
'Though God at first supposed it would be best
That all mankind should have a day of rest,
Soon by experience he wiser grew!
And saw for all mankind it would not do!
So he confined it to a single place,
And charged it only on a single race;
And with such limits hedged it round about
That soon its term of life should all run out!'"

We would like to give a few lines from other chapters, viz., *The Sabbath Not Abolished*, *Apostolic Example*, and *Vain Philosophy*, in which the author, Eld. U. Smith, has contrasted the claims of Sunday and the Sabbath, but space will not admit. But we would say to every one, Send to the Office for the poem, and place it before your friends.

w. c. w.

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.

COMPLAINT against fortune is often a masked apology for indolence.

The City Above.

"For he looked for a city, which hath foundations, whose maker and builder is God." Heb. 11 : 10.

The city here spoken of is doubtless the same as that mentioned in Rev. 21, also the paradise of 2 Cor. 12 : 4 and Rev. 22. The clause "which hath foundations," is doubtless the twelve foundations of Rev. 21, verse 14; the first a jasper, the second a chalcedony, etc. (Verses 19, 20).

Paradise is where the tree of life is; for it is promised in Rev. 2 : 7 that "To him that overcometh, will I give to eat of the tree of life, which is in the midst of the Paradise of God." And the tree of life is in the New Jerusalem; for it is said, in Rev. 22 : 2, "in the midst of the street of it, and on either side of the river, was there the tree of life." And the personal pronoun "it" refers to the Holy City of Rev. 21 : 2, for the 22 chapter of Revelation is a continued account of the city of Revelation 21; doubtless the paradise to which Paul was taken in his vision, mentioned in 2 Cor. 12 : 4.

This Jerusalem is said by Paul, in Galatians 4 : 26, to be the mother of us all. In what sense is Jerusalem above the mother of us all?

It appears from the Bible, that there is a city yet to appear, coming from Heaven to earth; see Rev. 21 : 2, and that city is the Jerusalem now above, in Heaven, Galatians 4 : 26; and this city is of vast dimensions and of surpassing glory and beauty; see Rev. 21 and 22. This city is called the bride; see Rev. 21 : 2. Also in 2 Esdras 7 : 26, it is said that "the time shall come that those tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth." Also in 2 Esdras 13 : 36, it is said that Zion shall come, and be showed to all men, being prepared and builded, like as thou sawest the hill graven without hands; see Dan. 2 : 34, 35.

The city above, the bride, the Jerusalem, then, is no less than the Paradise, the Eden, of Genesis 2 and 3, from which man was created; thus the mother of us all. It was desolate when Adam was excluded from it, and will remain so until its original possessor returns to claim its glories through the Mediator. It is called the desolate in Galatians 4 : 27, as it is contrasted with the earthly Jerusalem of verse 25.

It is a vast city, as to its size (see "Thoughts on Revelation," page 312), and dates back to the creation of the world, and it is very fitting that the volume of holy writ should begin and end with an account of Paradise.

Paradise, then, with its lofty walls of jasper, its pearly gates, its streets of gold, its twelve foundations of precious stones, with its tree and river of life, and its garden inclosed, stands waiting the resurrection of Adam, who, through Christ his Redeemer, and for his own posterity, will, with abounding praise, take joyful possession.

Now it waits its time. Its original possessor is banished and sleeping in quiet repose. But time hastens on, and soon he will awake, a conqueror over death, through Jesus Christ; and great will be his joy and surprise to see his beloved Eden again, no more to be driven forth, a fugitive from justice, but renewed in heart and in form he will there view his work, left so suddenly and sadly six thousand years ago, and will take up the thread of life where he left it when he tasted the forbidden fruit and fell.

JOS. CLARKE.

A SINGULAR RIVER.—A *New York Herald* correspondent, writing from the Black Hills, says: "A most remarkable stream was discovered and appropriately named Amphibious Creek. Its waters sink into and rise from the earth many times in their journey from their original spring to the south fork of the Cheyenne. A well-worn bed extends all the way, showing that in the wet season a torrent flows on the surface. But at the present time not a vestige of the current may be seen for miles after it disappears, until it suddenly bubbles up again from the rocks and rolls onward to the next point of descent into its subterranean channel. Streams of this character are so common on the great plains that they are not thought remarkable, but they are rarely found among mountains, for the reason that the substrata is usually composed of solid rock lying not far below the surface, and affording no room for a sub-passage through the sand, if that should happen to compose the soil."

We can never die too early for others when we live only for ourselves.

The Warning Cry.

"COME out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18 : 4.

Would the mariner cling to the drifting ship
That is worn with toil and age,
Because it has been a gallant boat
And conquered the wild sea's rage?

"My fathers rode in this brave old bark
When its timbers were strong and new;
And a craft that was good enough for them
Will carry me safely through."

