

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. XII: 12.

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The Signs of the Times

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Elder James White, Editor and Proprietor.

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Behold, He Cometh.

Not in poverty and shame,
As when first to earth He came,
When by human power and pride
Scorned, insulted, crucified;
Not with cymbals, fife, nor drum,
Will the conqu'ring Hero come;
Not with banners floating high,
Rent with shot, of gory dye;
Not with thund'ring cannon peal,
Not by the armies clad in steel,

Will His regal feet be set
On the heights of Olivet;
But in clouds will Zion's King
Come, as on the lightning's wing.
Saints redeemed, the quick, the dead,
Shall attend their glorious Head;
Robed in light, the angel choir—
Spirits—ministers of fire—
Fire, hail, and wind, and storm,
Shall surround His dazzling form.

Ev'ry eye that form shall see;
They, who nailed him to the tree;
They, who dared—the self-accused—
Mock with gall his dying thirst.
Every knee to him shall bow;
Low shall bend each haughty brow,
Ev'ry guilty heart shall quake—
Heav'n, and earth, and seas, shall shake.
Have the hill tops caught his light?
Watchman! tell us of the night.

WHO CHANGED THE SABBATH?

TIME was when the first day of the week was not observed as a Christian institution. Allowing it the utmost antiquity which its most fervent friends will claim, we cannot go back beyond the resurrection of our Saviour, not eighteen hundred and fifty years ago. Previous to that time, another day, the seventh day of the week, was observed as the Sabbath by that people whom God had set apart to preserve a knowledge of himself and of his truth in the earth.

While some confusion of ideas prevails in regard to what effect the change from the Jewish to the gospel dispensation has had upon the Sabbath, some believing it to be unaffected, and others supposing it to have been abolished, the majority believe that it has been changed. And so we find in all Catholic and Protestant countries, that all who keep any Sabbath at all, excepting a few who keep the seventh day, observe the first day of the week. And most of them do it on the ground that this day occupies in this dispensation the same position that the seventh day occupied in the old, and that its observance rests upon the same authority.

This is certainly a very remarkable change. And the bare suggestion that this change is not in accordance with the will of God, nor in harmony with his word, is enough to raise the query in very many minds, How then has it come about? Who has thus changed the Sabbath? By what means has this revolution been accomplished? And not a few attempt to forestall all inquiry on this point, by claiming that the fact that such a change has been made, is itself sufficient evidence that God has wrought it.

But this is altogether too hasty a conclusion; for Satan has not been asleep these eighteen hundred years; and it has been only by the most diligent care that anything has been preserved to the Christian church free from the taint of fatal corruption.

It is not our object to enter into an examination of any of the Scripture evidences for or against the change; for this would involve an extended discussion of the Sabbath question from a Bible point of view; nor is it designed to show the particular steps by

which the change has been brought about; for this would involve an examination of the history of the Sabbath from the apostolic times. We only inquire here respecting the agent or power which has been employed in this work. Most Protestants claim that this change was made by Christ and his apostles. But a rival claim to the honor of this work here comes in from the man of sin, the papacy; hence the issue; and it becomes a very important point, and one which has quite a bearing on the character of the institution, to determine whose work it is—that of Christ or Antichrist.

It will be conceded on all hands that a change of the Sabbath involves a change of what is usually regarded as the moral law, that is, the ten commandments, or decalogue. The law which required of Israel the observance of the seventh day of the week, as the fourth commandment certainly did under that dispensation, could not at the same time enjoin upon them the keeping of the first day of the week. Nor can it enjoin this observance upon us, unless it has been so changed as to demand such a service. If there has been no change, it demands of us exactly what it did of Israel. But if the first day is the divinely appointed Sabbath of the fourth commandment for this dispensation, then the new and unwritten version of the ten commandments, for this dispensation so reads as to require the observance of that day.

The question then resolves itself simply into this: Who has changed the law of God? Who was competent to do it? No one except the Father, or his Son who was associated with him in the creation and the government of the world. Respecting the attitude which Christ should bear toward the law of God, the prophet Isaiah says: "He shall magnify the law and make it honorable." Isa. 42: 21. To abolish it; as though it was no longer worthy of existence, or to change it, as if it had previously been imperfect, would not magnify it or make it honorable. Christ did neither of these things. Speaking himself of the law of God through the Psalmist, he says: "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40: 8. These expressions denote no hostility on the part of Christ against his Father's law. We are therefore prepared to hear him declare in his very first sermon that he came not to destroy the law, and that not a jot or tittle should pass from it till heaven and earth should pass. Not the smallest fragment should perish, nor the least item be changed, through any work of his.

There is a power, however, brought to view in prophecy, which was to hold a very different relation to God and his law. This power was to speak great and blasphemous words against the Most High, wear out the saints of the Most High, and think to change times and laws. It is symbolized by the little horn of the fourth beast of Daniel 7; and that symbol all Protestants agree in applying to the papacy.

That power which would blaspheme God, and wear out his saints, would be just the power to undertake to change his law. So the prophet expressly specifies on this point: "He shall think to change times and laws." These laws must certainly be the laws of the Most High. To apply it to human laws, and make the prophecy read, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change human laws," would be doing evident violence to the language of the prophet. But to apply it to the laws of God, and let it read, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and laws of the Most High"—then all is consistent and forcible. The Septuagint, the Danish, and German Bibles, read, "the law," in the singular, which more directly suggests the law of God. So far as human laws are concerned, the papacy has been able to do more than merely "think" to change them. It has been able to change them at pleasure. It has annulled the decrees of kings and emperors, and absolved subjects from allegiance to their rightful sovereigns. It has thrust its long arm into the affairs of the nations, and brought

rulers to its feet in the most abject humility. But the prophet beholds greater acts of presumption than these. He sees it endeavor to do what it was not able to do, but could only think to do; he sees it attempt an act which no man nor any combination of men can ever accomplish; and that is, to change the laws of the Most High. Bear this in mind, while we look at the testimony of another sacred writer on this very point.

Paul speaks of the same power in 2 Thess. 2; and he describes it, in the person of the pope, as the man of sin, and as sitting as God in the temple of God (that is, the church), and as exalting himself above all that is called God or that is worshiped. According to this, the pope sets himself up as the one for all the church to look to for authority, in the place of God. And now we ask the reader to ponder carefully the question how he could exalt himself above God. Search through the whole range of human devices; go to the extent of human effort; by what plan, by what move, by what claim, could this usurper exalt himself above God? He might institute any number of ceremonies, he might prescribe any form of worship, he might exhibit any degree of power; but so long as God had requirements which the people felt bound to regard in preference to his own, so long he would not be above God. He might enact a law and teach the people that they were under as great obligations to that as to the law of God. Then he would only make himself equal with God. But he is to do more than this: he is to attempt to raise himself above Him. Then he must promulgate a law which conflicts with the law of God, and demand obedience to his own in preference to God's. There is no other possible way in which he could place himself in the position assigned in the prophecy. But this is simply to change the law of God; and if he can cause this change to be adopted by the people in place of the original enactment, then he, the law-changer, is above God, the law-maker. And this is the very work that Daniel said he should think to do.

We now inquire what change the papacy has undertaken to make in the law of God. By the law of God we mean, as already stated, the moral law, the only law in the universe of immutable and perpetual obligation, the law which Webster says, defining the terms according to the sense in which they are almost universally used in Christendom, "The moral law is summarily contained in the decalogue, written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai."

If, now, the reader will compare the ten commandments as found in Roman Catholic catechisms with those commandments as found in the Bible, he will see in the catechisms that the second commandment is left out, that the tenth is divided into two commandments to make up the lack of leaving out the second, and keep good the number ten, and that the fourth commandment (called the third in their enumeration) is made to enjoin the observance of Sunday as the Sabbath, and prescribe that the day shall be spent in hearing mass devoutly, attending vespers, and reading moral and pious books.

Here are several variations from the decalogue as found in the Bible. Which of them constitutes the change of the law intended in the prophecy? or, are they all included in that change? Let it be borne in mind that, according to the prophecy, he was to think to change times and laws. This plainly conveys the idea of intention and design, and makes these qualities essential to the change in question. But respecting the omission of the second commandment, Catholics argue that it is included in the first, and, hence, should not be numbered as a separate commandment. And on the tenth, they claim that there is so plain a distinction of ideas as to require two commandments. So they make the coveting of a neighbor's wife, the ninth commandment, and the coveting of his goods, the tenth.

In all this, they claim that they are giving the commandments exactly as God intended to have them understood. So, while we may regard them as errors in their interpretation of the commandments, we cannot set them

down as intentional changes. Not so, however, with the fourth commandment. Respecting this commandment, they do not claim that their version is like that given by God. They expressly claim a change here, and also that the change has been made by the church. A few quotations from standard Catholic works will make this matter plain.

The following from Butler's Catechism, shows how the ten commandments are numbered and taught in that church:—

"ON THE TEN COMMANDMENTS.

"*Ques.* Say the ten commandments of God.

"*Ans.* 1. I am the Lord thy God: thou shalt not have strange gods before me, &c. 2. Thou shalt not take the name of the Lord thy God in vain. 3. Remember that thou keep holy the Sabbath day. 4. Honor thy father and thy mother. 5. Thou shalt not kill. 6. Thou shalt not commit adultery. 7. Thou shalt not steal. 8. Thou shalt not bear false witness against thy neighbor. 9. Thou shalt not covet thy neighbor's wife. 10. Thou shalt not covet thy neighbor's goods."

The same catechism then amplifies on the third commandment (the fourth in our numeration) as follows:—

"THE THIRD COMMANDMENT.

"*Ques.* Say the third commandment.

"*Ans.* Remember that thou keep holy the Sabbath day.

"*Q.* What is commanded by the third commandment?

"*A.* To spend the Sunday in prayer, and other religious duties.

"*Q.* Which are the chief duties of religion in which we should spend the Sundays?

"*A.* Hearing mass devoutly; attending vespers, or evening prayers; reading moral and pious books; and going to communion.

"*Q.* The hearing of mass, then, is not sufficient to sanctify the Sunday?

"*A.* No; a part of the day should also be given to prayer and good works."—Butler's catechism, p. 26.

In the "Catholic Catechism of Christian Religion," further instruction is given on the third (fourth) commandment, with the authority for the change, as shown by the following questions and answers:—

"*Ques.* What does God ordain by this commandment?

"*Ans.* He ordains that we sanctify, in a special manner, this day on which he rested from the labor of creation.

"*Q.* What is this day of rest?

"*A.* The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh. Gen. 2: 2; Heb. 4: 1, &c.

"*Q.* Is it, then, Saturday we should sanctify in order to obey the ordinance of God?

"*A.* During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ, and directed by the spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord.

"*Q.* Had the church power to make such change?

"*A.* Certainly, since the spirit of God is her guide, the change is inspired by that Holy Spirit."

In another Catholic work, called the "Abridgment of Christian Doctrine," the Catholic church asserts its power to change the law, in the following manner:—

"*Ques.* How prove you that the church hath power to command feasts and holy days?

"*Ans.* By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"*Q.* How prove you that?

"*A.* Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power."

In the "Catholic Christian Instructed" is presented the following list of feast days, which all rest upon the same foundation;

namely, the authority of the Catholic church. Of these, Sunday takes the lead:—

Ques. What are the days which the Church commands to be kept holy?

Ans. 1. The Sunday, or our Lord's day, which we observe by apostolic tradition, instead of the Sabbath. 2. The feasts of our Lord's Nativity, or Christmas day; his circumcision, or New Year's day; the Epiphany, or twelfth day; Easter-day, or the day of our Lord's resurrection, with the Monday following; the day of our Lord's ascension; Whit-Sunday, or the day of the coming of the Holy Ghost, with the Monday following; Trinity Sunday; Corpus Christi, or the feasts of the blessed sacrament. 3. We keep the days of the Annunciation, and Assumption of the blessed virgin Mary. 4. We observe the feasts of All-saints; of St. John Baptist; of the holy apostles, St. Peter and St. Paul. 5. In this kingdom, we keep the feasts of St. Patrick, our principal patron.

From this work we take the following additional testimony:—

Ques. What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?

Ans. We have for it the authority of the Catholic Church, and apostolic tradition.

Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

A. The Scripture commands us to hear the church (Matt. 18 : 16 ; Luke 10 : 16), and to hold fast the traditions of the apostles. 2. Thess. 2 : 15. But the Scriptures do not in particular mention this change of the Sabbath. John speaks of the Lord's day (Rev. 1 : 10); but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. Luke speaks of the disciples' meeting together to break bread on the first day of the week. Acts 20 : 7. And Paul (1 Cor. 16 : 2) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither the one nor the other tells us that the first day of the week was to be henceforward the day of worship and the Christian Sabbath; so that truly the best authority we have for this, is the testimony and ordinance of the Church. And, therefore, those who pretend to be so religious of the Sunday, whilst they take no notice of other festivals ordained by the same Church authority, show that they act by humor, and not by reason and religion; since Sundays and holy days all stand upon the same foundation, viz., the ordinance of the Church.—*Cath. Christian Instructed*, pp. 209-211.

