

The Signs of the Times.

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

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The Better Land.

[Published by request.]

We have heard from the bright the holy land,
We have heard and our hearts are glad;
For we were a lonely pilgrim band,
And weary, and worn, and sad.
They tell us the pilgrims have dwellings there,
No longer are homeless ones;
And we know that the goodly land is fair,
Where life's pure river runs.

They say green fields are waiving there,
That never a blight shall know;
And the deserts wild are blooming fair,
And the roses of Sharon grow.
There are lovely birds in the bowers green,
Their songs are blithe and sweet,
And their warblings gushing ever new,
The angels' harpings greet.

We have heard of the palms, the robes, the crowns,
And the silvery band in white;
Of the City fair with pearly gates
All radiant with light.
We have heard of the angels there, and saints,
With their harps of gold, how they sing;
Of the mount with the fruitful tree of life,
Of the leaves that healing bring.

The King of that country, he is fair;
He's the joy and light of the place.
In his beauty we shall behold him there,
And bask in his smiling face.
We'll be there, we'll be there in a little while,
We'll join the pure and the blest;
We'll have the palm, the robe, the crown,
And forever be at rest.

WM. HYDE.

The Sermon.

THE LAW OF GOD.—No. 4.

BY ELD. J. H. WAGGONER.

ALL the promises of God are conditional, and obedience is, of course, the condition. And therefore they all stand related to the law of God—the great rule of obedience. Having seen that the promises to Abraham have the law for their basis, we now turn our attention to the subject of the kingdom of God, or to the

PROMISES TO DAVID.

The Lord promised to establish the throne and kingdom of David forever. 1. Chron. 17 : 11-14. This promise extended to him and to his seed, that is, the heir to the throne, Christ, and to Israel, over whom he was appointed to reign. The condition of this promise is given in Ps. 89 : 30-32. In the verses following he assures that his faithfulness shall not fail; the kingdom and throne of David shall be built up and endure as steadfast as the ordinances of Heaven; as sure as the sun. Because Christ is David's son and heir, the promises are certain to be fulfilled. There can be no failure on his part. The sad history of Solomon is evidence that such certainty could not exist if the seed or son was merely a son of David. He who was Son both of God and of man; who was both son and Lord of David, has overcome all the power and temptations of the enemy; he refused the glory of this world, suffered the pains and weakness of hunger and thirst without complaining of his lot, or presuming on his Father's compassion. The surety of our hope in him is attested by his sufferings, his groans, and tears, and sealed with his blood.

The conditional nature of the promises pertains to the subjects. As these are gathered from among the fallen sons of Adam we find here a liability to sin, and to come short of the offered grace. Appended to the assur-

ance of the stability of David's throne are the following words: "If his children forsake my law and walk not in my judgments, if they break my statutes and keep not my commandments, then will I visit their transgressions with the rod, and their iniquities with stripes."

Here we find that obedience to the law of God is the means whereby they could secure an interest in the promises of the kingdom. Indeed, the evidence that the law underlies the Abrahamic covenant, is also evidence that it underlies the covenant with David; for he who is the seed of Abraham and heir of the promises, Gal. 3 : 16, is also the son of David, and heir to the throne. And we are made partakers of both classes of promises by the same means and on the same conditions.

But the children of Israel did transgress the law of God: "And the Lord said, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein; but have walked after the imagination of their own heart, and after Baalim, which their fathers taught them; therefore, thus saith the Lord of hosts, the God of Israel: Behold I will feed them, even this people, with wormwood, and give them water of gall to drink, I will scatter them also among the heathen, whom neither they nor their father's have known; and I will send a sword after them till I have consumed them." Jer. 9 : 13-16. But God continued to call after them, and again told the prophet: "And thou shalt say unto them, Thus saith the Lord, If ye will not hearken to me, to walk in my law which I have set before you, to hearken to the words of my servants, the prophets, whom I sent unto you, both rising up early and sending them, but ye have not hearkened; then will I make this house like Shiloh; and I will make this city a curse to all the nations of the earth." Jer. 26 : 4-6. Still they would not hear, and he testified against them: "They are not humbled even unto this day, neither have they feared, nor walked in my laws, nor in my statutes, that I set before you and before your fathers." Jer. 44 : 10. Therefore he saith, "Set the trumpet to thy mouth. He shall come as an eagle against the houses of the Lord, because they have transgressed my covenant and trespassed against my laws." Hos. 8 : 1.

Thus the proof is clear and beyond dispute that the condition of the kingdom is the law of God. By keeping the law the Jews might have retained their privileges and secured the favor of God; by breaking it they forfeited the promises and fell from his grace.

But this is not all. It may be of still greater interest to us at this time to know that the condition remains unchanged, and that the Gentiles have the promises offered to them on the very terms rejected by the Jews. In Matt. 21 : 33-43, the Saviour brings this matter before the Jews, in the parable of the husbandmen, who would not render to the householder the fruits of the vineyard, but beat and stoned his messengers, and finally killed his son, the heir, in order to seize the inheritance. His hearers passed sentence that the lord of the vineyard will destroy them and let it out to others who will render him the fruits in their seasons. He makes the application to them thus: "Therefore I say unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." We have seen what fruit was required of them. They were required to keep the commandments of God, which he had set before them and before their fathers. Is it not evident that the same fruit, or the keeping of the same law, is required of that nation to whom it was given? Therefore he said, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least [shall be in no esteem—Campbell.] 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. Here the consequences of keeping this law, reach to the kingdom of Heaven, and are not confined to the Jewish ages or dispensation. Love to God, and obedience to his law, are the "fruits

of the kingdom." The kingdom is "promised to them that love him;" (Jas. 2 : 5;) and "this is the love of God that we keep his commandments." 1 John 5 : 3.