And a house that is generations old,
Whose beams were stanch and sound,
But are gilding now to the touch of time,
And sinking upon the ground;

Would we say "That here I lived in youth,
And here my loved ones died;
And if it was safe enough for them,
I ought to be satisfied."

Now, there is a ship (a mystical ship)
That has stood the shock of years;
And there is a house—a quaint old house—
That was built in blood and tears.

But the first was rotten ages gone,
And the last is sear and gray;
It is propped with pride, and wealth, and fame
And the blood is washed away.

A cry—a fearful warning cry—
Is thrilling through the world;
"Come out of her my people," come,
Lest when the "plagues" are hurled

Upon this "Babylon," ye partake.
Alas, this woeful cup
Is filled with famine, mourning, death
To those who drink it up!

Will this doleful cry go out unheard
Can it pass unheeded by?
Oh, do not stay by this stricken ship
Eternally to die.

A. G. C.

San Francisco.

Missionary Department.

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

Work Among the Swedes.

A FEW months ago, a gentleman in a tea store in Portland, Maine, wrote, saying that he would act as agent for Swedish publications, and would ask no compensation for so doing. A few packages of tracts were sent him; and this place being, as we supposed, on the route of travel from Sweden in Europe to New Sweden in Maine, we expected to hear from these tracts again.

June 27, we received a letter from our friend in Portland, stating that he had sold the most of the tracts among the Baptists; that they were thankful for them, and desired more; and that some approved of the doctrines set forth in them, and would like to be informed on other points of our faith.

A few weeks ago we received the following:—

PORTLAND, Me., June 7, 1875.

"To the *Svensk Harold*: I lately received your paper, and have read a great deal in it, and I find its contents to be very precious, because in every way it shows me that God's word is the 'Book of Books,' wherein all treasures lie. I wish you would send me a bound volume of your paper for 1874. Please send it to J. P. Gelott, New Sweden, Maine. I also ask you to send the *Harold*, from the beginning of this year, to the address of Charles J. Gelott, 94 Brackett street, Portland, Maine."

One brother from St. Paul, Minnesota, lately wrote: "Three are now keeping the Sabbath here, and others are investigating." This result was brought about mostly by the distribution of tracts and the *Harold*.

Another friend from Brooklyn, New York, writes: "Please send me a copy of your paper. Perhaps I shall become a subscriber." In a few weeks we received a subscription from a person in that place.

Another in St. Cloud, Minnesota, writes: "I saw an advertisement in your paper of a tract, entitled, 'Seven Reasons for Sunday-keeping Examined.' I am undecided what to do. I wish to know whether the Sunday should be kept holy or not; so I write that I may become informed. Please send me something to show how the Sabbath was changed."

The following is an extract from a letter from a friend in Sweden, in answer to one which was sent about six weeks before:—

STARRARP, June 25, 1875.

"DEAR FRIEND: Yours of the 5th of last May I received yesterday, and it was all the more welcome because it was unexpected, and especially because it was from an Englishman, one in whose language I always had an interest, although I never have had an op-

portunity of learning its elementary principles. At the same time that I received your letter, I also received three copies of the *Advent Review* and a few copies of the *Svensk Harold*, for which I am very thankful.

"It is a great encouragement and consolation to me to see the teachings of God's word therein set forth in their purity. We seldom hear of this being done, because the taste of the readers is so perverted that healthful food is not relished with wholesome seasoning, but it must be mixed with sweetmeats, in order to be made palatable.

"I will say I was fortunate in borrowing a few numbers of the *Svensk Harold*, and in them I saw some things about the kingdom set forth in a correct manner.

"You ask me about my residence. Soon I shall have none; for I know not what day I, with my family, shall become outcasts under the bare heaven. Where I am now, I have been teacher for twenty years. The religious freedom which you have in America is not found here. The State here makes her subjects Christians, and woe to him who will not become such an one. It is, however, such Christianity as one may pray to be delivered from.

"It is the daughter of harlots who, by her servants the priests, under the color of law and justice, forces me from house and home, clothes and food. I cannot rely upon her doctrines. I cannot associate with her and drink of the wine of her fornication. Here I am without friends or brethren, as a lone sparrow upon the house-top. My condition is far from pleasant. Unbelief says, Where shall I find a table in the wilderness? God's word says, 'Fear not; for I am with thee.' In friendship, J. EKDAHL."

Another writes from Chicago that five have lately embraced the truth in that city. Several subscriptions have been sent in from that place of late. The people have a desire to read, and the publications in the Swedish can be circulated much more extensively than they have been. Will the brethren please search out the Swedes in localities where they reside, and send in names to the *Svensk Advent Harold*?

JAMES SAWYER.

A Safe Calculation.

MANY say they cannot make a living and keep the Sabbath; they cannot afford to lose the time. On this a mechanic in Hollister, Cal., said that he knew many men who managed to live, who spent half their wages at the saloons. Some of them spend in one night the wages of three or four days. Said he, 'They who work six days, and spend half their wages at the saloons do not as well as they who work five days and save all their wages for the support of their families.'