The "Doctrinal Catechism," pp. 101, 174, 351-355, offers proof that Protestants are not guided by Scripture. We present two of the questions and answers:—

Ques. Have you any other way of proving that the Church has power to institute festivals of precept?

Ans. Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.

Q. When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith—do they find this permission clearly laid down in the Sacred Volume?

A. On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated—"Remember that thou keep holy the Sabbath day."

Then follows a statement and refutation of the arguments Protestants usually rely on to prove the change of the Sabbath, such as the resurrection of Christ, the pouring out of the Spirit, the Lord's day of Rev. 1 : 10, Acts 20 : 7, and 1 Cor. 16 : 2, showing that these scriptures contain no evidence of the institution of Sunday observance, but that the practice rests solely upon the authority of the Catholic church.

SUNDAY AUTHORITY.

In a Roman Catholic work entitled "The Shortest Way to End Disputes about Religion," p. 19, by the Rev. Robert Manning, approved by the Rt. Rev. Bishop Fitzpatrick, Coadjutor of the Diocese of Boston, Mass., we find the following:—

"As zealous as Protestants are against the Church's infallibility, they are forced to depend wholly upon her authority in many articles that cannot be evidently proved from any text of Scripture, yet are of very great importance.

"1. The lawfulness for Christians to work upon Saturday, contrary, in appearance, to the express command of God, who bids us

'keep the Sabbath holy,' and tells us the seventh day of the week is that day.

"2. The lawfulness and validity of infant baptism, whereof there is no example in Scripture."

A QUESTION FOR ALL BIBLE CHRISTIANS.

In accordance with the instruction given in the catechisms from which the foregoing quotations are made, a Catholic tract, under the above title, makes a precise statement of the positions held respectively by Catholics and Protestants on this question, in the following forcible language:—

"I am going to propose a very plain and serious question, to which I would entreat all who profess to follow 'the Bible, and the Bible only,' to give their most earnest attention. It is this: Why do you not keep holy the Sabbath day?

"The command of Almighty God stands clearly written in the Bible in these words: 'Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.' Ex. 20 : 8, 9. Such being God's command, then, I ask again, Why do you not obey it? (Why do you not keep holy the Sabbath day?)

"You will answer me, perhaps, that you do keep holy the Sabbath day; for that you abstain from all worldly business, and diligently go to church, and say your prayers, and read your Bible at home every Sunday of your lives.

"But Sunday is not the Sabbath day. Sunday is the first day of the week; the Sabbath day was the seventh day of the week. Almighty God did not give a commandment that men should keep holy one day in seven; but he named his own day, and said distinctly, 'Thou shalt keep holy the seventh day;' and he assigned a reason for choosing this day rather than any other—a reason which belongs only to the seventh day of the week, and cannot be applied to the rest. He says, 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.'

"Almighty God ordered that all men should rest from their labor on the seventh day, because he too had rested on that day; he did not rest on Sunday, but on Saturday. On Sunday, which is the first day of the week, he began the work of creation, he did not finish it; it was on Saturday that he ended his work which he had made; and he rested on the seventh day from all his work which he had made; and God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made.' Gen. 2 : 2, 3. Nothing can be more plain and easy to be understood than all this; and there is nobody who attempts to deny it; it is acknowledged by everybody that the day which Almighty God appointed to be kept holy was Saturday, not Sunday. Why do you, then, keep holy the Sunday, and not the Saturday?

"You tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. Changed! but by whom? Who has authority to change an express command of Almighty God? When God has spoken and said, 'Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work, and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day, in its stead? This is the most important question, which I know not how you can answer.

"You are a Protestant, and you profess to go by the Bible, and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible, and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered, or at least from which you may confidently infer that it was the will of God that Christians should make that change in its observance which you have made.

"The present generation of Protestants keep Sunday holy, instead of Saturday, because they received it as a part of the Christian religion from the last generation, and that generation received it from the generation before, and so on, backward, from one generation to another, by a continual succession, until we come to the time of the (so-called) Reformation, when it so happened that those who conducted the change of religion in this country, left this particular por-

tion of Catholic faith and practice untouched.

"But, had it happened otherwise—had some one or other of the 'Reformers' taken it into his head to denounce the observance of Sunday as a popish corruption and superstition, and to insist upon it that Saturday was the day which God had appointed to be kept holy, and that he had never authorized the observance of any other—all Protestants would have been obliged, in obedience to their professed principle of following the Bible, and the Bible only, either to acknowledge this teaching as true, and to return to the observance of the ancient Sabbath, or else to deny that there is any Sabbath at all. And so, in like manner, any one at the present day who should set about, honestly and without prejudice, to draw up for himself a form of religious belief and practice out of the written word of God, must needs come to the same conclusion; he must either believe that the Sabbath is still binding upon men's consciences, because of the divine command, 'Thou shalt keep holy the seventh day;' or he must believe that no Sabbath at all is binding upon them, because of the apostolic injunction, 'Let no man judge you in respect of a festival day, or of the sabbaths, which are a shadow of things to come, but the body is Christ's,' *Either one or the other of these conclusions he might honestly come to; but he would know nothing whatever of a Christian Sabbath, distinct from the ancient, celebrated on a different day, and observed in a different manner, simply because holy Scripture itself nowhere speaks of such a thing.*

"Now mind, in all this, you would greatly misunderstand me, if you supposed I was quarrelling with you for acting in this matter on a true and right principle—in other words, a Catholic principle, viz., the acceptance, without hesitation, of that which has been handed down to you by an unbroken tradition. I would not tear from you a single one of those shreds and fragments of divine truth which you have retained. God forbid! *They are the most precious things you possess, and by God's blessing may serve as clues to bring you out of that labyrinth of error in which you find yourselves involved, far more by the fault of your forefathers, three centuries ago, than by your own.* What I do quarrel with you for, is not your inconsistency in occasionally acting on a true principle, but your adoption, as a general rule, of a false one. You keep the Sunday, and not the Saturday; and you do so rightly, for this was the practice of all Christians when Protestantism began; but you have abandoned other Catholic observances, which were equally universal at that day, preferring the novelties introduced by the men who invented Protestantism to the unvarying tradition of above fifteen hundred years.

"We blame you not for making Sunday your weekly holiday, instead of Saturday, but for rejecting tradition, which is the only safe and clear rule by which this observance can be justified. In outward act, we do the same as yourselves in this matter; we, too, no longer observe the ancient Sabbath, but Sunday, in its stead; but then there is this important difference between us, that we do not pretend, as you do, to derive our authority for so doing from a book, but we derive it from a living teacher, and that teacher is the church. Moreover, we believe that not everything which God would have us to know and to do is written in the Bible, but that there is an unwritten word of God, which we are bound to believe and obey, just as we believe and obey the Bible itself, according to that saying of the apostle, 'Stand fast, and hold the traditions which you have learned, whether by words or by our epistle.' 2 Thess. 2 : 14.

"We Catholics, then, have precisely the same authority for keeping Sunday holy, instead of Saturday, as we have for every other article of our creed, namely, the authority of 'the church of the living God, the pillar and ground of the truth,' 2 Tim. 3 : 15; whereas, you who are Protestants have really no authority for it whatever; for there is no authority for it in the Bible, and you will not allow that there can be authority for it anywhere else. Both you and we do, in fact, follow tradition in this matter; but we follow it, believing it to be a part of God's word, and the church to be its divinely-appointed guardian and interpreter; you follow it, denouncing it all the time as a fallible and treacherous guide, which often 'makes the commandment of God of none effect.'"

A CUTTING REPROOF.

In another Catholic work, called a "Treatise of Thirty Controversies," we find the following cutting reproof:—

"The word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy; you [Protestants] without any precept of Scripture, change it to the first day of the week, only authorized by our tra-

ditions. Divers English Puritans oppose, against this point, that the observation of the first day is proved out of Scripture, where it is said, the first day of the week. Acts. 20 : 7; 1 Cor. 16 : 2; Rev. 1 : 10. Have they not spun a fair thread, in quoting these places? If we should produce no better for purgatory, prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it written that these were Sabbath days in which those meetings were kept? Or where is it ordained they should be always observed? Or, which is the sum of all, where is it decreed that the observance of the first day should abrogate or abolish the sanctifying of the seventh day, which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God."

And finally, W. Lockhart, late B. A. of Oxford, in the Toronto (Cath.) *Mirror*, offered the following "challenge" to all the Protestants of Ireland; a challenge as well calculated for this latitude as that. He says:

"I do, therefore, solemnly challenge the Protestants of Ireland to prove, by plain texts of Scripture, the questions concerning the obligation of the Christian Sabbath. 1. That Christians may work on Saturday, the old seventh day. 2. That they are bound to keep holy the first day, namely, Sunday. 3. That they are not bound to keep holy the seventh day also."

This is what the papal power claims to have done respecting the fourth commandment. Catholics plainly acknowledge that there is no scriptural authority for the change they have made, but that it rests wholly upon the authority of the church; and they claim it as a token or mark of the authority of that church; the "very act of changing the Sabbath into Sunday" being set forth as proof of its power in this respect.

That many should suppose that Christ wrought this change is not strange, for they have been so taught. But this misapprehension should no longer exist; for, according to the prophecy, the only change ever to be made in the law of God was to be made by the little horn of Daniel 7, and the man of sin of 2 Thess. 2; and the only change that has been made in it is the change of the Sabbath. Now, if Christ made this change, he filled the office of the blasphemous power spoken of by both Daniel and Paul—a conclusion sufficiently hideous to drive any Christian from the view which leads thereto.

But why should any one labor to prove that Christ changed the Sabbath? Whoever does this is performing a thankless task. The pope will not thank him; for if it is proved that Christ wrought this change, then the pope is robbed of his badge of authority and power. And no truly enlightened Protestant will thank him; for if he succeeds, he only shows that the papacy has not done the work which it was predicted that it should do, and so, that the prophecy has failed, and the Scriptures are unreliable. The matter had better stand as the prophecy has placed it; and the claim which the pope unwittingly puts forth had better be granted. When a person is charged with any work, and that person steps forth and confesses that he has done the work, that is usually considered sufficient to settle the matter. So, when the prophecy affirms that a certain power shall change the law of God, and that very power in due time arises, does the work foretold, and then openly claims that he has done it, what need have we of further evidence? The world should not forget that the great apostasy foretold by Paul has taken place; that the man of sin for long ages held almost a monopoly of Christian teaching in the world; that the mystery of iniquity has cast the darkness of its shadow and the errors of its doctrine over almost all Christendom; and out of this era of error and darkness and corruption, the theology of our day has come. Would it then be anything strange if there were yet some relics of popery to be discarded ere the Reformation will be complete?

A. Campbell (Baptism, p. 15), speaking of the different Protestant sects, says:—

"All of them retain in their bosom, in their ecclesiastic organizations, worship, doctrines, and observances, various relics of popery. They are, at best, reformations of popery, and only reformations in part. The doctrines and traditions of men yet impair the power and progress of the gospel in their hands."

Therefore, let the reader beware, lest he make the mistake of supposing he is following the Lord Jesus Christ, while he is only following his pretended vicegerent, the Antichrist of Rome.

It was a saying of the late Rev. Dr. John M. Mason, that a house without family worship had neither a foundation nor a covering.

Ministration of Angels.

EVERY CHILD OF GOD HAS A GUARDIAN ANGEL.

THAT the Lord sends an angel to watch over every saint is plainly taught in the Bible. This fact is thus stated by the Psalmist: "For he (the Lord) shall give his angels charge over thee, to keep thee in all thy ways." Ps. 91:11. This is highly reasonable. In our conflicts with the powers of darkness, the angels of light can give us that aid which we so much need. They can impart to us light and strength and courage, and can be at hand to protect us from dangers, both seen and unseen. Satan is well aware of this, and so he said to the Lord, "Doth Job fear God for naught? Hast not thou made an hedge about him, and about his house, and about all he hath on every side?" Job. 1:9, 10. Let David tell us how it is that the Lord makes a hedge about his servants: "The angel of the Lord encampeth round about them that fear him and delivereth them." Ps. 34:7. That is it. God's angel constantly watched over Job and all that he had so that the devil could not touch him.

What was true in Job's case is true of every child of God. Of those who believe on him, Christ says, "Take heed that ye despise not one of these little ones; for I say unto you, That in Heaven their angels do always behold the face of my Father which is in Heaven." Matt. 18:10. The phrase, "their angels," shows that there are angels so closely connected with every servant of Christ that they are called their angels. When Rhoda affirmed that she had seen Peter at the gate, the brethren said, "It is his angel." Acts 12:15. They did not mean that it was Peter's spirit; for they knew that he was not dead. They meant just what Christ said, and what they said, viz., that it was his angel, the one who attended him.

It is directly affirmed that an angel constantly attended the camp of Israel. "And the angel of God, which went before the camp of Israel, removed and went behind them." Ex. 14:19. The wise man says, "Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error." Eccl. 5:6. This assumes that an angel is always present to hear what we say. In harmony with this the apostle says, "We are made a spectacle unto the world, and to angels, and to men." 1 Cor. 4:9.