Paul also shows, in his letter to the Galatians, that "the blessing of Abraham" can "come on the Gentiles through Jesus Christ," only by "the curse of the law" being removed from them. Gal. 3 : 13, 14. This, again, is decisive proof that the Gentiles are amenable to the law, for the law cannot curse those who are not under its jurisdiction. The whole gospel system is built up on the law. And this is not left by the apostle to a deduction alone, but is the subject of direct affirmation, as in Rom. 3 : 31: "Do we then make void the law through faith? God forbid, yea, we establish the law." And thus we have the most conclusive evidence from the Scriptures that God's covenant commanded, which was kept by Abraham, was the law of ten commandments, which was also confirmed to Israel, ratified by Christ in his teachings, and established by the faith of the gospel.

To those who say we are fallen from grace, or are under the curse, for keeping the ten commandments, we would propose the following questions: 1. If the Gentiles obtain the kingdom by bringing forth other fruits than those required of the Jews, where is that fact recorded in God's word? 2. If we are cursed for keeping the same law that the Jews were cursed for transgressing, how is that fact reconciled with the character of God as given in Mal. 3 : 6, and James 1 : 17?

In our examination thus far we have seen, first, that the law existed before the Jewish dispensation; hence it cannot be peculiar to that dispensation; and second, by the relation that we sustain to the promises of God having the law for their basis, or condition, that it comes down unchanged into the present dispensation; and there is a perfect harmony in the writings of the Old and New Testaments on this subject. We will quote a few texts as examples.

"All the commandments which I command thee this day shall ye observe to do, that ye may live." Deut. 8 : 1; also chap. 30 : 15, 16.

"If thou wilt enter into life, keep the commandments." Matt. 19 : 17.

"Fear God and keep his commandments; for this is the whole duty of man." Eccl. 12 : 13.

"The law of the Lord is perfect, * * * the statutes of the Lord are right, * * * the commandment of the Lord is pure." Ps. 19 : 7, 8.

"Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7 : 12.

"I delight in thy law." Ps. 119 : 70; also verses 16, 24, 35, 47, 77, 92, 127, 143, 174.

"I delight in the law of God." Rom. 7 : 22.

"Walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20 : 19, 20.

"And hereby we do know that we know him, if we keep his commandments." 1 John 2 : 3.

"The Lord is well pleased for his righteousness' sake; he will magnify the law and make it honorable." Isa. 42 : 21.

"Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3 : 31.

"I gave them my statutes and showed them my judgments, which if a man do he shall even live in them." Eze. 20 : 11.

"The commandment was ordained to life." Rom. 7 : 10.

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 29 : 9.

"But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15 : 9.

Beginning with the Abrahamic covenant, we find a mass of testimony which it is impossible to evade, that the law of God, the ten commandments, are ever binding, that under all dispensations mankind are under

the same obligation to observe them, and that they are viewed in the same light by the writers of both Testaments. But the "carnal mind" is particularly manifested in opposition to the fourth precept; and we will further notice some of the reasons why it should be observed, and the objections urged against it.

We have referred to the Sabbath as "a sign" of the Creator, to perpetuate the knowledge of his works. To evade the force of this testimony, opponents point to Ex. 31 : 17, where the Lord said, "It is a sign between me and the children of Israel forever." This, they say, shows that it was only designed for the children of Israel; or the Jews. But this objection is without force. The objectors seem to lose sight of the fact that the term Israel is not always, in the Old Testament, confined to the literal descendants of Jacob. In this case the subject is not such as to necessarily restrict it. The Sabbath, the sign, is the Lord's Sabbath, sanctified or appointed, or "made for man," long before any national distinctions existed. It was and is in no wise peculiar to the Jews. And it is a sign of creation, and not of anything pertaining to the Jews, or to their age or dispensation.

Again, it is a well-known truth that the children of Israel received the "oracles of God" to give unto the nations of the earth. And thus the Saviour said, "Salvation is of the Jews." Paul said that to them pertained "the adoption, and the glory and the covenants, and the giving of the law, and the service of God and the promises." Surely, these are privileges which ought not to be despised. As salvation is of the Jews; as they "received the lively oracles to give unto us;" and as the new covenant as well as the old was made with Judah and Israel, it is anything but wise to refuse a truth or an institution because God committed it to Israel. Nor should we be ashamed because of the scoffs of the world when they falsely call it Jewish; for Jehovah himself is not ashamed to be called "the God of Israel." The Sabbath was not dishonored by being given to Israel, but Israel was highly honored by its reception.

The Sabbath was not, as some have claimed, a sign of the deliverance of Israel from Egyptian bondage. Nor did it date from the falling of the manna. But the miracles connected with the giving of the manna attest the high regard which Jehovah had for the institution of the Sabbath. Note the several parts of this work.

1. In giving the manna, or causing it to fall round about the camp, it was withheld on the seventh day. Not only were the people commanded to remain in their places in the camp in that day, but Heaven itself respected the day and withheld the food which was given on other days. Not only legal, but providential, instruction was thus given to them of the sanctity of the Sabbath, and of God's regard for the day.