How plain it is, and they who embrace this message thoroughly, not only save their time and wages by avoiding many of the temptations into which so many others fall, but by discarding tobacco, tea, coffee, and such useless and injurious articles, they save enough to supply many of the necessities of life, and do for the cause of God beside. A sister in one of the States sent us \$50.00 to aid the cause, and in her letter said it was only what she had saved on tea and coffee expenses during the year preceding! Many professors of religion would scarcely be able to sleep in peace if they should give as much for religious purposes as their tobacco costs them! Are these followers of Christ? Is the love of God shed abroad in their hearts by the Holy Ghost given unto them? Are they proving their discipleship by cross-bearing and self-denial? "Be not deceived; God is not mocked."

J. H. W.

A Tract and A Prayer.

A TRACT, of itself, is of but little value; but if God's blessing rests upon it to the converting of one soul, that tract has proved a world of good. We cannot bless our own efforts any more than we can cause the seed sown in the earth to take root. We are wholly dependent upon God, and did we realize it more fully, and learn to wait patiently until his blessing was poured out upon our labors, we should see more accomplished in the T. & M. Societies than is now made manifest.

Some two years ago a tract was given to a lady in our neighborhood, accompanied with a prayer that God's blessing might attend it. A few months ago this lady took her stand with the people of God. She has embraced the whole truth. Her family, who have bitterly opposed, are now yielding to the Holy Spirit. Our publications, which they would once have spurned as a loathsome thing, they now read with interest.

So the work moves all over the field. We have but to take courage, and buckle on the armor anew, trusting in the Lord and the power of his might. We must be willing to work for ourselves, and then God will work with us, and there will be a wonderful change wrought in our condition. We shall grow in grace and in the knowledge of the truth, and become living witnesses for the cause we profess to love.

M. WOOD.

A Warning Voice in Denmark.

[THE following was translated from the *Advent Tidende* (a Danish paper) by Bro. A. B. Oyen. It is another evidence that the Lord is in this work, and that he is working upon the hearts of the people.]

"*Den Danske Pioner* [a Danish, political paper published in Omaha, Neb.] states that Pastor Frandberg has severed his connection with the State church in Denmark, and that he is now proclaiming before the people the soon coming of Christ and the end of the world. He held a grove-meeting June 27, this year at Bornholm. He had called the attention of the people beforehand, through the papers, to the texts in Daniel, Joel, and the Revelation, touching these points. And when the time of the meeting came, about two thousand persons gathered together to hear him. He tried to convince his hearers that there is a probability that the day of the Lord will come in the present generation. He has many followers, and his sermons make a deep impression."

Sabbath-Schools and Foreign Missions.

IN an essay delivered before the Sabbath School Institute at Walworth, Wisconsin, and published in the *Sabbath Recorder*, the writer, in trying to impress the school with the importance and necessity of Foreign Missions, speaks of the peculiar characteristics and religions of the natives of Hindostan, China, and India in these words:—

"They do not worship the one true God, but idols graven by their own hands. They have no knowledge of the divine government, or of the laws of God with regard to sin and its consequences as revealed to us in the Bible. They have, it is true, an idea of some overruling power, for it seems agreeable to the plans of the All Wise that all created intelligences should turn instinctively to a first great cause; and as they have no conception of the true God they imagine the world to be under the control of some reigning deities, who, like themselves, are both ignorant, capricious and wicked. They have likewise a form of religion, but it is the creature of ignorance and superstition, the vain imaginings of a perverted and misguided people. We can hardly feel like calling it a religion, it is so different in all its appointments and effects from the dear religion of Christ which we profess to follow.

"But we must remember that as there are gods many and lords many, so also there are religions many, but only one true God and one true religion, the religion of Christ our Saviour. They entertain the most erroneous ideas with regard to the real nature of the present state of existence; they believe that their present good and evil actions are not produced by the volition of their own will, but are the result of the actions of the past birth, and that their present actions give rise to the whole character and conduct of the following birth. They believe in the doctrine of transmigration of soul; therefore, when they die they expect to immediately arise into birth again in some other body, in that of a dog, a cat, or a mere worm, and if they have committed some great crime they expect to fall, for a time, into some one of the awful states of torment described in the 'Shaster,' a book containing all the institutions and ceremonies of the Hindoo religion; this book they hold in great reverence, believing it to be of divine origin. So we can see how in their ignorance they would rigorously carry into practice all its requirements.

"No Hindoo, unless he has given all his wealth to the priest, or has performed some wonderful act of merit, or unless he drown himself in some sacred river, or perish on the funeral pile, has the least hope of happiness after death. Those who are supposed to attain happiness are said to ascend to the heaven of the gods, where for a limited period they enjoy an unbounded indulgence in sensual gratification. This is the only heaven held out to a Hindoo, and held out to him on such fearful conditions that the mass find it impossible to accept.