Speaking to the Corinthians of their religious meetings, Paul says, "For this cause ought the woman to have power on her head because of the angels." 1 Cor. 11:10. On this passage the *Union Bible Dictionary*, Art. *Angel*, says, "The best interpreters understand by the term 'angel' the holy angels, who were present in an especial sense in the Christian assemblies; and from reverence to them it was proper that the women should have power (veils, as a sign of their being in subjection to the higher power) on their heads." Because we cannot see the angels with our natural eyes, we are apt to forget that they are constantly with us, seeing, hearing, and noting our words and conduct. But, according to the Bible, this is really the case. A beautiful illustration of this fact is found in 2 Kings 6: The king of Syria made war on the king of Israel. But the prophet Elisha revealed to the king of Israel all the plans and movements of the Syrians so that he was able to defeat or elude them every time. The king of Syria having learned this, said to his servants, "Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses, and chariots, and a great host. And they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?" They were in a close place indeed, shut up in a city surrounded by a host of enemies. But how did Elisha feel about it? "And he answered, Fear not; for they that be with us are more than they that be with them." We may naturally suppose that the servant looked around upon those two there alone in utter astonishment, and exclaimed, "What, master, we more than they? Impossible! You must be mad!" But "Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha." Now the servant could understand what Elisha meant when he said, "They that be with us are more than they that be with them." Legions of the angelic armies were around the man of God to deliver him. The servant could not see them,

yet his master knew that they were there. 2 Kings 6:13-18.

When Hager was wandering alone in the wilderness, an angel addressed her. Then she seemed to be conscious for the first time that she was not alone. "And she called the name of the Lord that spake unto her, Thou God seest me." Gen. 16:13. In this language she recognized the fact that angels are always present with us, beholding our thoughts and actions, though we cannot see them. When Abraham was about to slay Isaac, an angel whom he had not seen before, called to him to stay his hand. Evidently the angel was there all the time, though Abraham did not see him.

Jacob's case, as recorded in Gen. 28:10-22, is a beautiful illustration of this point: He fled from this brother Esau. He lay down alone at night to sleep. "And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it," and he talked with Jacob. "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not." Angels of God were all around him, and the Lord's eyes were upon him, but he had not realized it. Could we, too, only realize these solemn facts, we should often feel as did Jacob. Thus we have the fact abundantly substantiated that the angels are always with the children of men. What a consolation to the humble saint when, afflicted, reproached, despised, and persecuted, to know that these heavenly messengers are his companions; that they sympathize with him in all his trials, protect him from the power of the devil, and strengthen him in the service of God.

That these holy angels do take a deep and lively interest in the salvation of the children of men, is manifest from the many references to it in the scriptures. The apostle says, "Of which salvation the prophets have enquired and searched diligently. * * * Which things the angels desire to look into." 1 Pet. 1:10-12. Notice how they rejoiced when our Saviour was born. To the shepherds the angel said, "Behold, I bring you good tidings of great joy, which shall be to all people. * * * And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:10-14. This indicates the great interest which they feel for the salvation of men. In Heaven, they assist Jesus, our high priest, in his work for the saints. John, speaking of what he saw in Heaven, says, "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Rev. 8:3. Thus they bear our prayers up before God. How touching is the language of Christ, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10. They know the worth of a soul; they realize the value of Heaven and the awful doom of the ungodly. They labor long and earnestly to rescue men from the power of Satan. When they have gained one, all the angels rejoice. Then what a tender interest, what deep anxiety, what sympathy they must feel for every struggling soul! O my soul, take courage in God!

Probably one reason why they are so much interested in man's salvation, is because Christ, their great leader, gave his life for man, now acts as his mediator, and will finally raise the saints to be companions with the angels. It would be natural for them to have their sympathies with those of their commander, and especially since he has given them so important a part to perform in the work of salvation. Jesus has given them the honor of making his revelations to man. Rev. 1:1, will serve as an example of how the whole Bible was given. "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Here are four persons introduced: 1. God. 2. Jesus. 3. The angel. 4. John. God gives a revelation to Jesus, who sends his angel to make it known to John. Thus the angels became the mediums of all communications between Christ and his saints. Of the law of Moses Paul says, "For if the word spoken by angels was steadfast," &c. Heb. 2:2. To the Jews Stephen said, "Who have received the law by the disposition of angels, and have not kept it." Acts 7:53. Indeed, the angels have always had a prominent part to act in all the Lord's work for men.

THE ANGELS RECORD THE DEEDS OF MEN.

Another occupation of the angels, I think,

is to record the deeds, both good and bad, of all men. The idea is quite extensive at the present time, that in keeping account of men's deeds, God uses no means, but simply remembers, or keeps in his mind, all the actions, and even thoughts, of all the millions upon millions of men who have lived from Adam to the last man. They suppose that when the last day comes, the Lord will appear in the clouds of heaven, the trumpet will sound, and the dead, both saint and sinner, will be raised and brought up around the throne of God to be judged. Then the Lord calls up each one individually, recounts to him his deeds, and assigns him his place to the right or to the left, as the case may be. This process goes on till all are judged. Now we think that this theory cannot be correct. See the countless millions of righteous and wicked mixed up together, crowded around the throne of God, each anxiously waiting to have his case decided. How long would they thus have to wait? Allowing one man to be called up, his deeds to be examined, and his sentence to be pronounced in *one minute*, only 1,440 could be judged in one day, as there are only that number of minutes in twenty-four hours. In one year 365 times as many could be judged, which would be only 525,600. This would allow no time for either Sabbaths or nights. At this rate, to judge one billion, the present population of the globe, it would require *over nineteen hundred years!* Allowing that, from Adam to the present time, there have been only sixty times as many as are now living, it would take, to judge the world, one hundred and fourteen thousand years, or nineteen times as long as the earth has stood!!! It might do well enough as a punishment to the wicked, to keep some of them waiting as long as this; but some of the saints would have to share the same fate. It may be objected that God could judge a million in a moment if it were necessary. If the Scriptures had said that God would judge the world in this way, we would believe it; but they say no such thing, hence we can not believe it.

Moreover, this would be no judgment at all. It would only be pronouncing their sentence. The Bible plainly declares that every man's case will have a separate and fair investigation; and that, in this investigation, all his deeds, and even his idle words, will be considered. 2 Cor. 5:12; Matt. 12:36, 37; Rev. 20:12. No man could be called up and receive such a trial as this in one minute, nor in one day. Thus we see that this theory is too unreasonable to be believed. Says Jesus, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37. Every action, aye, every idle word of every man, is to be brought up and weighed at the Judgment day. Will God keep all these things in his mind till the day of Judgment, and then personally recount to each one all that he has done or said? We cannot believe that this is the case, without positive testimony to that effect. But there is no such testimony. This is not the way that God works, besides it is contrary to the plain declarations of the Bible.

That it will take some time for the Judgment, is declared in Eccl. 3:16, 17. "And, moreover, I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there." That is the way it is in earthly courts. Not so in God's Judgment. "I said in mine heart, God shall judge the righteous and the wicked; for there is a time there for every purpose, and for every work." God will give plenty of time to thoroughly investigate every work. But does God need books from which to judge? Does he need time in which to do it? No; but another all important fact pertaining to the judgment is entirely overlooked, viz., that angels and righteous men must see and know that God's judgments upon the wicked are just. The Lord does not choose to rule arbitrarily, but to have all see the righteousness of his ways. Hence the record of men's lives must all be laid open to the view of all. Here the motives of the heart, and the secret sins, unknown to all but God, will be revealed. Relatives will here see that their friends who are lost are justly condemned. Then all, as the prophet saw, will unite in saying, "True and righteous are his judgments." Rev. 19:2.

Furthermore, the saints are to judge the world. "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? (the fallen angels) how much more things that pertain to this life?" 1 Cor. 6:2, 3. See also Rev. 20:4; Dan. 7:22; 1 Cor. 4:5. We have not the space here to consider this point further, but it is

plainly taught that the saints will judge, and pronounce sentence upon, the wicked. The books of record, then, are for the benefit of men.

D. M. CANRIGHT.

San Jose, Cal., August 1, 1874.

(Continued.)

Why Choose to be Blind?

SINCE the Lord Jesus has given us signs by which we may know when his coming is "near, even at the doors," why should people professing faith in him deliberately choose to be "in darkness, that that day should overtake" them "as a thief in the night?" With the example on record of the fall of the blind Jews, who could not "discern the signs of the times," and as a consequence were rejected of God, because they believed not Moses and the prophets, and therefore "knew not the time of their visitation," what strange infatuation possesses the minds of professing Christians, that they close their eyes to the fulfillment of prophecy and the foretold signs of Christ's second coming and of the end of the world, and really seem to be offended when their attention is called to these things! They will perhaps tell us that no man shall know the day or the hour, and give us to understand that we have no business to enquire into the prophecies, and thus try to pry into the secrets of the Almighty, ignoring the fact that He that said, "Of that day and hour knoweth no man," in the same connected discourse bids his people "know," when the signs he gives are fulfilled, that his coming "is near, even at the doors."

It is true that that day will come upon a class, namely, the wicked and unbelieving, as a thief in the night. "The day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety; then sudden destruction cometh upon them." But why should people deliberately choose to be of this class? Why not rather choose to be of a class immediately mentioned by the apostle as follows: "But ye, brethren, are not in darkness that that day should overtake you as a thief?" 1 Thess. 5. "If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:3. Would it not be better to watch, and avoid this calamity, and so be able to say when Christ comes, "Lo, this is our Lord; we have waited for him, and he will save us." Isa. 25:9.

R. F. COTTRELL.

The Sabbath.

THE following remarks in regard to the Sabbath, in a recent number of the *New York Tribune*, are too good to pass unnoticed. In answering a correspondent, the *Tribune* says:

"SAMUEL W. LANGLEY.—We accept the Bible as a whole, the Old and the New Testament. Jesus Christ says, 'The Sabbath was made for man, and not man for the Sabbath.' From this divine utterance we conclude that the Sabbath is not a Hebrew or Mosaic institution, but was given to the whole human race; and whatever religious or civil reasons made its observance obligatory on the Jews, make it equally so upon all human beings. This day of rest was given to our domestic animals as much as to us; and what does the ox or the ass know about a change of dispensations? You ask where is the command to keep the first day as a Sabbath, in the New Testament? There is no command with reference to the first or the seventh day; but Christ distinctly, in the utterance we have quoted, recognized the Sabbath a day of rest, and was wont to go into the synagogue on the Sabbath-day. He also said, 'I came not to destroy, but to fulfill.' The Mosaic dispensation was displaced by the Christian dispensation; but various traces of a Sabbath previous to Moses may be found in the sacred writings, and the very first word of the fourth commandment contains proof that the observance of this day existed before the giving of the decalogue. 'Remember the Sabbath-day.' It thus appears that the Saviour recognized the Sabbath both in his example and in his teaching. When a Christian parent, as our friend from Kentucky appears to be, wishes to lead his family in the footsteps of the great Teacher, does he wait for an express injunction? Is not the example of the divine Father a sufficient guide? Besides, we would ask our Christian friend Langley, in what regard society will be injured if the influence of this column should be thrown on the side of Sabbath-keeping? Will his children, or will ours, be any happier or more virtuous if instructed by us that the Old-Testament Sabbath is a dead Judaism? The Puritan Sabbath is one thing, the Bible Sabbath is another; but in protesting against the grimness of one, let us not bate a jot from the blessed rest of the other."

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY SEPT. 17, 1874.

Christ with Moses :

OR THE SPIRIT OF CHRIST IN THE PROPHETS.

THE Spirit of Christ inspired the prophets of the former dispensations. It testified through them of his sufferings at his first advent, and of the glory that should follow at his second advent. The apostle, speaking of the great salvation through Jesus Christ, says that the prophets had "inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow." 1 Pet. 1:10, 11.

In this is seen the harmony of both Testaments, that the Spirit of Jesus inspired the writers of both. And while the blind Jew shut himself up to the Old, and the equally blind Christian virtually shuts himself up to the New Testament, we thank God for a whole Bible. In the writings of both Testaments we see the entire plan of salvation in all stages of its development, in the several dispensations, and the Spirit of Christ inspiring the divine whole.

The Spirit of Christ was in Enoch, the seventh from Adam, testifying through him: "Behold, the Lord cometh with ten thousands of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14, 15.

Moses was a prophet. The Spirit of Christ was in this leader of the tribes of Israel, and testified, as quoted by Peter, "A prophet shall the Lord your God raise up unto you, of your brethren, like unto me." Acts 3:22; Deut. 18:18. The Spirit of Christ testified in Moses that Christ, as a prophet, or teacher, was to be like himself. Hence the men of our times who labor to show a wide contrast between the teachings of Moses and those of the Son of God have not in this the mind of Christ.

All things pertaining to the grand scheme of redemption, whether in the types or figures of the former dispensations, or in the facts of the present, were revealed to the fallen race by our adorable Redeemer. He is, therefore, no more the author of the Christian, than of the Jewish, system. And those who contrast Moses with Christ, and the Jewish with the Christian system, are virtually arraying Christ against Christ.