2. While it corrupted if it were kept over any other day, it was preserved and was still good for food when kept over the Sabbath. The Lord would leave them no excuse for violating the sacred rest. They could not plead necessity for going out on the Sabbath. He made provision for all their wants in harmony with the requirement to keep the holy day.

Now if we allow that it corrupted from natural causes, and admit but two miracles each week, we have then four thousand one hundred and sixty miracles during the forty years of their sojourning, having for their direct object the proper observance of, and regard for, the seventh day, the holy Sabbath.

3. As proof that God chose this method to feed the people with direct reference to the Sabbath, and to produce on their minds an enduring impression of its importance and of his high regard for it, we quote Ex. 16 : 4. Said the Lord: "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law, or no." The Sabbath was that part of his law on which he tested their loyalty; not merely on one occasion, but day

by day and week by week for forty years. No other institution has received such honor at the hands of God as the holy Sabbath. And he has also informed us that he is honored in its observance, and has promised to bless all those who will so honor him. Isa. 58 : 13, 14.

Deut. 5 : 15 does not give the reason for the institution of the Sabbath. It does not tell us when God sanctified the Sabbath day, nor why he chose the seventh in preference to any other day of the week. Moses does, indeed, say that God commanded the Jews to keep the Sabbath because he brought them out of the land of Egypt.—We know that, by reason of the rigor of their servitude, they could not keep it in Egypt. And it is true also, that Moses said they were commanded to keep all the commandments and to do justice in all things, for the same reason. But these duties did not originate then and there: nor were they confined, as duties, to the Jews. To reason as do the opposers of the Sabbath on this subject, is to subvert all duty, to deny the plainest principles, and to contradict the most direct scriptures which speak of the responsibility of the human race.

In Deut. 5, Moses was rehearsing to them matters with which they were already acquainted. In verse 4, 5, he said the Lord talked with them, referring to a time then past; and in verse 12 says, "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee." Also in chap. 4 : 12, 13, he said, "The Lord spake unto you out of the midst of the fire." * * * And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone."

This rehearsal of the law by Moses, in Deut. 5, was 40 years after it was spoken by the Lord on Mount Sinai, and written on the tables of stone. Though he does not give a verbatim of the original, he says nothing which conflicts with the original. But every one may see at a glance that he does not give the origin of the institution, the reason of the selection and sanctification of the seventh day, nor why the seventh day was called the rest-day. But all these points are given in Ex. 20, the original copy.

Hope of the Gospel.

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Pet. 3 : 15.

WE should most certainly conclude from reading the above language that the Christian's hope is a subject which can, and should, be understood, and that there are also ample evidences and proofs in which the true gospel hope is set before us; else how could we "be ready always to give an answer to every man that asketh"? To do this we must know what our hope is, when, and in what manner it is to be realized, and upon these points we assert that the Scriptures do thoroughly furnish us.

Paul says: "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." Heb. 6 : 13-18.

If there is strong consolation for them that lay hold of the hope, then surely it is important that we understand the hope, that our faith may lay hold of the evidence from which this consolation is to be derived.

Hope is defined as expectation and desire. Neither of these alone constitutes a hope. A man may desire what he has no reasonable expectation of receiving. Again, a man may expect to receive what he by no means desires. A man may desire eternal life, and all the glories of the kingdom of God, yet he cannot expect to receive them unless he complies with the conditions on which eternal life is promised. The sinner may expect, on the authority of the word of God, that if he does not turn and serve the Lord, he will be punished with everlasting destruction from the presence of the Lord, and from the glory of his power (2 Thess. 1 : 8, 9), yet he does not desire it. So we may conclude that the hope is a combination of expectation and desire, based upon what God has promised, and upon the assurance that we ourselves are complying with the conditions of the promise.

GOOD HOPE.

In order, then, to have a good hope, we must expect and desire what God has promised, and not settle down in the expectation of that object, unless we have the fullest assurance that we are complying with every condition on which that object is promised. We see, then, that a well-grounded hope must be a matter of promise, and as every promise of God is made on conditions before we are entitled to the promise, we must be sure we are complying with the conditions.

That all God's promises of reward and punishment are made to us on condition of our obedience or disobedience, is the only reasonable position we can take. When we appeal to the Scriptures, we see they give us a general rule reaching all such cases. We read, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Jer. 18 : 7-10. Complying with the conditions of a promise, constitutes us the heirs of that promise. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3 : 29. "If ye were Abraham's children, ye would do the works of Abraham." John 8 : 39.

While we see that a true hope must be based upon the promises of God, and that none can truly cherish that hope as theirs unless they are complying with the conditions; yet there are false hopes, and there are hopes cherished by those who are not complying with the conditions of God's promises or else hoping concerning matters that God has never promised. Job says, "The hope of the wicked shall be as the giving up of the ghost." "As a puff of breath," margin. Job. 11 : 20.

We have seen, by the reading of Heb. 6 : 17, 18, that the true gospel hope is based on the promises of God, confirmed by an oath. So a false hope would be a hope not based on the promises of God, or, if comprehending what is in that promise, cherished by one not obeying the conditions of the promise. Paul says of those who were ignorant of the promises, and, as a matter of course, not obeying God, not complying with the conditions of the promise, "Wherefore, remember that ye being in the time past Gentiles in the flesh, who are called uncircumcision 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." Eph. 2 : 11, 12. We see that one important reason why they had no hope was because they were strangers to God's promises of future blessings. Then, indeed, every hope to be well grounded must be based upon the promises of God.

THE GOSPEL HOPE.