"In remote antiquity we find that heathen nations lived in fear of some great malignant spirit or spirits, who ruled over the countries

where they dwelt, and, to obtain the favor of these deities, they sacrificed whatever was the most valuable, and on great occasions human victims were offered. On one of these times we are informed that Xerxes, the Persian, burned alive nine young men and nine young women, belonging to the country he was traveling through, to obtain the favor of the gods. In this he followed the example of his wife, for she condemned fourteen Persian children, of illustrious birth, to be offered in the same manner to the deity who reigned beneath the earth. The practice of shedding human blood before the altars of their gods was not peculiar to the Persians alone, for the Romans, in the first ages of their republic, sacrificed children to the Goddess Mania. In later periods, numerous gladiators have bled at the tombs of the nobles to appease the ghosts of the departed.

"The Carthageneans, when they were defeated by the Tyrant of Sicily, attributed their disgrace to the anger of the gods, and offered two hundred children, taken from the most distinguished families in Carthage. The Spartans, the Gauls, the Swedes and the Danes all had the same heathenish customs."

A plan was also suggested by which all could assist in sending light to these benighted heathens, and that was by appropriating a certain portion of the funds of each school towards supporting some of the heathen children in a Christian foreign school, that they might early read the Bible, and learn from its pages of God and his holy Sabbath.

Till He Comes.

IN the churchyard of Hurstmonceux, not far from the venerable ruin of that name, is a short quotation from Scripture on the tombstone of one well known and loved, whose life is so graphically pictured in "The Annals of a Quiet Life." "Till he come" was the simple yet pregnant inscription. Well did it express the faith hope and love of the departed!

"Till he come." The body sleeps in the quiet grave until that day when the Lord shall come. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." What a glorious hope! "The Lord himself shall descend from Heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first: then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Such was the hope expressed by the inscription, "Till he come."

Death is not the hope of the Christian. Falling asleep is but an incident. We look for the Saviour, the Lord Jesus Christ, who shall change our body of humiliation, that it may be fashioned like unto his body of glory.

There is a great difference between holding the doctrine of the second coming, and "waiting for his Son from Heaven." One may hold the doctrine very clearly and intellectually, nay combatively, and be but a tinkling cymbal. "To wait for his Son in Heaven," as did the thessalonians, manifests a power of walk and conversation in holiness. "He that hath this hope in him purifieth himself, even as he is pure." "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—*Observer*.

Health Department.

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

Regularity at Meals.

SYSTEM, method, regularity and promptness are necessary elements of success in any department of effort. Accuracy is secured in the arts, skill in mechanical pursuits, and eminence in science, by a proper regard to these conditions. The business man who meets his financial engagements a month after date, soon becomes familiar with the import of "protests" and failures, and yet it is not more certainly true of him that disaster follows a disregard of these conditions than it is of men occupying almost any position in life. He who treats this body like a worthless machine, instead of a complicated arrangement of organs and adjustments, will at some time be convinced that the violation of a law of this physical structure is certainly visited by a penalty, a penalty never averted by any amount of penitence unattended by improved habits.

This body, as a condition of health and vigor, demands exercise, succeeded by rest.

If overtasked and underfed, its powers necessarily diminish, and become more or less diseased. The supply of strength and health is secured, in part, at least, by the daily food, which is designed to repair the waste occasioned by the taxing of both body and mind. Rest and sleep render this supply still more available. The regularity with which the need of rest and sleep is indicated, is shown with as much certainty in the appetite, if normal, plainly showing that our meals should be taken at stated periods.

The necessity of this regularity is not wholly based on the wants of the body as connected with the waste resulting from exercise, but in part on the fact that we are creatures of habit, while it is manifest that our constitution favors this, suggesting the idea of a regular routine, not only in regard to employments, but in all respects. The stomach, so to speak, expects its meals at regular intervals, and is able to conform to almost any reasonable arrangement. As if endowed with intelligence, it seems to demand periodical rest, while making the necessary arrangements for the next labor, the digestion of the next meal. During this time, and even before, the several glands of the mouth, stomach, etc., are engaged in the secretion of the necessary juices to aid in this digestion, making these preparations with a remarkable precision and system. And, in this connection, it may be remarked that this supply is just sufficient to meet the wants of the body—never more than is needed, in perfect health. The stomach may, indeed, adapt itself to existing circumstances, digesting a meal in three, four, or five hours, often imperfectly, it is true, yet it seems to demand that there shall be a uniformity of the intervening periods, about the same from day to day. If, for example, the dinner hour is at 2 o'clock, instead of 12, the hunger returns at that time, the individual suffering no marked or special inconvenience by the change, after a few days, especially if the change is understood in advance, the stomach adapting itself to the temporary exigencies, at least to a certain extent. Abrupt changes are always unfavorable, always tending to derange the organs of digestion.