Moses was a prophet of God. Christ was with him and the children of Israel in the wilderness. Paul even states that they "all ate the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. 10:3, 4. The angel that went before them, Ex. 23:20, 21, 23; 14:19; 32:34; 33:2, 14; Num. 20:16; Josh. 5:13, 14; Acts 7:37, 38, was the Lord Jesus Christ.

The record states, chap. 5:13, 14, that Joshua was by Jericho, and that "he lifted up his eyes and looked, and, behold, there stood a man over against him with a drawn sword in his hand. And Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay, but as captain of the host of the Lord am I come." We must not understand by this declaration of the angel that he had come to supersede Joshua in the command of the armies of Israel. No, Joshua was still commander, as is seen by chap. 6:2: "And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valor."

But the angel had come to Joshua's aid, as captain of the heavenly host of loyal angels. The captain of the host of the Lord is the head over angels, or the archangel of Jude 9, and the Lord himself of 1 Thess. 4:16. And while it was appointed to Joshua to lead the armies of Israel around Jericho, a portion of the priests bearing the ark of God containing the ten commandments, and seven priests bearing seven trumpets of rams' horns before the ark of God, the Son of God was to lead on the invisible armies. As archbishop is the head over bishops, so archangel means the head over angels. Christ stands at the head of all the holy angels, and thus he is the captain of the host of the Lord. The Revelation, referring to the time when sin was first introduced, says, "And there was war in Heaven, Michael and his angels fought against the dragon." Chap. 12:7. And as captain of the Lord's host, the Son of God is represented

in chap. 19:11-16, as riding forth from the opening heavens on a white horse, and the armies of Heaven following him.

Joshua had no battering rams with which to break down the walls of Jericho. At his command, the armed men passed on before the priests that blew the trumpets, and those that carried the ark of God. And the rereward came after the ark. In this simple display there was no manifestation of physical force. The work of casting down the massive walls of Jericho was left to the invisible hands of the heavenly host, led on by the Son of God.

The day was gained. "So the people shouted when the priests blew with the trumpets. And it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city." Josh. 6:20. And it is an exceedingly interesting fact that prominent among the united agencies employed to achieve that grand victory away back in the days of Joshua were the ten commandments in the ark, and the leadership of Christ.

And it is not a common angel that is spoken of in Ex. 23:20, 21. "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into a place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him." Such language can be applied to no other than the Son of God.

Christ is the angel that was with Moses in the Mount Sinai. In that last address of the holy martyr, Stephen, he bears this important testimony. The words in brackets express our convictions relative to the persons meant. "This [Moses] is he that was in the church in the wilderness with the angel [Christ] which spake to him [Moses] in the Mount Sinai, and with our fathers, who received the lively oracles to give unto us." Acts 7:38.

The work of emancipating, instructing, and leading, the Hebrews was given to One who is called an angel. Ex. 13:21; 14:19, 24; 23:20-23; 32:34; Num. 20:16; Isa. 63:9. And this angel Paul calls "that spiritual Rock that followed them," and affirms that "that Rock was Christ." 1 Cor. 10:4.

The eternal Father is never called an angel in the Scriptures; while what angels have done is frequently ascribed to the Lord, as they are his messengers and agents to accomplish his work. It is said of Him who went before the Hebrews to deliver them, "My name is in him." In all the stupendous events of that deliverance, the mind of Jehovah was represented in Jesus.

The typical system was given to Moses by the Son of God in the Mount Sinai. Jesus Christ, the minister of the "true tabernacle," showed Moses patterns of it, and of the vessels of the heavenly sanctuary, that he might know how to form the typical. And as Moses is instructed relative to the several parts of the golden candle stick, Ex. 25:31-40, the boards and bars of the tabernacle, chap. 26:15-30, and the altar with its staves, pans, shovels, and other particulars, chap. 27:1-8, he is charged, as quoted by Paul, Heb. 8:5, "See, saith he, that thou make all things according to the pattern showed to thee in the mount."

The plan of salvation, by which man is reconciled to God, and God to man, was devised by both the Father and the Son. And in carrying it out, the counsel of peace is between them both. Zech. 6:13. But it was given to the Son to reveal this plan in the several stages of its development to the fallen race in the patriarchal, Jewish, and Christian, ages.

The Spirit of Christ was in Abel, testifying of the sufferings of Christ through the blood of the firstling of his flock.

The Spirit of Christ was in Moses, testifying of the sufferings of Christ through the blood of those beasts which was typical of the blood of the Son of God.

The Spirit of Christ was in Daniel, testifying in his prophecy of the sufferings of Christ in the midst of the seventieth prophetic week. "And after threescore and two weeks shall Messiah be cut off." "And in the midst of the week he shall cause the sacrifice and the oblation to cease." Chap. 9:26, 27.

The Spirit of Christ in the prophet also testified of the glory that should follow in these words: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom." Chap. 7:13, 14.

The blessed Christ of the New Testament had the supervision of giving this important proph-

ecy. In proof of this proposition we first cite the statement of the angel that appeared to Daniel in his vision of the tenth chapter, that "there is none that holdeth with me in these things, but Michael your prince." Chap. 10:21. There were only three persons connected with the giving of the prophecy; Daniel, Michael, and another, which chap. 8:16, shows to be Gabriel. "And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man understand the vision." This command to Gabriel to further instruct the prophet Daniel came from Michael, as no other held with him in the things of the prophecy. Hence Michael, or the Son of God, having received the great things of the prophecy from the Father, shows them to the angel Gabriel, with the order for him to reveal them to the prophet Daniel.

There is a striking similarity in the manner in which the prophecy of this book was given, in the Jewish dispensation, and the manner in which the last book of the New Testament was given, in the Christian dispensation. The book of Revelation opens thus: "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Chap. 1:1. They came from the Father to the Son, and both were shown to angels by the Son, to be revealed by them to Daniel and to John, for the benefit of the servants of God. The object of one was to show what shall be in the latter days," Dan. 2:28, and the object of the other is to show the "things which must shortly come to pass." Rev. 1:1.

The Spirit of Christ was in Isaiah, testifying of his sufferings in these impressive words: "He is despised and rejected of men; a man of sorrows, and acquainted with grief." "He was wounded for our transgressions, he was bruised for our iniquities. The chastisement of our peace was upon him; and with his stripes we are healed." Chap. 53:3, 5.

The Spirit of Christ in Isaiah also testifies of his glory. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever." Chap. 9:7.

We might continue these quotations from the prophets to almost any length. The whole ground is briefly covered by these remarkable words of the Saviour: "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." Luke 24:44.

There is a painful blindness and an astonishing narrowness of views with many of the religious teachers of our time relative to the unit plan of salvation through Jesus Christ. In their efforts to get away from the moral law, as far as possible, in order to excuse themselves in the violation of the Sabbath of the fourth commandment, they will labor to show as wide a contrast as possible between what they call the law, and the gospel, and in treating the subject they often give the impression that the moral law was confined to the Jewish age, and that the gospel of Jesus Christ is confined to the Christian age.

These are simply blind leaders of the blind. Some go even so far as to discard the Old Testament altogether, as entirely superseded by the New. We were credibly informed at Tipton, Ind., that a certain camp-meeting was held in that State where the preachers and people had so far rejected the Scripture of the Old Testament that, during the several days of their meeting, not a single copy of our old-fashioned, blessed Bible complete could be found upon the ground, the officiating ministers using only copies of the New Testament.

Those who cherish the growing prejudice of our time against the Hebrews, the institutions they revered, and the prophets of the Old Testament, should feel rebuked by the wonderful words of Paul to the Gentile believers of the church at Ephesus. Chap. 2:11-19. The words in brackets are our brief comment on the apostle's scathing rebuke of that narrow-souled bigotry in Gentile believers that leads them to shut themselves up to the New Testament and the apostles, and despise the "commonwealth of Israel," the "covenants of promise," and the holy prophets of God. The apostle would not have the Gentile believers forget that, as Gentiles, they were far inferior to the Jews, and that in believing in Christ they had become partakers of benefits which had been enjoyed alone by the seed of Abraham. Hence his especial appeal to them commences with—

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncir-

cumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye [Gentiles] who sometimes were far off [from the commonwealth of the Israel of God, and the covenants of promise] are made nigh by the blood of Christ. For he is our peace, who hath made both [Gentile and Jew] one, and hath broken down the middle wall of partition between us [so that the Gentiles may come nigh, and receive the blessings promised to the seed of Abraham through Christ], having abolished in his flesh the enmity, even the law, of commandments contained in [typical] ordinances; for to make in himself [Christ] of twain [Gentiles and Jews] one new man [or united body], so making peace. And that he [Christ] might reconcile both [Gentiles and Jews] unto God in one [Christian] body by the cross, having slain the enmity thereby; and came and preached peace to you [Gentiles] which were afar off, and to them [the Jews] that were nigh. For through him [Christ] we both [Gentiles and Jews] have access by one Spirit unto the Father.

"Now therefore ye [believing Gentiles] are no more strangers and foreigners [from the commonwealth of Israel and the covenants of promise], but fellow-citizens with the saints, and of the [entire] household of God [saved from all the ages of human probation]. And are built upon the foundation of the apostles [of the New Testament] and the prophets [of the Old Testament], Jesus Christ himself being the chief corner-stone."

Glory to God and the Lamb for this broad foundation, resting upon the "Rock of Ages," Jesus Christ, upon which the true church may stand, honoring the whole Bible, and keeping the commandments of God and the faith of Jesus. As we contemplate the breadth and the glory of the inspiring theme of salvation through Jesus Christ, our heart beats quicker, and our lips almost shout, in harmony with the voices of the angels round about the throne of Heaven. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Michigan Camp Meeting.

THE present is a most remarkable camp meeting season for our people. The early meetings held in Missouri, Iowa, Illinois, Wisconsin, and Minnesota, were the best ever held by us in these States. As the reports of these meetings came in, each better than the previous one, we were looking for an unfavorable change, as is almost always the case in any series of religious meetings. But no change came. The expectations of our people, and the most ardent hopes of our ministers, were more than met at each of our early camp meetings.

And when the time came for the great Michigan camp meeting we feared that the time had also come for a change. The responsibilities of that mammoth meeting were great. It was doubtless the largest assemblage of Christians who revered the ancient Sabbath of Jehovah ever held in America. Our people in the States had been almost destitute of ministerial labor. Their efficient ministers had been laboring in other States and Territories, and their young men were constantly in new fields.

Would there be a general rally of our people at Battle Creek? would they come in the right spirit, trusting in God for his blessing and help? and would the Lord graciously meet them with his presence? were mental inquiries which grew more anxious as the time of this great central gathering drew on.

The weather was very fine with the exception of heat and dust. The grounds, shade, and water were ample, and our people turned out not less than fifteen hundred different persons during the twelve days the meeting held. Many of the friends returning home after the first Sabbath that other members of the same families might attend over the second. And the attendance from the outside was very large.

There were some very remarkable features of this meeting, which are generally true of all our camp meetings, of which we are happy to give particular notice. The people, with very few exceptions, gave as good attention to the word spoken, and were as orderly, as congregations in houses of worship. And from the first day of the meeting, August 6th, to the last day, the 17th, there was most perfect harmony in the religious services, public and social, and in the business sessions. We here state the fact that not one jarring note was heard from first to last.

Our people came upon that consecrated ground

hungering for the words of eternal life. Those who spoke felt the importance of their message; and God helped them. The only disappointment we have to record, is the happy one that the meeting in its unabating interest from day to day, and in its results, far exceeded the expectations of the most ardent and hopeful.

We had been looking forward to this meeting as the time when the cloud might be lifted from the minds of some of the pioneers in the cause, so that there might be more harmonious and salutary action with all those who should be strong in the present interesting and important stage in the work. And in this the special hand of the Lord was seen in accomplishing more than we had ever hoped to see. God is evidently fitting his servants for the work before them. Bro. Smith of the *Review and Herald* has given quite full reports of the Battle Creek camp meeting, from which we clip the following:—

"Statistically the sum of the matter can soon be told. There were ninety-one tents on the ground, which, one brother had the curiosity to ascertain, contained over 24,500 square feet of canvas. The number of Sabbath-keepers permanently encamped was between twelve and thirteen hundred with many more in daily attendance who lodged away from the ground.

"During the eleven days of the meeting twenty-five discourses were given, six by Bro. White, five each by Brn. Butler and Andrews, and sister White, three by Bro. Haskell, and one by Bro. L. C. Rogers, delegate from the S. D. Baptists. The word was spoken with great power and clearness.

"The Lord signally helped his servants. Oh! the burning words, the stirring appeals, the thrilling truths! If all could live out what was taught, and which from its self-evident truthfulness wrought convictions in the heart, they would not be far from the kingdom of Heaven, and following on in the well-directed way, would be sure of eternal life at the journey's end.