But we now come to the direct question, What is the gospel hope? Paul says, "There is one body and one spirit, even as ye are called in one hope of your calling." Many are the hopes cherished by different classes, yet there is but one true hope given to cheer God's people. But it may be inquired, If there is but one hope, why are there so many things spoken of in the word of God as the hope? We reply, There may be several events to be accomplished in order to the realization of the hope, and each of these may be spoken of as the hope, but only in the sense that the accomplishment of these events is embodied in the ushering in of the one gospel hope. And so these several events may be necessary to be accomplished, in order that we may receive that for which we are hoping. These objects, or events, are so intimately connected with the hope, as to be called the hope; because if these are not fulfilled the hope would fail of its accomplishment.

We look upon the different events embodied in the ushering in of the hope as we would look upon several steps to be taken to gain an eminence; each is taken to gain the eminence, but no one of the steps alone will bring us to the object desired. Although each is taken to gain the point, still it is not gained unless all the steps are taken. So with the different steps that, in their order, as fulfilled, usher in the realization of our hope; all must be fulfilled or our hope is never realized. But we will pass to notice, in their order, the events that are called the hope.

CHRIST OUR HOPE.

In 1 Tim. 1 : 1, Paul calls "Christ our hope." Of course a true gospel hope must

never center in Jesus Christ as the object, being, or agency through whom the promises of God concerning man are to be carried out. "We are complete in him." Without him we "can do nothing," and are nothing. He is the "Alpha and Omega." Alpha and Omega is the more ancient form by which the Greeks expressed their alphabet. Alpha being the first Greek letter, and Omega, the last one in their alphabet; from the Alpha to the Omega was from the first letter to the last, or, in other words, the whole alphabet. So Christ is the Alpha and Omega, or the alphabet of God's plan and purposes concerning man. As the twenty-six letters of the English alphabet, arranged in various combinations, constitute literally the words of the Bible, so the subject matter of the plan of salvation treated of in the Bible is Christ arranged in various forms as the being through whom God's purposes concerning man will be carried out. As Christ was employed in the work of creation, so also is he the second Adam, through whom the restitution of all things God has promised will be carried out. The Father "has given him authority to execute judgment also because he is the Son of man." So, also, the Father "has given him power over all flesh that he should give eternal life to as many as he has given him." Christ is in the promises of good and in the threatenings of judgment. He is the root and center of the great plan of atonement devised for the rescue of man, and, in fact, he is the grand source of all the bliss and joy promised to the faithful. Christ is the agent by whom, and through whom, all is to be accomplished. With this view of the subject, we see, then, that the Bible itself is Christ arranged in his various offices, form, and work. As we would arrange the twenty-six letters of the English alphabet in their various combinations to form a book, so we see how Christ is the Alpha and Omega.

When we say Christ is our hope it embodies all that is in Christ, or is to be brought about through Christ. In making our inquiries respecting him, and of what is accomplished by him, we should find ourselves, in some respects, in a similar position to that occupied by the ancient prophets in their researches concerning Christ: "Of which salvation the prophets have 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 beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1 : 10, 11.

Hence, we see that a hope in Christ embraces all that is wrought out by Christ till the glory of God is revealed in his people, in their being brought to their eternal rest in his kingdom.

In the very connection of the text above, we gain some light as to what our hope embraces: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Pet. 1 : 3-5. In writing to the Colossians, Paul says, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in Heaven, whereof ye heard before in the word of the truth of the gospel." Col. 1 : 3-5. Thus we see that the true gospel hope brings to view the final consummation, when the saints of God shall receive the heavenly inheritance which is now in reserve for them; when they shall become possessors of that of which they are now heirs—the kingdom of Heaven.

We will look again at Paul's testimony to the Hebrews, and we may gain some light as to what is the hope: "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 strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. 6 : 13-18.

From the foregoing, we understand Paul argues that we have strong consolation from the hope, because the Abrahamic promise was made sure. This is conclusive evidence

that that promise has special reference to the hope. That this promise to Abraham had reference to some future inheritance is clear from the following testimonies: Paul says of Abraham that he was called to go into a place "which he should after receive for an inheritance." "He sojourned in the land of promise, as in a strange country." Heb. 11 : 8, 9. Stephen said of Abraham, that the Lord gave him none inheritance in it [the land], no not so much as to set his foot on." Acts 7 : 5. Again Paul says of him and all the multitudinous seed that sprang from him, that they "died in faith, not having received the promises." The promise, then, which was made with such certainty to Abraham and his seed, must relate to things beyond this life. Again he says of these ancient worthies: "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."

These quotations show that the promise to Abraham had not been fulfilled when Paul wrote to the Hebrews. They also show that the promise cannot be fulfilled until all those are made perfect, who are embraced in the term "us," which embraces all Christians in the gospel age. So the fulfillment of the Abrahamic promise must be beyond the gospel age. That promise embraces Christ as the true seed. "He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal. 3 : 16. Christ is the seed to whom the promises are made. He has been on earth once, as the "Child born," and the "Son given." But he is to come again as "King of kings, and Lord of lords," and then the "government shall be upon his shoulder." We are now "joint-heirs" with him; but we shall then be recipients of the glory, entering "into the joy of" our Lord.

Paul, when permitted to speak before Agrippa, said, "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." Acts 26 : 6, 7. If Paul, with the twelve tribes, still hoped to come to that promise, it had not yet been fulfilled. We do not think that Paul would submit to be judged for his expectation concerning a promise that had already been fulfilled. From his reasoning, he must have considered the fulfillment of that promise in the future. Knowing the manner in which their thoughts would run, he says, "Why should it be thought a thing incredible with you that God should raise the dead?" Verse 8.