A certain amount of time is demanded for the digestion and assimilation of the various articles of food, varying from one hour to between five and six, while, of necessity, any material variation from the usual time of taking our meals, must produce confusion. If, for example, a meal has been taken demanding five hours for digestion, and before the expiration of that time another is taken, it is manifest that a part of the labor of the stomach must remain unperformed, a part of the food remaining in the stomach. As a necessary consequence, this undigested food mingles with the new supply, producing confusion and derangement. But still worse, ordinary food will not long remain in any warm place, of the temperature of the stomach, without undergoing the process of fermentation, proceeding to an actual decay and putrefaction. This fermentation is the direct cause of the gas in the stomach, known as "wind," and sometimes ignorantly supposed to be common air.

Of course, this fermented, putrid food never can make good blood for the nourishment of the body, but poisons it, being practically the same as eating fermented and putrid food. The same principles apply to the custom of taking luncheons, especially at bed-time. Like the body as a whole, the stomach demands rest, one or two hours at least between each meal, which is only secured by some system. If fruits, even tinctures of any kinds, are taken between the usual hours of the meals, it is impossible to escape the natural penalty, the necessary taxing of the stomach, an unnatural wasting of its powers, often attended by inflammation and general disease. Indeed, that hydra-headed disease, dyspepsia, is mainly attributable to this irregularity and haste in eating, instead of being, as sometimes supposed, a "mysterious dispensation of Providence." There is no mystery about it, resulting as it does in the usual order of sequence.—*The Household.*

What Sleep will Cure.

THE cry for rest has always been louder than the cry for food. Not that it is more important, but it is often harder to get. The best rest comes from sound sleep. Of two men or women otherwise equal, the one who sleeps the best will be the most moral, healthy and efficient. Sleep will do much to cure irritability of temper, peevishness, uneasiness. It will restore to vigor an over-worked brain. It will build up and make strong a

weary body. It will do much to cure dyspepsia, particularly that variety known as nervous dyspepsia. It will relieve the languor and prostration felt by consumptives. It will cure hypochondria. It will cure the blues. It will cure the headache. It will cure neuralgia. It will cure a broken spirit. Indeed, we might make a long list of nervous maladies that sleep will cure.

The cure of sleeplessness, however, is not so easy, especially in those who carry grave responsibilities. The habit of sleeping well is one which, if broken up for any length of time, is not easily regained. Often, a severe illness, treated by powerful drugs so deranges the nervous system that sleep is never sweet after it. Or, perhaps, long continued watchfulness produces the same effect; or hard study, or too little exercise of the muscular system, or tea and whisky-drinking and tobacco-using. To break up the habit are required:

1. A good, clean bed.
2. Sufficient good exercise to produce weariness and pleasant occupation.
3. Good air, and not too warm a room.
4. Freedom from too much care.
5. A clean stomach.
6. A clean conscience.
7. Avoidance of stimulants and narcotics.

For those who are overworked, haggard, nervous, who pass sleepless nights, we commend the adoption of such habits as shall secure sleep, otherwise life will be short, and what there is of it sadly imperfect.—*Herald of Health.*

How to give Children an Appetite.

GIVE children an abundance of out-door exercise, fun and frolic. Make them regular in their habits, and feed them upon plain, nourishing food, and they will seldom, if ever, complain of a lack of appetite. But keep them over-taxed in school, confined closely to the house the rest of the time, frowning on every attempt at play; feed them upon rich or high-seasoned food, candies, nuts, etc. Allow them to eat between meals, and in the evening, and you need not expect them to have good appetites. On the contrary, you may expect they will be pale, weak, and sickly.

Don't cram them with food when they don't want or have no appetite for it—such a course is slow murder. If they have no appetite, encourage, and if need be, command them to take exercise in the open air. Don't allow them to study too much, and especially keep them from reading the exciting light literature which so much abounds in our book stores and circulating libraries. In addition to securing exercise for the children, as above, change their diet somewhat, especially if they have been eating fine flour, change to coarse or graham flour.

What is Under the House?

ONE great fault in building houses in both city and country, is to make them too low on the ground. There should be distance enough to allow a free circulation of air, say three feet, between the floor and the earth. All rubbish, shavings, etc., should be cleaned away before siding up, and a good ventilation should be kept open to insure dry, sweet air under the floors. Much sickness is caused to many families from low underpinning, and close, damp, stagnant air, carrying miasma into the lower rooms, through the floors of dwellings. Many houses are built upon flat ground, and the earth thrown around the outside, making a sink under the house to hold water. This is wrong. It is much better to raise the ground under the house, and even gravel and cement before building. At any rate, ventilation under the house should always be attended to. We do not believe in cellars under the house in this climate, but whenever there is a cellar it should be open, and always kept clean of decaying substances. Guard against the enemies to health that lurk under a house.—*Ex.*

Religious Miscellany.