"The social meetings were generally precious seasons. There was some backwardness at first in taking hold earnestly of the work, but the brethren soon began to feel more fully the importance of the occasion, and take a more lively interest in it. The Spirit of the Lord often rested down to that degree that many of the congregation were melted into tenderness and tears.

"Three times a call was made for those who desired to start anew in the service of God to come forward. The first time about two hundred and fifty came, the second and third times, between three and four hundred, there being many forward in the last who were not in the others, so that probably more than four hundred persons thus manifested their purpose to start anew in the Christian life. With many of these, this was their first public movement in the service of God.

"The extension of time to eleven days was timely. It would have been impossible to hold all the business sessions without it. The Michigan Conference, Health Institute, General Conference, Publishing Association, and Michigan Tract Society, held the several sessions necessary to transact their business. All passed off harmoniously and with a good degree of interest.

"The parting meeting Monday morning was a season of interest. At its conclusion, E. H. Root, E. R. Jones, and U. Smith, were ordained to the work of the ministry. After this we repaired a short distance to a pleasant spot on the banks of the Kalamazoo River, and sixty-two believers went forward in the ordinance of baptism, Brn. White and Andrews being the administrators. It was a solemn and impressive scene.

"We have now reached a point from which we can look back over the meeting as a thing of the past; and we put the question to our own heart, For how much would you be willing that the work of this meeting should be undone? And no figures can express a sufficient sum. A glorious work has been wrought, the value of which is beyond estimation. We believe all present felt that it well repaid them for the time they spent, and the trouble and expense they incurred in attending the meeting; or, rather, that the time could not be better employed, and that the efforts were no trouble, and the means used could hardly be called expense, when it made such magnificent returns. There was nothing boisterous or fanatical about the meeting, but a strong conviction of truth, and a sweet influence tending to unite and cement together all hearts. We expect its results will be glorious, as its memories will be ever pleasant."

One week later Bro. Smith says:—

"Of the late camp meeting in this place, we cannot cease thinking. As we now look back upon it, its many encouraging incidents and re-

sults are clothed with new interest. It was a better meeting than can be described. No sight could be more pleasant and soul-inspiring than the immense congregation, seated in the shade of the lofty trees of the beautiful grove, intently listening to the words of solemn truth that were uttered in their ears.

"But it was not the congregation, in itself considered, that made the scene impressive; for they may be seen almost anywhere; but that which lifted the occasion above all those of common interest was the thought of what had called the people together, and the purpose for which they had come. They were not there for pleasure or frivolity, but to consider the weightiest matters that can engage the attention of man; and that which had called them together was a movement which claims to be the final warning to the world of the close of the dispensation, and which to the many evidences already given, then, in the large assembly of believers, added another, that the hand of the Lord is in the work.

"We can look back to no time when this message was able to present so much strength as it presents to-day; and it seemed that at the camp meeting the Lord gave his ambassadors unwonted power, and they touched a higher key of force and clearness than ever before in their expositions of these great truths. And their words were not without effect upon those who heard it.

"Some very cheering and promising conversions occurred on this occasion, from which, unless our hopes are greatly misplaced, we may expect the most encouraging results.

"This meeting has deepened the conviction that the great question of this time is the commandments of God and the faith of Jesus, and the great issue is to be between his requirements and the institutions of men. All other questions pertaining to the present and the near future are side issues. This may sound like the rank-est egotism and conceit; but God's word will be fulfilled; and just such a movement as that in which we are engaged, and just such a warning as that which we are enlisted to give, lie right amid the events which, according to his word, must in these last days be accomplished. And He who could and would have put a tongue into the dumb stones by the wayside, to proclaim his first advent, had his disciples faltered, will find agents to do his parallel work to-day. This message must everywhere come to the surface, and in every direction it must come to the front. Forward, ye commandment-keeping hosts, on your grand and glorious mission!"

"Odium Theologicum."

J. H. WHITMORE, in the *Bible Banner* for June, in commenting upon the recent trial of Professor Swing before the Chicago Presbytery, says: "The phrase first became proverbial as descriptive of the fierce, vindictive, and unappeasable hatred for which many of the Middle Age theologians were chiefly known. 'From Julian, who observed that no wild beasts were so ferocious as angry theologians, to Montesquieu, who discussed as a psychological phenomenon the inhumanity of monks, the fact has been constantly recognized,' that to oppose a theologian was to make him your unrelenting enemy.

"But not to the Middle Ages alone does the term apply. When the crucifix stood side by side with the rack in the torture chambers of Europe, when priests were ignorant and credulous and cruel, when theology principally occupied the time and attention of all the leaders of opinion, and dogmatism was supreme, when a belief in the eternity of hell torments generally prevailed, it is but little to be wondered at that theologians were proverbially cruel and hateful. A hateful belief, when sincerely and honestly entertained, makes men act hateful.

"But in the nineteenth century the theologian's surroundings are vastly different from what they were five or six centuries ago. The rack and the stake, the gibbet and the wheel, are no longer employed as priestly persuasives. Heresy is no longer punished as a capital crime. The doctrine of endless misery, though still professed by many, is really believed by but few. Why should theologians be harsh, unjust, and cruel? Obviously they are without the excuses of their brethren of the Middle Ages. They live in an age of refinement and learning.

"Must theology always be the most illiberal learned professions? Must the *odium theologicum* always be dreaded?

"The recent trial of Professor Swing for heresy, by the Chicago Presbytery, affords the latest proof of the survival of the proverbial hatred of theologians. Dr. Patton, the chief persecutor in this latest case of ecclesiastical intol-

erance, would have been a bright and shining light had he lived in the days of Torquemada. What a sharp inquisitor he would have made! His scent for heresy is so keen, and his love for Presbyterianism is so strong, that he seems to forget that this is not the 16th century, that Chicago is not Geneva, and that he is not John Calvin.

"But heresy-hunting is not as profitable now as formerly. The spirit of the age condemns it. Protestantism is opposed to it, though a few Protestants still follow the occupation."

The Temptation of Christ.

BY MRS. E. G. WHITE.

PROFESSED Christians engage in feasting and in scenes of amusement which degrade the religion of Jesus Christ. It is impossible for those who find pleasure in church socials, festivals and numerous gatherings for pleasure, to have ardent love and sacred reverence for Jesus. His words of warning and instruction have not weight upon their minds. Should Christ come among the assembly who were absorbed in their plays and frivolous amusements, would the solemn melody of his voice be heard in benediction saying, "Peace be to this house"? How would the Saviour of the world enjoy these scenes of gaiety and folly?

Christians and the world unite, one in heart, one in spirit, in these festal occasions. The man of sorrows, who was acquainted with grief, would find no welcome in these places of amusement. The lovers of pleasure and luxury—the thoughtless and the gay are collected in these rooms, and the glitter and tinsel of fashion are seen every where. The ornament of crosses of gold and pearl, which represent a Redeemer crucified, adorn their persons. But the One whom these highly prized jewels represent finds no welcome—no room. His presence would be a restraint upon their mirth, their gaiety, and their sensual amusements, and would remind them of neglected duty, and bring to their remembrance hidden sins which caused that sorrowful countenance, and made those eyes so sad and tearful.

The presence of Christ would be positively painful in these gatherings for pleasure. Surely none could invite him there, for his countenance is marred with sorrows more than the sons of men, because of these very amusements which put God out of mind, and make the broad road attractive to the sinner. The enchantment of these exciting scenes perverts reason, and destroys reverence for sacred things. Ministers, who profess to be Christ's representatives, frequently take the lead in these frivolous amusements. "Ye are," says Christ, "the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

In what manner is the light of truth shining from that thoughtless, pleasure-seeking company? Professed followers of Jesus Christ who indulge in gaiety and feasting cannot be partakers with Christ of his sufferings. They have no sense of his sufferings. They do not care to meditate upon self denial and sacrifice. They find but little interest in studying the marked points in the history of the life of Christ upon which the plan of salvation rests, but imitate ancient Israel who ate and drank and rose up to play. In order to copy a pattern correctly we must carefully study its design. If we are indeed to overcome as Christ overcame, that we may mingle with the blood washed, glorified company before the throne of God, it is of the highest importance that we become acquainted with the life of our Redeemer and deny self as did Christ. We must meet temptations and overcome obstacles, and through toil and suffering in the name of Jesus overcome as he overcame.

The great trial of Christ in the wilderness on the point of appetite, was to leave man an example of self denial. This long fast was to convict men of the sinfulness of the things in which professed Christians indulge. The victory which Christ gained in the wilderness was to show man the sinfulness of the very things in which he takes such pleasure. The salvation of man was in the balance, and to be decided by the trial of Christ in the wilderness. If Christ was a victor on the point of appetite, then there was a chance for man to overcome. If Satan gained the victory through his subtlety, man was bound by the power of appetite in chains of indulgence which he could not have moral power to break. Christ's humanity alone could never have endured this test, but his divine power combined with humanity gained in behalf of

man an infinite victory. Our Representative in this victory, raised humanity in the scale of moral value with God.

Christians, who understand the mystery of godliness, who have a high and sacred sense of the atonement, who realize in the sufferings of Christ in the wilderness a victory gained for them, would see such marked contrast between these things and the church gatherings for pleasure and the indulgence of appetite, as would turn them in disgust from these scenes of revelry. Christians would be greatly strengthened by earnestly and frequently comparing their lives with the true standard, the life of Christ. The numerous socials, festivals, and pic-nics to tempt the appetite to overindulgence, and the amusements which lead to levity and forgetfulness of God, can find no sanction in the example of Christ, the world's Redeemer, the only safe pattern for man to copy if he would overcome as Christ overcame.

Although Christ gained a priceless victory in behalf of man in overcoming the temptations of Satan in the wilderness, this victory will not benefit man unless he also gains the victory on his own account.

Man now has the advantage over Adam in his warfare with Satan; for he has Adam's experience in disobedience and his consequent fall to warn him to shun his example. Man also has Christ's example in overcoming appetite, and the manifold temptations of Satan, and in vanquishing the mighty foe upon every point, and coming off victor in every contest. If man stumbles and falls under the temptations of Satan, he is without excuse; for he has the disobedience of Adam as a warning, and the life of the world's Redeemer as an example of obedience and self-denial, and the promise of Christ that "to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

In professedly Christian gatherings, Satan throws a religious garment over delusive pleasures and unholy revelings to give them the appearance of sanctity, and the consciences of many are quieted because means are raised to defray church expenses. Men refuse to give for the love of God; but for the love of pleasure, and the indulgence of appetite for selfish considerations, they will part with their money.

Is it because there is not power in the lessons of Christ upon benevolence, and in his example, and the grace of God upon the heart to lead men to glorify God with their substance, that such a course must be resorted to in order to sustain the church? The injury sustained to the physical, mental, and moral health in these scenes of amusement and gluttony is not small. And the day of final reckoning will show souls lost through the influence of these scenes of gaiety and folly.

It is a deplorable fact that sacred and eternal considerations do not have that power to open the hearts of the professed followers of Christ to make free-will offerings to sustain the gospel, as the tempting bribes of feasting and general merriment. It is a sad reality that these inducements will prevail when sacred and eternal things will have no force to influence the heart to engage in works of benevolence.

The plan of Moses in the wilderness to raise means was highly successful. There was no compulsion necessary. Moses made no grand feast. He did not invite the people to scenes of gaiety, dancing, and general amusement. Neither did he institute lotteries or anything of this profane order to obtain means to erect the tabernacle of God in the wilderness. God commanded Moses to invite the children of Israel to bring the offerings. Moses was to accept gifts of every man that gave willingly from his heart. These free-will offerings came in so great abundance that Moses proclaimed it was enough. They must cease their presents; for they had given abundantly, more than they could use.

Satan's temptations succeed with the professed followers of Christ on the point of indulgence of pleasure and appetite. Clothed as an angel of light he will quote Scripture to justify the temptations he places before men to indulge the appetite, and in worldly pleasures which suit the carnal heart. The professed followers of Christ are weak in moral power, and are fascinated with the bribe which Satan has presented before them, and he gains the victory. How does God look upon churches that are sustained by such means? Christ cannot accept these offerings, because they were not given through their love and devotion to him, but through their idolatry of self. But what many would not do for the love of Christ, they will do for the love of delicate luxuries to gratify the appetite, and for love of worldly amusements to please the carnal heart.

The Saints' Inheritance.

THE PROMISE MADE TO ABRAHAM.

THE promise to Abraham is the very groundwork and assurance of the Christian's hope. And because of the immutability of God's word of promise to Abraham, the Christian's hope is not a nullity.