We must conclude from this reasoning that Paul considered the fulfillment of that promise as an event beyond the resurrection. As this promise to Abraham is the sure foundation of the hope which affords consolation to those who have laid hold upon it, it follows that the gospel hope is the hope of a future inheritance.

Peter says of this inheritance, "Reserved in Heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Pet. 1 : 4, 5. But, you may say, he here speaks of an inheritance reserved in Heaven, which cannot be the future kingdom. Paul said of Abraham, "He looked for a city which hath foundations, whose builder and maker is God." Heb. 11 : 10. That city of foundations is now in Heaven—"Jerusalem which is above is free." Gal. 4 : 26. It is in reserve for the obedient. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22 : 14. It is finally to come down from Heaven, and be the great center of the new-earth kingdom. Rev. 21 : 2. So this glorious portion of the inheritance is reserved in Heaven, ready to be revealed, not at death, but "in the last time."

It was not our design in these articles to give a detailed exposition of the kingdom, but to call attention to some features of the hope and the time when it is to be consummated.

J. N. LOUGHBOROUGH.

(To be Continued.)

SOME men will follow Christ on certain conditions—if he will not lead them through rough roads—if he will not enjoin on them any painful tasks—if the sun and wind do not annoy them—if he will omit a part of his plan and order. But the true Christian, who has the spirit of Jesus, will say, as Ruth said to Naomi, "Whither thou goest, I will go!" whatever difficulties and dangers may be in the way.

It is not until we have passed through the furnace that we are made to know how much dross was in our composition.

The Gilroy "Advocate" and Second Adventism.

THE following article from the Gilroy *Leader* explains itself. The article reviewed is generally looked upon as being a shameful one, which it is in truth. Our surprise at its publication was greatly increased when we learned that the *Advocate* is controlled by a minister. The *Leader* charges it directly upon him as the following item will show:—

"Parson Dickerman's organ, last week, seemed quite irreverent. Didn't want anything to do with Christ, unless it got his job work at his second coming."

The "parson" passes for orthodox but, of course, is to all intents a spiritualist; as his views lead to a denial of the resurrection.

The last *Advocate* contained an article on our tent-meetings which well deserves notice. Though we gave it some attention in the tent, we ask the privilege of the *Leader* to expose its errors for the benefit of those who were not at the meeting. The article appeared as editorial, and thus the *Advocate* stands responsible for the sentiments contained therein.

1. It pays a singular compliment to the people of Gilroy, representing them as being specially favorable to "a quack doctor, a sensational preacher, or any humbug." We have not thus judged this people; we think there is a mistake here. We have known such a case that a preacher, not being able to raise a sensation of his own, was ready to cry "humbug" to anything that presented itself. We do not pretend to judge of the motive that actuated this article. It thinks it a sufficient argument for Darwinism that the community go to the tent. This is unjust. If truth is preached in a tent, and people are instructed and led to think or to reason, there is nothing low or degrading about it. Some men preach in a theatre, and few are disposed to find fault with that. Our tent has never been used for any other purpose than preaching the Bible.

2. It says our "interpretation of prophecy is narrow and stupid." It would no doubt be more satisfactory to the people if it would give a good reason for such an uncharitable assertion. The intelligent congregations who have candidly listened to our discourses know that they are neither "narrow" nor "stupid," but are according to the plain reading of the Bible. It sets down our views of the United States as "insulting and blasphemous." Whether we have a reason to think the United States a subject of prophecy, we will soon give the people further opportunity to judge; and we will at any time give the writer in the *Advocate* the use of the tent, if he will give his views of the same prophecy, and so let the people judge between us. It may appear, however, that his ideas of blasphemy are not very clear. We think there is no greater danger of blaspheming, to speak truthfully of the sins in the United States, than there is to speak disrespectfully of the Lord Jesus Christ.

3. Speaking of the signs of the times, it says the world is no worse now than it was described in Paul's letter to the Romans: To us it seems as small consolation that, under the light of the nineteenth century, we are no worse than Paul's description of the heathen, eighteen hundred years ago. In judging actions, privileges are to be taken into account. The Saviour said all the righteous blood that was ever shed should come on that generation, evidently because they had the examples and warnings of all the past before them. They were accessories after the acts to every persecution which had been carried on. Criminals of to-day, especially in the light which now prevails, are more guilty before God than those of two thousand years in the past. There is much boasting of light and privilege which is evidence, not of a high state of morality, but often of severe condemnation.

On this point it says, spiritualism is nothing new. In one sense it is right, spiritualism prevailed in the days of Moses; the magicians of Egypt were mediums. Also in the days of the Saviour as frequent reference in the gospel proves. But Matt. 24:23-27; 2 Thess. 2:1-10; Rev. 13:11-17 compared with chap. 14:9-14; and 16:12-15, show that it will remarkably prevail just before the coming of the Lord, and in its present phase it is essentially new. If the writer is competent to edit a newspaper, he knows that spiritualism, as now prevailing, arose in Hydesville, N. Y. less than thirty years ago.

4. The most objectionable part of the article is that which speaks of the second coming of Christ. It says, "the idea of Christ's second physical appearance on the earth is too gross to be treated seriously." Was not his first appearance on earth a physical one? It was. Is it not reasonable then, to consider that his second will be? To nothing but a physical appearing will the term "second" apply.