—The Baptists have a church in Paris, with an average attendance of 120 members.

—Mr. Muller's well-known Orphan Asylum at Bristol, England, containing 2,000 children has been visited by an alarming outbreak of typhoid fever, affecting about 500 of the little ones; but out of this number only twelve had died to Aug. 12, and the majority were convalescent.

—A correspondent of the *Liberal Christian* explains why Western Unitarian societies give so little money for denominational objects. The explanation seems to be that

there are so few Unitarians in them: "The members, some of them, are Spiritualists, some Universalists, rarely a genuine Unitarian. Many call themselves infidels; more are simply dissatisfied with Orthodoxy. Emancipated from the thralldom of Orthodox creeds, they are impatient of Orthodox methods, and rebel against the contribution-box or levies for missionary work. They tell you plainly, when you ask them for funds to be used in propagandism: We have no sympathy with the work, and will not give a cent."

—The recent examination at the Congregational Theological Seminary in Bangor, Me., took a new departure in ecclesiastical history, as the following questions and answers give full proof:—

"What was the apostolic and primitive mode of baptism? "By immersion." Under what circumstances only was sprinkling allowed? "In cases of sickness." "When was the practice of sprinkling or pouring generally introduced?" "Not until the fourteenth century." "For what reason was the change adopted?" "As Christianity advanced and spread in colder latitudes the severity of the climate made it impracticable to immerse."

Let us see if this is so: we find that sprinkling first came into common use in warm climates, notably in Africa, while hundreds of the ancient Britons were immersed in the rivers, but seldom if ever sprinkled. To-day, sprinkling is most common in the mild latitude of Italy, and wherever else the pope has sway. And immersion is most common in cold countries—such as Russia, Siberia not excepted. The whole Greek church, reaching farthest of any into the frozen zone, practicing immersion with infants as well as adults, disproves the supposition that the coldness of a climate may have caused the rejection of the Lord's command for baptism, and the substitution of man's command for rantism.

—On church music the *Examiner* and *Chronicle* says: "The music of our churches is the most difficult of all things to manage. Quartette choirs, chorus choirs, choirs made up of professionals, choirs made up of volunteers, seem to be equally unsatisfactory. It does not strike people pleasantly to know that the man who leads the congregation in the praises of God on Sunday morning with his cornet-bugle, leads a band on Sunday night at a Sabbath-breaking entertainment. 'Nearer, my God, to Thee' does not sound well from the lips of a man who sang so late at a theater on Saturday night that he had not time to wash the burnt-cork off of his face." Why not dismiss the choir, select a good leader from the congregation, and let each worshiper use his own voice, instead of hiring some one to praise God for him.

—What are professed Christians thinking about when they appoint camp-meetings for the service of God, then advertise croquet and other pleasure-grounds as an attraction of the place, and when assembled, spend a small portion of the time in listening to sermons on entire sinlessness, and the greater portion of it in visiting and feasting. Of the great Eastern sea-side camp-meetings an exchange says: "It has been observed that the number of professed conversions has been very small. Formerly the aim was to convert sinners. Now the aim seems to be to convert saints. The drift of the preaching and the exhortation, with the labor, has been expended to bring professing Christians into a particular state of mind called sanctification. And there seems to have been more joy in these camps over the winning of the ninety-and-nine who needed no repentance, rather than over the sinners who had never professed Christ. Nearly everywhere the persons professing entire holiness have been in the ascendant. In connection with these labors, the inroad of worldliness and the rise of the tide of pleasure, have well-nigh choked the word of grace."

News and Miscellany.

—Heavy frosts have visited New Hampshire, September 12. Water froze in several places.

—Fifteen thousand animals are affected by the foot and mouth disease in Dorsetshire, England.

—The largest library in the United States is the Library of Congress, which contains 274,000 volumes.

—The Methodist Church has over one hundred and forty Christian women engaged daily in spreading the gospel in India.

—The announcement is made that arrangements will soon be completed whereby the New York mail will reach San Francisco in six days.

—Recently two inkstands and a pen were dug up at Pompeii. The pen is of metal, and made almost similar in shape to our quill pens.

—There lives in Griffin, Ohio, a gentleman one hundred and sixteen years old, who reads the newspapers yet. He has voted for every President except Washington.

PARIS, September 13.—A water-spout, causing terrible loss of life and destruction of property occurred during the storm yesterday, at Montpellier, in the Department of Herault. Over sixty persons were drowned.

—The Church of England Temperance Society propose to erect temperance stalls in the streets of London, for the sale of temperance drinks, cakes, and bread and butter. An exhibition of one of the stalls was recently given in the grounds of the Archbishop of Canterbury.

—The Catholic riot in Montreal still continues. The French Canadians are making systematic preparations to prevent any further attempt at Guibord's burial. The Catholics oppose Guibord's burial in the lot which belonged to him in their cemetery on the ground that he was a member of a society of free-thinkers which had been denounced by the Bishop.