Some object to our dwelling on the promise made to Abraham, and wish us to confine ourselves to the teachings of the 'gospel. Well, if we preach the gospel (which we hope we shall ever be found doing) we must needs teach elementary principles before entering upon the great truths of the gospel. Those first principles must be connected with the first gospel-sermons, and Paul says, God "preached before the gospel unto Abraham."* This promise to Abraham is thus recorded: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever."†

After the Lord made this covenant with Abraham and was about to confirm it, he said to him, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."‡

We are told that these promises which were made to Abraham were concerning the temporal possession of the land of Canaan. To this we object,

1. If it was only a temporal possession of the land that was promised, then Abraham would have received it in his life-time; but, according to Stephen's testimony, he never received it in his life-time: "And he gave him none inheritance in it, no, not so much as to set his foot on."||

2. It could not be a temporal possession that was promised; for he was to have it forever, and for an "everlasting possession." If we should admit that the terms forever, and everlasting, are limited § in this testimony, and the promise had been fulfilled, we should find Abraham still on the land; for the everlasting is not limited by Abraham's life; but it is the possession which is to be everlasting, and he would needs be on the land as long as the land continued.

In Gen. 17:1-8, the Lord enters into covenant with Abraham respecting the possession of the land: "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect, and I will make my covenant between me and thee."

This charge given to Abraham, as we learn by the marginal reading of the text, was to "be upright, or sincere." Uprightness and sincerity can only be developed by a perfect law, and so we conclude that the very conditions here given by which the inheritance is to be obtained is keeping the law of God.¶ The blessing of the covenant is stated again in verse 8: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession."

The promise made to Abraham was renewed to Isaac. The Lord said to him: "Sojourn in this land, and I will be with thee, and will bless thee, . . . and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."**

This promise we also find confirmed to Jacob, as he had a view in his dream of the ladder: "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land wherein thou liest, to thee will I give it, and to thy seed."**

But we now wish to inquire into the nature of the Abrahamic promise. Some say that all God ever designed by the promise was accomplished when the children of Israel went into the land of Canaan.

Was this simply a promise that Abraham should have a temporal possession of the land of Canaan? If it was, the promise failed; for he died "in a good old age," and "he gave him none inheritance in it, no, not so

much as to set his foot on." We shall not admit that he did not receive it because God failed to fulfill on his part; but, that the promise of a possession made to him is yet to be fulfilled, and be fully realized in a future possession of the earth. Paul says Abraham "sojourned in the land of promise as in a strange country."† It is vain that men strive to find a fulfillment of this promise, either to Abraham or his posterity in the past; for it cannot be done. Simply a possession of the land of Canaan does not meet the promise; for Paul says the promise was that "he should be the heir of the world."‡

To gain further light on the nature of the Abrahamic promise, we will look at the comments of Paul. "Now to Abraham and his seed were the promises made. He saith not, and to seeds,|| as of many; but as of one, and to thy seed, which is Christ."§

If the seed to whom the promise was made was Christ, then the promise could not be fulfilled prior to the coming of that seed, consequently, not prior to the first advent of Christ. With the view above, we readily perceive that there is no ground for the claim which is made by some, that the promise made to Abraham was all fulfilled when the children of Israel sojourned in the land of Canaan. Were Abraham, Isaac, or Jacob with them when they went in to possess the land? No. "They carried up Joseph's bones." Here are four generations that did not receive the land while alive, and yet the Lord said to Abraham, "I will give it [the land] to thee." To Isaac, he said, "For unto thee I will give all these countries." To Jacob, he said, "The land wherein thou liest, to thee will I give it."

If we allow due force to the above language, when the promise is fulfilled, Abraham, Isaac, and Jacob will personally have the land with the rest of God's people.

Although Christ is the seed to whom the promise was made, to the church has been granted the privilege of joint-heirship. Paul says, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise."¶ Christ's children could not be said to be heirs of a promise that is fulfilled. Jews after the flesh are not heirs simply because they are descendants of Abraham; but, as expressed in verse 9: "So then they which be of faith are blessed with faithful Abraham."

Paul says, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God."** This testimony shows that when Abraham was in the land, the promise was not fulfilled; but "he should after receive it. Again, when he receives the accomplishment of this promise he is to receive "a city whose builder and maker is God."—The New Jerusalem.

In verses 12, 13, Paul testifies of these ancient worthies: "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." This language can mean only one of two things, either that these worthies died and God never made any promise to them, or else they died without receiving the accomplishment of the promises he had made. The latter, of course, is the only conclusion we can consistently draw from the text. Well, says the objector, this means they died without seeing the Saviour; the promise is respecting him. True, the promise is respecting the Saviour; he is the true seed, and he is the one with whom we are to be joint-heirs to the land. And your admission proves too much for you; for the possession could not be till after the heirs came, and so could not be in Abraham's life-time.

This chapter mentions a number of worthies, and says time would fail to tell of them and the work they accomplished through faith. In verses 39, 40, this conclusion is given in regard to them: "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Did God

fail to fulfill his promise because he had concluded to do better for his people than he promised Abraham? We do not so understand the text. The "better thing" is not a better inheritance, but something better than that these ancient worthies should receive the promise in their day, and others be receiving it all the way along, as expressed in song:—

"If you get there before I do,
Look out for me, I'm coming, too."

No, the Lord has provided a better plan, which is that this promise be realized when all those whom Paul styles us, shall have been gathered out by the gospel preaching. It refers to the perfect state. Had this promise been accomplished to the ancient worthies, they would have been made perfect without us. It is to be accomplished when our perfection shall come, which is when "we shall know even as we are known;"** when faith is lost in sight.

Paul says of this promise, "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely, blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."†

Would Paul claim that the Christian's hope was sure because God confirmed the promise with an oath unto Abraham, if that promise had no reference to the future, but had been all fulfilled in the past? Certainly not. Again, he says: "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?"‡ He is willing to be judged for this hope relative to the promise to the fathers. He saw that the people would inquire how Abraham, Isaac, and Jacob could receive this promise if they were dead; so he inquires why they should think the resurrection incredible. It would be strange indeed if Paul should submit himself to be judged in a Roman court, liable to be condemned to death because of a hope inspired by a promise that was all fulfilled. The fulfillment of this promise is beyond the resurrection. And the evidence is most conclusive that the Abrahamic promise reaches the new-earth state.

J. N. LOUGHBOROUGH.

(Continued.)

Hear Ye Him.

THAT this is the true meaning of Christ's language is positively proved by the following verse, "Whosoever, therefore," in view of the foregoing facts. Now he draws a conclusion from what he had previously stated. What is this conclusion? Is it that the law need not be obeyed? No, indeed. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:19. As much as to say, Peter, James, John, &c., you are soon going out to teach men. Do not you break one of these commandments yourselves, nor do you teach others to; for, if you do, you shall be least in the kingdom of heaven; but, if you will obey them yourselves, and teach others to do it, you shall be great in the kingdom of heaven. What is meant by the term "kingdom of heaven?" Manifestly the same that Christ meant when he said to Peter, "And I say also unto thee, That thou art Peter, and upon this rock, I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven." Matt. 16:18, 19. The kingdom of heaven, manifestly refers to the church of Christ in the gospel age. And so the language in our text, beyond controversy, applies this side of the cross. It is a false and foolish assumption that Christ in this language simply referred to how the law should be regarded in the old dispensation. The term kingdom of heaven, is never applied to the Jewish age. Christ

was not preparing his apostles for teachers under the old dispensation, but as heralds of the kingdom of Christ. Indeed, nothing could be plainer, than that the language which we are considering in Christ's sermon upon the mountain, does apply in the gospel dispensation.

Christ is instructing them very carefully what they shall teach when they go out to disciple all nations. What then does he instruct them to do and teach concerning the law? His words are unmistakable. "Whosoever shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven." Least commandments supposes that there are greater ones.

Turning to Matt. 22:36-40, we read, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." There are two great commandments. First, To love God supremely, and second, To love our neighbor as ourselves. These were not new commandments, as given by Christ; but were given in the old law through Moses. The first in Deut. 6:5; and second in Lev. 19:18. Says Christ, "On these two commandments hang all the law." He does not say, all the law used to hang on the two commandments, but I have now dropped it all. Nor does he say that nine-tenths of the law hangs upon them, but he says all the law hangs upon them. Love to God includes the first four. Love to our neighbor the last six. Therefore of these lesser ones, that is the ten commandments, Christ speaks when he says, Whosoever shall break one of these least commandments. How could language be stronger than that? First, Jesus endorses and ratifies the law as a whole, in stating that he did not come to destroy it. Second, He endorses every commandment in ten, even to the least one of them—"Whosoever shall break one of these least commandments." Third, He endorses every letter in the law. "Not one jot," says he, "shall pass away." A jot is the smallest letter in the Hebrew language. Fourth, He endorses even the smallest tip of a letter, "Not one tittle shall pass away." Thus by the authority of Jesus Christ our Lord, we have the law of the Father entire brought over into the gospel dispensation without any change.

Some say that we have no authority in the New Testament for the observance of the seventh-day Sabbath. But we ask, was not the Sabbath one of the commandments? Certainly it was. Hear Christ's language: "Whosoever shall break one of these least commandments." The Sabbath is one of them, and hence it is included in Christ's words. But more than that, not one letter, or even a corner of a letter, was changed in the whole law, every jot and tittle stands and reads just as it did before; and will so stand while heaven and earth stands. So says our Lord and so we believe. Hence that law still reads, The seventh day is the Sabbath of the Lord thy God.

But Jesus does not leave this important subject here. He continues, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of Heaven." Verse 20. For I say unto you, Peter, James, John, you 'my disciples, "that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of Heaven." Righteousness is keeping the law. Thus Moses says, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25. "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:7. "For all thy commandments are righteousness." Ps. 119:172. Righteousness, then is perfect obedience to God's law.

But says one, The very thing that Christ condemned the pharisees for was their strict obedience to the law. No my friend, that is a sad mistake. Read Matt. 15:1-9. "Then came to Jesus scribes and pharisees." Here is the very class under consideration. Now notice what he says about their keeping the commandments. "Then came to Jesus scribes and pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the traditions of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother; and, He

* Gal. 3:8. † Gen. 13:14, 15.

‡ Chap. 15:13-15. § Acts 7:5.

§ Greenfield defines the original terms which are translated forever and everlasting: "Duration, finite and infinite; unlimited duration, eternity; a period of duration, past or future, time, age, life-time," &c.

¶ Compare 1 Chron. 16:15-17; Deut. 4:13; and 5:22.

** Gen. 26:3-5.

* Gen. 28:13.

† Heb. 11:9.

‡ Rom. 4:13.

§ We cannot read without thinking (and we may as well pen our thoughts here) how important, in reading the Bible, that we should read carefully. In this text before us, Paul has based his whole argument on the absence of a single letter. If it had not been that the letter s was not attached to the word "seed," how different would have been his conclusions.

¶ Gal. 3:16. ¶ Gal. 3:29. ** Heb. 11:8-10.

* 1 Cor. 13. † Heb. 6:13-19. ‡ Acts 26:6-8.

that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." Verses 1-9.

That is the way they keep God's commandments; that is, they do not keep them at all. They very piously regarded their own traditions; but God's law they set aside. Stephen charges them with the same thing. "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did so do ye." "Who have received the law by the disposition of angels, and have not kept it." Acts 7: 51, 53. They pretended to keep God's law, but it was a hypocritical pretention. They did not do it. Hence Christ warns his disciples carefully upon this point, saying, "Except your righteousness," that is your obedience to this law, "shall exceed the righteousness of the scribes and pharisees ye shall in no case enter into the kingdom of Heaven." If they treat that law no better than the pharisees did, they will be shut out of the kingdom.

Now to leave them without any doubt, he takes up two of the commandments and illustrates by them what he meant concerning the whole law. "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." Matt. 5: 21, 22. The law said, Thou shalt not kill. The pharisees had taught that a man must actually take life to break this commandment; but Jesus tells them that the commandment is broader than that, extending even to the motives of the heart. Whoever entertained anger in his heart against his brother was a murderer, and had broken that law.

Again he says, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Verses 27, 28. Here the same principle is brought out. It was not simply the positive act of adultery that would break this commandment; but even the desire entertained in the heart. Mark, Christ is not giving some new law, touching adultery, murder, &c., but is simply stating what is, and always had been, the meaning of the law. He showed that it extended farther than the doctors had said it did. Thus he fulfilled what the prophets had foretold of him, "He will magnify the law and make it honorable." Isa. 42: 21. He was not to abolish the law and give a new one; but was to magnify and make it honorable. To magnify a thing is to make it appear larger than it appeared before; to cause it to be seen more clearly. And this is just what Christ did do touching God's law.

D. M. CANRIGHT.

Santa Clara, Aug. 28, 1874.

(Continued.)

The Kingdom of God First.

"WHEREFORE, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore, take no thought, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? (for after all these things do the Gentiles seek); for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6: 30-33.

In Luke, we read, in the record of the same discourse, "And seek not ye what ye shall eat, or what ye shall drink, neither be ye of a doubtful mind," or, as the margin reads, "Live not in careful suspense." Luke 12: 29.

In the above discourse of Christ is a plain promise that those who, in all their doings, make the first and important object of their pursuit "The kingdom of God,"—meaning thereby the service of God and the advancement of his cause—shall have the prospering hand of God with their lawful endeavors to secure the needful things of this life.