Will the writer please to inform the people what a second spiritual or mystical appearing might be? Of course he must define when the first of that kind was. But on the second coming, and where Christ would come if he did come personally, we must quote as follows:—

"Of course Christ would come to the United States. He would not go to the 'bloated aristocracy' of the Old World. He would prefer a State, too, that has a reliable currency, not one that depends on irredeemable shin-plasters. If he should go to San Jose or Hollister first, and draw away trade from Gilroy, we should give him a cold shoulder. If he came to Gilroy, and had not common sense enough to know where the best job printing is done, we should suspect him of imposture."

The above has the single merit of 'honesty' for it is not every paper, even political or secular, that would have the frankness to own that it would "give a cold shoulder" to Christ if his coming did not increase its job printing! And with all its boast of "brains," we unhesitatingly give it as our opinion that no one who has brains enough to render him responsible, can speak thus of the advent of the Son of God without being guilty of blasphemy. For irreverence, for trifling with sacred things, it is rarely equaled, and its professed Scripture reason for denying the second coming of Christ is unscriptural. Indeed, we think, as Nasby would express it, that theology is not the *Advocate* writer's "best hold." Thus it says:—

"Christ said to his disciples: 'It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart I will send him unto you.' He being the judge, his physical return will not be expedient for us."

A partial presentation of truth is often the worst kind of error. In this case there is no excuse for the error, for the text quoted has no reference to his return; and the writer intimates that this is the Saviour's decision on that subject. This is what the Saviour said: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." John. 14:2, 3. When he went away the angels said: "This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." Acts 1:11. As he went physically, in their sight, so will he come again. And Paul said: "The Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the triumph of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18. This is a physical coming, even as there will be a physical resurrection, and as we which are alive will certainly be caught up physically to meet the Lord when he returns. But if he does not return there will be no resurrection, and we shall lose the comfort of "these words."

We regret that the *Advocate* has done itself the injustice to so present itself before the public. We hope its writer may feel the responsibility of his position, and speak as we all ought to speak in view of the solemn truth that for our words we shall be brought into Judgment.

J. H. WAGGONER.

Gilroy, June 10, 1875.

Duties and Rights.

THERE is an excellent idea brought out in the following extract from an article in the *Examiner and Chronicle*. They who are jealous of their rights often overlook their duties, upon which all rights are founded. A man engaged in treason has no rights under the government against which he is waging war. He has forfeited them all. An unqualified return to duty is the only way to have rights restored to him, and a steadfast adherence to and continuance in duty is the way to have those rights secured. Whenever again he chooses his own way, and refuses to submit to the constituted authority, his rights cease. Paul says we are the house of the Son of God "if we hold fast the confidence and rejoicing of the hope firm unto the end." Heb. 3:6. And Peter speaking to them "who have obtained like precious faith with us" exhorts them to build upon their faith, all the Christian graces, saying, "He that lacketh these things is blind, and cannot see afar off, and has forgotten that he was purged from his old sins." But these things must be in us and abound, and we must give diligence to make our calling and election sure.

We often hear people confessing that they

do not live up to their privileges. Now the truth is that *privileges* are much like *rights* in this respect—they seldom go before duties.

It is our duty to live for that which it is our privilege to enjoy. The confession is really an evasion—an emollient to the feelings. Whenever we fully discharge our duty we shall have no reason to complain of a loss in respect to privileges. Our own hearts and lives need to be watched with jealous care.

The deception in this method of expression is this: it is considered that in regard to privileges we have an option; in regard to duties we have no option, no choice; they are imperative. But if privileges are enjoyed through duties discharged, then there is in reality no such distinction, and strict honesty would lead to a stronger and more humiliating confession.

J. H. W.

"MORE OF DUTY—LESS OF RIGHTS."

"If Christians would consistently restrict themselves to thinking of duty, and refuse to indulge themselves in thinking of *rights* with regard to the Lord's Supper, there would speedily come an end to controversies on the subject of "close" and "open" communion. There is just one command bearing on the point: "Do this in remembrance of me." Let us all attend to obeying. That will solve the problem at once. The commands of Christ are all of them equally binding, and equally binding upon all. In a true and in a very solemn sense the command "Do this in remembrance of me" is binding upon every sinner as much as upon any Christian, and as much as the command Repent. But there is a natural order of obedience. It is obviously the intention of Christ that all communicants of the Supper shall first have repented. But quite as obviously it is Christ's intention that all communicants of the Supper shall first have been baptized. If I think I have been baptized, that does not fulfill the purpose of Christ unless my thought corresponds with the fact. My thought, however mistaken, may indeed make it my individual duty to act accordingly, and, though unbaptized, obey the ordinance of the Supper. But if your thought is different and more just, perhaps, than mine, you certainly have no duty to encourage me in my mistake, either by word or by deed. Nay, it is then your duty to disturb my false persuasion, or persuasion believed by you to be false, in every suitable way of moral influence."

Too Late.

SOME people are accustomed to be a little too late in almost everything. Late in going to bed and in getting up, in going to work, to their meals, and to their appointments. In short, they are habitually behind time everywhere, and that often greatly to their disadvantage. Business of importance is to be attended to, where thousands of dollars are at stake, and still they wait until the last train, and then barely come in sight of the station to see it leave without him. Only a little too late!