—Judge Gilbert, of the Supreme Court of Brooklyn, (N. Y.) renders a decision unfavorable to the colored people who have tried to force the teachers to admit their children to the (white) public schools. The Court holds that the common schools are a public charity, that the benefits conferred by them are a free gift from the State, and like every other donor, the State may prescribe in what manner and upon what condition the gift may be enjoyed.

—Numerous important public offices in Bohemia are held by Jews. Dr. Bernstein, of Prague, chief physician of the military staff, has been elected almost unanimously as dean of the Academic College of Physicians. Dr. Knight Von Weiner (Vice-President of the Jewish community of Prague) is President of the Bohemian Bar; and Mr. M. Dormitzer, for a long time previous to his removal to Vienna, was President of the Bohemian Chamber of Commerce and Industry.

—As evidence of the advancement of the negroes of the South, and that their condition should not be considered a political issue, Mr. Nordhoff, giving the result of his investigations in Georgia, says: "It is not difficult to hear of instances of abuse; but the best and conclusive proof that these are only sporadic cases, and that in general the colored people are safe in their lives and property, is found in an official report of the Comptroller-General of the State for 1874, giving the character and value of property and amount of taxes returned by colored tax-payers for that year. The number of colored polls returned was 83,318. These returned an aggregate value of taxable property amounting to \$6,157,798, on which they actually paid \$30,788 in taxes. They owned 238,769 acres of agricultural land, and city and town property to the amount of \$1,200,115. Now, remember, that these people were slaves only nine years before; that they owned, when they obtained their freedom, in 1865, absolutely nothing."

—Our readers will perhaps smile when we tell them that this [a dearth of theologians] is beginning to be the cry in Germany. But it is the truth; and this danger is the now much discussed theme of ecclesiastical and even political organs. To judge from German commentaries, and the great host of theological works published in this land of religious thought, and biblical investigation, one would suppose that it was surfeited with them; and in a sense, perhaps, this is even the case—for the Germans have made so profound a science of biblical exegesis that it is, we fear too frequently confined to the learned letter, to the neglect of the sanctified spirit. The trouble is that German students no longer flock to the theological schools, and these are now so thinly attended that there are fears expressed in some quarters that the theological faculties will find themselves without occupation; and the desire is to avoid, by all possible means, this public calamity. Why this abnormal state of things has increased so greatly of late years it is not so easy to explain. Some attribute it to the scanty pay of the parson—but this is better than it used to be when crowds of young men filled the seats before theological teachers. Others declare the cause to be the wide divergence between the liberal and the orthodox tendency within the church; but this latitude ought to act as an attraction to young men, by giving them a choice among divergent opinions.—*N. Y. Advocate.*

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, SEPT. 23, 1875.

Eastern Camp-Meetings.

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

Camp-Meeting Mail.

LETTERS for those attending Fairfax Camp-meeting should be addressed, San Rafael, Marin Co., (Camp-ground).

Conference Funds.

WE shall expect each church to be ready to square the s. b. and missionary accounts at the Conference. To this end let each individual see that their dues, under either head, are immediately paid to their respective churches.

J. N. L.

Funds.

WE trust all who pledged to the Publishing Fund and the Tent Fund, are making calculations to meet their pledges at camp-meeting. We have some heavy payments to make immediately after camp-meeting, and we need the means to meet these payments.

No Signs Next Week.

NEXT week is our camp-meeting at Fairfax, and that all employed in the Office may attend the meeting, there will be no paper printed next week. Those that are at meeting will need no paper. Those at home will find something of interest in back numbers which will bear a second reading.

Campers, Read This!

LET it be understood by all coming to the camp-meeting that the Oakland Ferry-boats have recently moved their landing place in San Francisco from near Broadway wharf to the foot of Market St., and the San Quentin boats for Camp-ground leave at the same wharf near the landing place of Oakland boats.

See time table of trains for the Camp-ground, in this paper.

Camp-Meeting Time Table.

WEEK DAYS.—Leave San Francisco, via. San Quentin, foot of Market St., 9:15 A. M., 1:30 P. M., 4:45 P. M.

Returning leave Fairfax 10:28 A. M., 2:45 P. M.

SUNDAYS.—Leave San Francisco, via. Sauceto Ferry, foot of Davis St., 8 A. M., and via. San Quentin Ferry, foot of Market St., 9:30 A. M., 12 M.

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

Via. Sauceto, 4.25 P. M.

A Scrap of Anti-Masonic History.

THE FATE OF MORGAN AS TOLD BY THURLOW WEED.