But, alas! with the masses, the first great object of pursuit is this world, and their first and greatest inquiry, "What shall I eat?" and "What shall I drink?" or "How shall I accumulate the

wealth and honors of this world?" This absorbs nearly all the thought, the planning, and the investment of means. What such do for God's cause must be either something that can be spared just as well as not, or what enters into their plans for the extension of the truth comes in after they have planned for everything else. This ought not so to be. The cause of God should occupy the first place in all our calculations, in all our plans.

Solomon says, "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 9, 10.

We can see from the Scriptures very clearly how the case ought to be; but how is it? It seems to us more in accordance with Malachi's description of the dangers of our times. He inquires: "Will a man rob God? yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." See what a promise is made on condition that they cease to rob God, and bring in their tithes and offerings; "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3: 8, 11.

The danger of God's professed people in this time is the same as expressed by Paul in his time. When contrasting the unconsecrated ones with devoted Timothy, he says: "I have no man like minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." Phil. 2: 20, 21.

Now what is needed in these times, and especially in the important work of giving the last notes of warning to the world is just such consecration as that of Timothy. Then as ministers, as officers, as individuals, we should be faithful in all our duties, making the work pertaining to the various stations we occupy, of more consequence than anything else. With such a sense of our labor, and a corresponding consecration to the Lord, we should so magnify our office that the "Cursed be he that doeth the work of the Lord negligently," should not be pronounced against us.

Did we thus stand, instead of shrinking from duties and burdens and crosses and sacrifices and cares, we should be ever pressing humbly forward in the work with the saying on our lips, "Here am I, Lord, send me."

With too many, alas! there is a lack of earnestness, a lack in making the business of God's cause of more consequence than anything else. There is needed more of a missionary spirit. The mere machinery of a Missionary Society is not going to do the work alone. We must, individually, get our hearts imbued with a love for souls, with a desire to do what we can to save them. Where such a spirit exists in the church and individual members, the Society comes in as a regulator of our efforts, and points out channels where we can labor.

While meditating on the condition of things in this State, the great work to be accomplished, and how we can individually act faithfully our part in this cause, the foregoing thoughts pressed upon my mind. We must, as a people, take higher ground, and dedicate our energies more fully to God and his cause. As we come to the Camp Meeting may it be with desires, and earnest prayers from the heart to God that he will enable us to so consecrate ourselves to him that we shall hereafter "seek first the kingdom," be ever zealous in his cause, and "shine as lights in the world." J. N. LOUGHBOROUGH.

Joel 1:

"THE field is wasted, the land mourneth; for the corn is wasted. * * * Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished. For a nation is come up upon my land, strong, and without number." Joel 1: 10, 11, 6. I never was so impressed with the meaning of this chapter as I have been during the last few weeks. Letter after letter we have received from persons requesting the SIGNS, saying they would gladly pay double the price of the paper but the grasshoppers have destroyed their crops. One brother from Kansas says: "The grasshoppers have destroyed every green thing, and God only knows how I shall support my family." Another writes from Arizona, "My corn is wholly destroyed by grasshoppers, and other grain is not a quarter crop." What does all this signify? Joel continues in verse 15, "For the day of the Lord is at hand, and as a destruction from the Almighty shall it come." J. E. W.

Report from Vallejo, Cal.

AFTER three more lectures we close our tent meetings in Vallejo. I commenced here July 17th, since which I have given fifty-seven lectures. We were earnestly requested to come here by Bro. and sister Howard, who received the truth by hearing at our camp meeting last year, and by reading.

We found here a company of First-day Adventists in a divided condition. A major part of them holding with Elder Grant on the "holiness" question, the minor party, some twelve in number, holding with Elder Fassett that the work of holiness is not simply a blessing suddenly received, but a "growth in grace."

The Eld. Grant party, have, with a few exceptions, kept away from the tent, and taken as gospel truth all the slanderous statements made in the Crisis against Seventh-day Adventists. Some of their number even going so far as to collect crowds on the street corners, and peddle out to them their slander. Notwithstanding this we have had a good, attentive audience from the first. The ludicrous part of the matter was, that those who had not been to the tent, were trying to tell those who had been there what was preached at the tent. They made splendid failures at it. I never saw such bigotry in any sectarian church, as the "holiness Adventists" have manifested here. May God pity them, and open their eyes to what they are doing.

The minor branch of the Adventists have followed the lectures closely and endorse the truth. Most of them have signed a covenant to keep the Sabbath, and meet for worship on the Sabbath. Thirteen names are now attached to the covenant here. These were not all Adventists before. They have arranged to hold their meetings, for the present, in a private house. They are all of the poor of this world. May they be rich in faith, and receive the kingdom at last.

There are a few others who admit the truth, in theory, but still hesitate. We trust in their cases the bread cast upon the waters may be gathered, though it be "after many days." We have sold \$30 worth of books, and the people contributed \$58, toward the expenses of the meeting. A few have subscribed for the SIGNS OF THE TIMES. This is a town of mechanics, most of them work in the navy yard, and it requires a love for the truth, for any one to move out to keep a day conflicting with the arrangements of Government works.

Among those who have come out is a Bro. Davison, 84 years of age, formerly a sea captain; hale and hearty, a day laborer on the navy yard. His father lived to be over 140 years of age. This brother was once a Seventh-day Baptist. He had left the Sabbath, but when he heard the truth here, he knew the sound, and is again gladly keeping God's commandments.

We leave here on the 11th to attend the quarterly meetings at Oakland and Napa, and prepare for our camp meeting.

J. N. LOUGHBOROUGH.

Vallejo, Cal., Aug. 8, 1874.

Santa Clara, Cal.

We have now been here over one month, and the interest is better than at any previous time, and the attendance fully as large. Have sold over \$50 worth of books, and obtained quite a number of subscribers for the SIGNS. Over twenty have embraced the Sabbath. We had a cheering Sabbath meeting yesterday. The friends were over from San Jose. About sixty in all were out, most of whom took part in social meeting. Besides these, a large number of the leading citizens and wealthy men are deeply interested. We see no prospect of getting away from here very soon.

A few bigoted men who had the control of the public plaza, where our tent was pitched, stirred up a fuss and compelled us to move our tent. The charge was that we were stirring up the people, dividing families, &c. This action created indignation against them on the part of the candid people of the place. A large number of the leading citizens and influential men turned out and helped us move the tent; and then attend the meetings themselves, and influence their friends to come and hear us; so that now the interest is larger than before. So this mean persecution has turned rather to the advancement of the cause.

We are of good courage and freedom in the work. Bro. Cornell has left us and gone to labor in Lake Co., and so I am laboring alone with the tent.

D. M. CANRIGHT.

Santa Clara, Cal., Sept. 6, 1874.

Walla Walla, Washington Territory.

AS THE time is near when we shall move our tent from this place to commence labor at another point in this valley, I will give a brief report of the work as it now appears here.

1st. Our long stay in this place with the tent may seem unnecessary to some, but it has proved the very thing essential to the starting of the work right in this valley. Walla Walla is the largest town in Washington Territory, and is the center of business east of the Cascade Range. A firm foothold here will give us influence with the people throughout the valley.

2nd. August 8, was a good Sabbath day with us here. In the morning at 9:30 we were happy to see the good interest taken in our Sabbath school and Bible class. At 11 o'clock we gave a short discourse on the "Purity of the Remnant Church," Rev. 14: 5; after which we went to the water where we enjoyed the happy privilege of administering the ordinance of Baptism to six willing souls who had turned from the world to keep the commandments of God and the Faith of Jesus. At 3:30 p. m. we all assembled at the private dwelling of Bro. Wood, where, for the first time in this place, a church of Seventh-day Adventists engaged in celebrating the humiliation, sufferings and death of Christ by participating in the Ordinances. The blessing of the Lord rested in our midst.

3rd. The interest on the part of those who embrace the truth to advance the work is good. Our cause is held by many outside with a good deal of favor, and only a few manifest any opposition. Our work has moved steadily on from the beginning so that we number up to the present writing fifty-eight members. About thirty of these have embraced the truth since the tent was pitched here.

4th. Efforts are being put forth to build a house of worship. Over \$1,300 have already been subscribed. Articles of incorporation to hold church property have already been made out and are in the Auditors hands for record. Work will be begun on the house in a week or two. The prospect therefore looks favorable in this direction.

5th. The influence of this meeting has extended all over the valley, which will help us much when we move our tent to another place. We are of good courage, and feel thankful that our efforts to carry on the work are owned and blessed of the Lord.

I. D. VAN HORN.

August 13, 1874.

Quarterly Meeting at Oakland.

ACCORDING to appointment in last SIGNS, our quarterly meeting was held last Sabbath and First day. Sabbath our little hall was well filled with the brethren and sisters from Oakland and San Francisco. A few were down from Napa and other places. Bro. Loughborough spoke Sabbath morning on "Commemorative Institutions," in which he brought up the subject of the "Ordinances of the Lord's House." In the afternoon the ordinances were attended according to the instructions given in John 13. It was a new scene to most that were present; but the promise "If ye know these things, happy are ye if ye do them," was literally fulfilled, for the blessing of God came down abundantly. Bro. Loughborough spoke also Sabbath evening and twice on Sunday on close, practical truths pertaining to our times. Sunday afternoon we had a business meeting. Five tents will go up to camp meeting from Oakland, and probably more will be added as the time of meeting approaches. \$65 a year was added to our Systematic Benevolence, bringing it up to \$665 a year.

J. E. W.

OBITUARY NOTICES.

DIED, in San Francisco, Cal., Aug. 16th, of pleurisy, Sister Lizzie Goodwin, aged 24 years. Sister Goodwin came to this coast some two years since, from Nova Scotia, a Baptist. She attended the tent meetings in Napa last Summer, where she embraced the present truth. Her name was enrolled with the company in Napa. She sleeps in Jesus. Remarks at her funeral in San Francisco, Aug. 18th, by the writer, from 2 Sam. 14: 14. J. N. LOUGHBOROUGH.

FELL asleep, at his residence, in Napa, Cal., after an illness of two weeks, Col. M. D. Richey, in the 70th year of his age. He was one of the California pioneers, having immigrated from Illinois to this county in 1846. While crossing the plains he assisted in the rescue of the Donner party from the Indians. He came to this coast a Presbyterian. He heard the lectures at the tent in Napa last Summer, since which time he has observed the Sabbath, and met with the Napa church. Discourse at his funeral, in Napa, Aug. 22nd, by the writer, from 2 Cor. 2: 3-5.

J. N. LOUGHBOROUGH.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, SEPT. 17, 1874.

THIS WEEK'S PAPER.

AGAIN we go to press in the absence of the Editor. Owing to a press of matter coming in at a late date, which seemed necessary should appear in this number, several valuable articles were obliged to lay over till next number. We have also been obliged to shorten up a number of the continued articles.

The plan of devoting the first one or two pages of the paper to the exposition of some fundamental point of our faith, which we wish to bring before a world who do not believe as we do, is one which all can appreciate. In the form of a tract many would doubtless read it; but appearing in the first pages of a periodical, the balance of which is filled with matter of the most lively interest to all Christians, but few will pass it by without a reading.

Hence we say, place a copy of the paper in the hands of every candid person that you think would read it. You cannot tell what the result may be. Only yesterday we heard of a brother in this State who understood the benefit to be derived from reading, and whenever he had an opportunity would place a tract in the hand of a friend with the request that he would read it. What was the result? When Eld. Loughborough came through that section there were five souls requested baptism who had embraced the truth without hearing a sermon. But that is not all. Bro. Young received some tracts at the hand of this brother and was convinced of the truth. Well, he has been at work scattering the tracts; and now he writes to Eld. Loughborough stating that five have embraced the truth through reading tracts that he has given them, and asks advice about starting a Bible class. And thus the work is going on, and these are the reports we are receiving from all over the land.

Cheering reports are coming in of the advancement of the cause from all quarters. The report of the Michigan camp meeting is truly encouraging; as also the reports from Elds. Loughborough, Canright and Van Horn. Since these reports have been received we have received later word by letter from quite a number. We have the report of good camp meetings in the Eastern States.

Eld. Cornell is now in Guenoc, Lake county Cal. It is a place of but nine houses. Taking a circle of four miles in each direction there are but forty families, yet from the first his audience has averaged seventy-five.

He went at the request of the only Sabbath keeper in the vicinity. Five more had been reading our publications, and as soon as they understood the nature of the lectures that were to be given and had conversed with Bro. Cornell, they took their stand and kept their first Sabbath.

Eld. Van Horn writes Sept. 3: Our tent has now been pitched two weeks in Weston, Umatilla Co., Oregon. The interest is good and the attendance good for so small a place. We hope for good results.

Bro. Loughborough reports: I have closed the tent meeting at Vallejo. Organized s. v. for the little company there amounting to \$153.50 per year. A delegate was chosen to represent their company in our Conference, and a resolution passed by them requesting the watch-care of the Cal. Conference.