Being a little too late is often followed by fatal results. The up train is only a little too late. It is hurrying to reach the depot before the down train leaves; but the last moment expires, it leaves, and both trains meet with inevitable destruction. Wood and iron and human bodies are scattered abroad promiscuously. It is said that Napoleon lost the battle of Waterloo just because one of his marshals, who was to reinforce him, was a little too late, and the consequence was, the great general became a prisoner, an exile the rest of his days, living and dying on the lonely isle of St. Helena.

A murderer is arrested, tried, and convicted and sentenced to be hung; but mitigating circumstances influence the governor and a pardon is written and given to a messenger. The hour appointed for the execution arrives, and the prisoner is led forth and placed upon the drop, the rope is adjusted, the last moment expires, and the drop falls, when lo! the messenger appears with the governor's pardon, only just a little too late.

Worse than this! a certain man is convicted of sin, and convinced of the indispensable necessity of salvation. He understands what he must do to be saved, and he intends to do it, but not now. He has other ends in view for the present, and he imagines that there is time enough yet. To be sure, the Bible says, "Seek first the kingdom of God," and he means to seek, but not first. He promises himself that he will be ready in a short time. But time glides imperceptibly, and he forgets that the soul is of priceless value—that he can give nothing in exchange for it, that he cannot afford to risk its salvation a single moment, and yet he defers, and before he is aware his probation terminates in some unforeseen manner, and it is too late.

This is not a mere fancy sketch. It has its counterpart frequently illustrated. It has been, and will be repeated. Multitudes are now trifling with the most vital interests of their souls. They are not saved and they will not be because they will not seek salvation in time. As they are living they will continue to live, and thus they will die, and be compelled to take up the sad lamentation, "The harvest is past, the summer is ended, and we are not saved!"—*Morning Star*.

Friendship and Old Age.

As years steal upon us, and we come to tread the downward way toward the narrow house, our ideas of friends and friendships undergo a change, which change we may not recognize very readily, but still in moments of reflection, we are conscious that it has occurred. As we look back upon the long route we have traveled, we can but think of the "troops of friends" who at one time or other were the companions of the journey, and we ask, "Where are they? What has become of them all?" Some are away in foreign lands, and severed from us forever; some we have estranged from us, it may be by our own faults and shortcomings; some have cast us off, having themselves stepped higher up in the social scale; and some we have ourselves designedly relinquished, not we trust, because they have not kept pace with us in the worldly race, but either because they were such ties as we ought never to have formed, or because through vice or the force of temptation they have fallen too low. Then there are one or two, perhaps, who were in times past the treasure and glory of our life, whom one fatal mistake wrenched from us, in an evil hour, and ever since we have stood aloof like cliffs which have been rent asunder, both of us, perchance, retaining the scars which 'neither frost, nor heat, nor thunder,' shall wholly do away. It is such remembrances as these which in the autumn or winter of our days, make us wary and watchful over the too scanty remainder of our life's friendships.

Gladly, if we could, would we bridge over that dreary sea which flows between us and the alienated friends of past years; but that cannot be done—never was done yet in human experience—and so, accepting wisdom from the past, we guard the love that is left to us all the more jealously. We come to hate all quarrels and resentments, as the folly and absurdity, and the dreary results of them come home to us in those lone hours when, regretfully confronting the past, we can review the game of life and recall with bitterness the many false moves we made and the sorrows they entail upon us. Well for us that all is not loss—that friendly hands yet aid us in doing and suffering what has yet to be done and suffered, and friendly hearts yet flow with the sympathy we have learned to prize at its just value.—*Leisure Hour*.

EXPERIENCE PROVES THE BIBLE TRUE.—Puerile would it have been for the world to have risen in consternation when Barnum succeeded, with his movable wax figures in such perfect imitation of the human race, and cried for fear of the extinction of the race. They looked like men, moved like men, opened their eyes and mouths like men, and yet were only wax. Skepticism looks sometimes like truth, moves like truth, shines and speaks like truth, and yet is simply an ingenious lie. The true soldier of Jesus should fear skepticism, as a man one of these wax figures. Is it not time for Christians to rise above the atmosphere of doubt, and walk in the light of God? We never doubt whether there is a sun when it shines on us and makes us warm. We can never doubt the existence of bread when we are eating it. He who feels the life of God gets beyond the reach of philosophical questioning, which is the very atmosphere of the age. Brethren, you will not question whether prayer is a reality if every day you receive answers to your petitions; you will never doubt the atonement of Jesus Christ or his deity, if sin is your daily grief, and Jesus your abiding companion. You will look the scoffers of the age in the face, and say to them, "Our eyes have seen, and our ears have heard, and our hands have handled the word of life."

Let ministers lead their flocks to these heights, and glorious results will follow.—*Central Baptist*.

SLANDER.—Hell cannot boast of so foul a fiend, nor man deplore so foul a foe. It is a pestilence walking in darkness, spreading contagion far and wide, which the most wary traveller cannot avoid. It is the poisoned arrow whose wound is incurable. It is as fatal as the sting of the most deadly asp—murder is its employment, innocence its prey and ruin its sport.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, JUNE 24, 1875.

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

Iowa Camp-Meeting.

THIS meeting commenced June 3, according to appointment, at Newton, Jasper Co., Iowa. We did not reach the ground until Friday afternoon. In consequence of the backwardness of the season, and bad traveling with teams, the number in attendance was not fully equal to previous yearly gatherings. Most of our people come to camp-meeting with teams, and could the camp-meeting be held the first of September these gatherings would be twice their present size. The number of family tents at the late meeting was thirty, besides the large tent and covered wagons where many lodged.