I DID not personally know William Morgan, who was for more than two months writing his book in a house adjoining my residence, at Rochester. When applied to by Mr. Dyer, my next door neighbor, to print the book purporting to disclose the secrets of Masonry I declined to do so, believing that a man who had taken an oath to keep a secret, had no right to disclose it. Although not a Freemason, I had entertained favorable opinions of an institution to which Washington, Franklin and Lafayette belonged. On my refusal to print his book, Morgan removed to Batavia, where he made the acquaintance of David C. Miller, editor of the *Advocate*, also a Mason, who became his publisher.

I pass briefly over a series of facts which were judicially established, embracing the arrest of Morgan, his conveyance to and confinement in the County Jail at Canandaigua, from which he was released and conveyed by night, in close carriages, through Rochester, Clarkson, and along the Ridge Road to Fort Niagara, in the magazine of which he was confined. While thus confined a Knight Templar encampment was installed at Lewiston. When at supper the zeal and enthusiasm of the Templars having been aroused by speeches and wine, Colonel William King, of Lockport, invited four men, (Whitney, Howard, Chubbuck and Garside) from their seats at the banquet table into an adjoining apartment, where he informed them that he had an order from the Grand Master (De Witt Clinton), the execution of which required their assistance. This party

was then driven to Saratoga, reaching the fort a little before 12 o'clock.

Upon entering the magazine, Colonel King informed Morgan that his friends had completed their arrangements for his removal to and residence upon a farm in Canada. Morgan, walked with them to the wharf, where a boat was held in readiness for them by Elisha Adams, an invalid soldier, into which the party passed and rowed away, Adams remaining to warn the boat off by signal, if, on its return, any alarm had been given. It was nearly 2 o'clock in the morning when the boat came back, having, as Adams expressed it, lost one man, only five of the six being on board when the boat returned. When the boat reached a point where the Niagara river empties into Lake Ontario, a rope being wound around Morgan's body, to either end of which a sinker was attached, he was thrown overboard. It is due to the memory of Governor Clinton to say that Colonel King had no such order, and no authority to make use of his name. It is proper, also, to add that none of these men survive. John Whitney, of Rochester, whom I knew well, related all the circumstances connected with the last act in that tragedy to me at Albany, in 1831, in the presence of Simeon B. Jewett, of Clarkson, and Samuel Barton, of Lewiston.—[Weed's Letter to the *New York Herald*.]

The Lust of Riches.

THE lust of becoming rich is one of the most prevalent evils of the present day. It gives rise to wild and dishonest schemes, to reckless speculation, to a reckless mania for anything which promises extraordinary gain, and ultimately to wide-spread ruin. There underlies this a desire for self-indulgence, an aversion to healthful, plodding industry, and work for our neighbor's good. We wish not to render uses to others, but only to make them subservient to ourselves. Such a course is replete with anxiety and with danger. We rest not in the Lord but in ourselves. We have no peace, but an over-agitated mind. We walk on hollow ground, and fear every moment it will sink under us. Thus is a painful uncertainty our constant companion, and not unfrequently insanity is the result. Oh, how much better would it be to rest patiently for Him. The gain may be slower, but what of that? All the real necessities and comforts of life are supplied, and what want we with more? "A man's life consisteth not in the abundance of the things which he possesseth."

The prosperity of the wicked is often the only means of making them useful to society. Outward success will often stimulate them to make gigantic efforts for human improvement, and they cannot benefit themselves without benefiting others. Such are the admirable laws of divine order and wisdom, that selfishness is compelled to minister to the public good, and this willingly.—*Sel.*

Come to the Camp-Meeting.

EARNEST efforts will be made on the part of the Committee to have all in readiness for the Camp-meeting in good season, if the churches, on their part, comply with requests published from time to time in the SIGNS relative to the meeting. Bro. and Sister White are to be at this meeting to aid by their testimony and deep experience in the work. This meeting will be a rare opportunity to get good in the Lord's work. We hope none of our people will excuse themselves from coming.

There will be an excellent opportunity for your friends to learn the truth at the camp-meeting. Bring on all your friends you can induce to come. Plead earnestly with the Lord to prepare all our hearts for this great annual gathering of his people, and to work in power for both saints and sinners. Come yourselves to work for God. Come in the name of the Lord. Come.

J. N. L.

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 bed-

ding unless they have made special arrangements with some tent company to provide them beds. We can accommodate men who bring blankets and have no tent, in our large tent.

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

The fare for the round trip, from San Francisco to Fairfax and return, from Sept. 22 to Oct. 1 inclusive, is \$1.00. In buying your tickets to Fairfax, at S. F., state that you are going to the camp-meeting, and you will get your ticket for Fairfax, and a return ticket to San Francisco for the \$1.00. Your return ticket is good until Oct. 1, the day after the meeting closes. Particulars about the time of trains from S. F., and the place of taking trains, will be given hereafter.

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

State Missionary Meeting.

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

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

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

J. N. LOUGHBOROUGH, Pres.

LUCIE BUSH, Sec.

California Conference.

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

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

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

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

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