In the item "To our Patrons," the removal of the SIGNS to Michigan is hinted at. It rests wholly with the friends on this coast to say whether it shall remain here, or be taken east. Perhaps all do not realize just how the matter stands. The eastern friends offer to purchase a site, build an office building, and stock it complete, all ready for operations. What is expected of the friends on this coast is that they support the SIGNS, and meet the current expenses of its publication. Here is a golden opportunity. The east is looking on with intense interest to the work that is going on on the Pacific coast. Not only does their interest express itself in words, but it puts their hands into their pockets, and they do not come out empty. Now the only question is, will we support the paper if it is established on the Pacific? Here the matter stands. Eld. Loughborough's article in last paper was to ascertain what would be done on this coast. The matter will be left open until after camp meeting. If between this time and the close of the camp meeting the matter is taken up in such a manner as to show that the Pacific coast will support the SIGNS, it will become a fixture on this coast. Otherwise it will be removed east immediately after the camp meeting.

Going to Camp Meeting.

"ARE you going to the California Camp Meeting?" This is the question that is now being passed around in this State. While most are answering, "Yes, if the Lord will," some few, who need the benefit and encouragement to be derived from just such a meeting, are saying, "I don't see how I can go, my business is such this year, I don't see how I can leave home." My brother or sister, whoever are making such excuses, just listen to a kindly admonition. Don't let the devil lay a snare for your feet, by causing you to lay plans for temporal interests that directly conflict with your spiritual interests.

It is said of Luther, that on days when cares and business pressed him heavily he would say, "I have so much business to-day, I shall have to spend two or three hours praying." Most professors, in these times, under such circumstances, would say, "Oh, I am so busy, and have so much to attend to to-day, I shall not have time for prayers this morning." So we say of the Camp Meeting. Are you, my brother, pressed with cares more than usual this year, you need the Camp Meeting, and must have it, or be wounded by over much care.

Don't listen to Satan's suggestions, "Oh, you can't go this year, you must do just so much towards getting out of debt this year, wait, and go to the Camp Meeting next year." How do you know that you will live to see the next year's Camp Meeting? Remember our Saviour's admonition, "Seek first the kingdom of God," and decide at once to come to the Camp Meeting, to obtain just those spiritual blessings you need to refresh your mind from the pressure of those carking cares.

With the rest of body and refreshment of mind you may there receive, you will have clearer heads and stronger hands to prosecute your lawful duties of life after you return to your homes. Don't make excuses, but come and share the benefits of this Camp Meeting.

Probation's hours are fast winding up. The last saving truth for perishing mortals is being proclaimed. We each have an influence to exert, a part to act, a place to fill. The world takes too much of our thoughts, our time, our attention, and our affections. Break away from it. Come to the meeting, asking God to wake you up as never before to a sense of the times we are in, and the solemn, short work that is to be done here, and to a sense of the fearful responsibility that rests upon us individually to act our part in the work faithfully and well.

To this Camp Meeting we assemble, not simply to go through its forms, but to dedicate ourselves and our all to God as never before. My brother, my sister, begin the work of consecration and preparation for the meeting now. Don't think you have got to do just so much manual labor any way before you can go to the Camp Meeting, and so rush on covering yourself up with cares, exhausting your physical and mental energies, and neglecting a preparation of mind.

Instead of doing every thing you can before Camp Meeting, put off all that can reasonably be put off till after Camp Meeting; at least sufficiently so as to take time each day for calm reflection, and prayerful seeking of God. Seek him earnestly, not as a mere form, but chasten your own hearts before him till you realize for yourself that God hears you pray, and that he will come with you to the meeting.

If we have a good Camp Meeting this year it must be the presence and power of God that will make it so. We came together last year, disappointed in relation to the ministerial help we expected. Two feeble mortal men as ministers, did not make that Camp Meeting, but when we as a people aroused to a sense of our needs, sought mightily to God for help, he was pleased to meet with us to that extent that many who came to the ground with an opposing spirit were obliged to say, "God is with you of a truth."

Begin now to seek God. Open the door of your hearts. Let the Saviour in. Be sure you enjoy his presence before you start for the meeting. Come, praying as you come. Don't come with any spirit of lightness on you to this solemn meeting. It is an important time for the cause of God in this State. May the deliberations and decisions of the meeting be right.

Let us meet, individually, with the solemn inquiry in our hearts, "Lord, what wilt thou have me to do?" How can I so devote my talents of influence, ability, strength, or means that this solemn truth of God can be advanced? Leave your farms, your stock, your merchandise, your grain, your cares, at home, and let the all-absorbing theme on the Camp Ground

be, God's cause, and its advancement. We may say (and I feel as I write), as was said anciently, "If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us?" Ex. 33:15, 16. Let us seek God earnestly, and when we shall assemble in his name we shall feel indeed that God cometh into the camp.

J. N. LOUGHBOROUGH.
Pres. Cal. State Conference.

California Camp Meeting.

THIS Camp Meeting will be held at Yountville, Napa Co., Cal., on the Napa and Calistoga R. R., on the same grounds as last year. The meeting is to commence October first, at 2 p. m., and continue to the morning of the twelfth of October. Yountville is the name of the R. R. station, and is midway between Napa and St. Helena, being nine miles from each. The ground on which the meeting is to be held is through the fields, one mile directly east of the R. R. station. There will be a sign erected at the entrance to the grounds, so that all may know where to turn in.

It is desired that each church send their tents and straw ticks to the camp ground as early as Tuesday evening, September 29th, accompanied by two or more able bodied men to labor on the 30th in pitching tents, filling ticks, seating the grounds, &c.

It is desired that the campers, as far as possible, arrive on the grounds by the evening of September 30th, so that all may be in readiness to commence the meeting without confusion on October 1st, at the appointed hour.

We will have teams meet the trains each way to convey passengers and baggage from the depot to the Camp Ground free of charge, from September 29th to the evening of October 2nd. After that we will furnish conveyance free for those who inform us, or their friends, that they are coming, and our free teams they will know only by our drivers calling their names, as hacks will be run after October 2nd by parties charging for the conveyance of the crowd.

A daily mail in connection with the arrival and departure of the United States mail at Yountville, will be established to and from the Camp Ground. All letters designed for those camping on the ground, to ensure insertion in our mail bag, should be marked, Yountville, Napa Co., Cal., Camp Ground.

J. N. LOUGHBOROUGH.
Pres. Cal. State Conference.

NOTICE.—Please read again carefully the statement made in SIGNS No. 6, relative to the camp meeting, the Conference, and the yearly Missionary meeting. Let each church, each church officer, each librarian and business agent of the Missionary Society, and each individual, see that suggestions there made are carried out in preparing for, and coming to, the camp meeting.

J. N. LOUGHBOROUGH.
Pres. Cal. State Conference.

NOTE.—I pitch my tent on the Camp Ground Sept. 21st. The 22nd we commence the work of cleaning up the grounds. Let such as can help us on that day be on hand. As before stated, we wish all the tents upon the ground the evening of Sept. 29th, and a good force of men with them to pitch tents, fill ticks, seat the grounds, &c., on the 30th. Again we say, let all the campers, as far as possible, arrive on the grounds the evening of Sept. 30th, so that we may all be in readiness to commence our meeting at the hour appointed, 2 p. m. Oct. 1st. Remember we have a daily mail to and from the camp ground, and that all letters designed for those camping on the grounds should be addressed Yountville, Napa Co., Cal., Camp Ground.

J. N. LOUGHBOROUGH.
Pres. Cal. State Conference.

NOTE.—I made personal application to the General Passenger and Ticket Agent of the C. P. R. R. for half fare for people to Camp Meeting, but was informed at once by a printed circular that they give no half fare this year to any one.

J. N. LOUGHBOROUGH.

NOTE.—All persons writing letters designed to reach me from Sept 20th to Oct. 12th please direct to Yountville, Napa Co., Cal. (Camp Ground).

J. N. LOUGHBOROUGH.

To our Patrons.

THE SIGNS OF THE TIMES is designed for a weekly paper. It will probably be issued weekly soon after the California camp meeting, Oct. 1-12, at which time it will be decided whether it shall be published in California or in Michigan. In either case, those who have paid for one year will receive fifty-two numbers.

Quarterly Meetings.

FOR the next six months we appoint for the Quarterly Meetings as follows:—

Napa,	September 19, 20.
Saint Helena,	October 17, 18.
Bloomfield,	October 24, 25.
Woodland,	October 24, 25.
San Jose,	November 14, 15.
Healdsburg,	November 21, 22.
San Francisco,	December 12, 13.
Petaluma,	December 19, 20.
Green Valley, Sonoma Co.,	Jan. 16, 17, 1875.

CAL. CONF. COMMITTEE.

California Conference.

THE third Annual Session of the California State Conference of Seventh-day Adventists, will be held in connection with the Camp Meeting, at Yountville, from Oct. 1st to 12th. The time of the first business session will be announced by the President, from the stand.

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

Cal. State Missionary Society.

THE California State Missionary Society will hold its fourth Annual Session at Yountville, Cal., in connection with the Camp Meeting, from Oct. 1st. to 12th. The time of the first business session will be announced by the President, Eld. J. N. Loughborough, after Camp Meeting is opened.

J. N. LOUGHBOROUGH,
JOHN JUDSON,
E. A. STOCKTON. } Executive Com. of Cal. State Missionary Society.

How to Send Subscribers.

NOTWITHSTANDING what has been stated so many times in the SIGNS about getting the consent of the parties before ordering the paper, we frequently receive orders in which no mention is made of the matter. Previously we have sent back numbers pre-paying postage. But we have expended in this way as much as \$15 in postage. Can do so no more. Such letters which do not carry out the requirements in No. 6 of SIGNS, will be returned, with a slip referring them to what is said in the paper.

We request that each person, no matter how much business he may have previously done for the SIGNS, state with each and every order for the SIGNS that the persons named have themselves consented to receive the paper.

The following is a model order for the SIGNS. We would advise all who can to follow this example:—

Editor Signs of the Times:—We have received the promise of each of the following persons to receive, read, and pay the postage on the SIGNS. (Then follows six names, the letter closing with) Inclosed please find five dollars as a donation to the SIGNS. Mrs. ELIZA BLISS.

Books.

HAVE received a bill of books from the S. D. A. Publishing Association at Michigan, amounting to nearly \$800 at retail prices. Received word yesterday that they have reached San Francisco. Shall have a general assortment on the Camp Ground.

One Hundred Dollars Each.

IT has been proposed to raise \$20,000 to establish the press on the Pacific coast, in sums of \$100 each. Smaller sums donated to the Pacific Mission can be used in the publication of the SIGNS OF THE TIMES, provided that two hundred persons will respond to this call.

John Morrison,	\$100	T M Chapman,	\$100
John Judson,	100	George Drew, pd,	100
J N Loughborough, pd,	100	Jochim Pulse,	100
James White, pd,	100	B Stickle, pd \$40,	100
N S Raymond,	100	A C Woodbury, pd \$25,	100
E H Root, pd,	100	P W Baker, pd,	100
Brother L—e, pd,	100	L McCoy, pd,	100
Benj. N Berry, pd,	100	J S Hart, pd \$50,	100
R M Pierce, pd,	100	B A Hart, pd \$50,	100
J Shively, pd \$20,	100	Mary Hare,	100
W E Newcomb,	100	Wm Harper, pd,	100
Noah Hodges,	100	W O Dungan,	100
Thos Bickle, pd,	100	Ivory Colcord,	100
Amy Dartt, pd,	100	P S Marshall, pd,	100
John H. Bennett,	100	Wm. Harmon,	100
J. W. Bond,	100		

Donations for the Signs.

\$2.00 EACH. J. H. Washburn, George Savage, Daniel Ruan, John M. Downs, J. W. Sheets, Mrs. H. M. Marshall, Ida L. Tyler, W. Raup, John Ewing, S. R. Maxon, Dora F. Rowe, O. F. Guilford, Mrs. Dunavant, Jos. B. Palmer, Horace Schram, C. H. Bailey, Mrs. W. H. Smith, Amy E. Dartt, Mrs. Lydia Mix, P. S. Craig, Ada Jones, Sophos Peterson, Mrs. S. L. Harnden, Louis Dysert (for Wm. J. Stone and J. W. Rondermel), Sally Duntem, E. S. Griggs, W. Hastings (for T. J. Irish), Frederick Kittle, (for Lewis Brush), J. S. Wicks, R. J. Foster, J. Byington, (for L. L. Byington), Mrs. Harriet Stanley, L. B. Church.

\$1.00 EACH. Mrs. H. W. Smith (for Alvira Drew), A. P. Conyne, Wm. Falkner, P. D. Lawrence, Bury McLean, James G. Robinson, Samuel Fisher, G. L. Sever, Mrs. J. C. Jones, M. M. Russell, Catherine Tosh, Mrs. H. H. Tawny (for Mrs. Ann Ely).

MISCELLANEOUS. C. Allen \$5, Mary E. Dibble 50 cts., C. T. Bracketts 50 cts., H. A. Gasten 50 cts., E. Tallman 50 cts., W. O. Swimerton 50 cts., E. U. French 50 cts., T. S. Waters \$5, E. E. Fitz 50 cts., Mrs. Eliza Bliss \$5.

North Pacific Mission.

Wilson Hastings \$3. Still due \$130.07.