We were glad to meet Elder U. Smith at this meeting, who rendered most acceptable and efficient aid. We congratulate the brethren of the several Eastern camp-meetings on the happy prospect of his labors at all their meetings. We were also very glad to greet many on the Newton camp-ground, newly come to the faith.

We copy the following account of the Iowa Camp-meeting from Bro. Smith's report before it leaves the ground, his to go to the *Review and Herald* and this to go to the SIGNS OF THE TIMES:—

Sabbath, June 5, was a day of the meeting which will long be remembered by those who were present. It commenced with a rich measure of the blessing of Heaven, and increased in interest till the close. The morning meeting at half-past five was one, the equal of which, in intensity of feeling and Christian activity, is rarely seen. It seemed, as it is sometimes expressed, that the people were making a "rush for the kingdom." Sometimes seven were on their feet at once. One hundred testimonies were borne in three-quarters of an hour.

Following this, the morning season of family worship at the tents was an occasion of great feeling and deep searching of heart. And when the hour came for another season of public social worship at the stand, many came from their tents weeping, not tears of sadness and disappointment, but such as arise from a sweet feeling of contrition on account of the presence of the Lord and his love shed abroad in the heart. Thus this meeting opened with the same degree of spirituality with which the preceding one closed, and continued in the same spirit.

Some remarks were made by Bro. White of a very encouraging nature. He referred to the discouragements which the brethren in Iowa have met in times past, the apostasies that have taken place in their midst, and the goodness of God in sustaining the cause through it all, and raising up friends and laborers among them. The prosperity of the cause in this State, notwithstanding all adverse circumstances, is an evidence, strong and irresistible, that God's hand is in the work, and calls upon every heart for thanksgiving and gratitude. His remarks took deep hold upon the feelings of the congregation. Many testified that they never witnessed a better state of feeling in a social meeting than was manifest upon this occasion.

Bro. White spoke in the forenoon with great freedom, bringing out things new and old from the great treasure-house of God's word, giving such instruction as was adapted to the condition and wants of the people of God at this time.

Sister White spoke in the afternoon on Luke 19: 41, 42: "If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace, but now they are hid from thine eyes." She spoke with unusual liberty, closing with a powerful appeal to those who were present not to be unmindful of this the day of their visitation, lest their condition become like that of the Jews, and the things that belong unto their peace be hid from their eyes. And when an opportunity was given for those who wished to start anew in the service of Christ to come forward, about fifty came to the front, many of whom were for the first time making a move in this direction, and were very interesting cases. After prayers this company was distributed into three tents, and the work of labor continued. Some touching and impressive testimonies were borne, which it was good to hear.

On Sunday, the congregation numbered upward of two thousand. Bro. White spoke in the afternoon, sister W. in the forenoon and evening. Our readers are so well acquainted with their labors that it is only neces-

sary to say that they probably never enjoyed greater freedom. Yet this can give but a very inadequate idea of the interest of the occasion. In the evening when, perhaps the congregation was the largest, though the evening was unusually chilly, the large crowd was held as if spell-bound under the powerful address of sister W., and many of those who had come in from without were moved to tears.

On Monday another move was made for those who were here making a new start in the service of God. Fifty-five came forward, giving evidence of a good work wrought upon their hearts; and all bore testimony to their desire and determination henceforth to live the Christian life.

The business sessions of the Conference passed off harmoniously, and its action showed a good degree of zeal for the prosperity of the cause in this good State. The credentials of the nine ministers belonging to the Conference were renewed and licenses granted to ten young men to exercise their ability in publicly presenting the stirring and important truths for this time to the people. The list included four who received license for the first time at this meeting. And there are still others who may yet labor publicly in the work. The wants of the cause are urgent. Calls are pressing in from every quarter. Would that there were a hundred, where now one can be found to respond to these calls, and enter the openings that are multiplying on every hand. May the little army of workers in Iowa, who feel the wants of the cause, have strength and wisdom imparted to them to accomplish a measure of what their zeal would prompt them to do.

Six new churches were added to the Conference, increasing materially its membership. The truth has secured a good foothold at many points, and accomplished a good work. It was remarkable to learn, as one after another of noble men arose to speak in the social meetings, how this one had been rescued by the truth from infidelity, that one just saved by it from going into spiritualism, another recovered from the saloon and gaming table, and so on. Truly the truth has effected many marvelous things in many cases here.

From the citizens of Newton and vicinity we have received the utmost respect and courtesy. Not the least manifestation of rowdiness, or disposition to make disturbance, was witnessed, and it was not even found necessary to establish a night watch, so undisturbed were we in the enjoyment of our privileges. W. S. Benham, editor and publisher of the *Newton Free Press*, in his issue of June 2, gave quite a full notice of the meeting, from which we make the following extracts:—

"The Seventh-day Adventists of Iowa, and Nebraska, both States being included in one Conference, held their annual Conference and camp-meeting at Evans' Grove, just southwest of Newton, commencing last Thursday and closing on Tuesday. This is the second year of the Conference and camp-meeting at this place, and its central location and pleasant remembrances may make this the place for its permanent establishment. The grounds were admirably arranged, the great pavilion located on the east side, with a semicircle enclosing over two acres, upon which ample seats were spread before the platform, while in the adjacent timber the teams were hitched and fed, a well dug on purpose, furnishing the requisite amount of water for all.

"It is proper to state right here that no orders were given in regard to deportment on the grounds, no guards or sentinels placed on duty, and that from the opening to the close there was not an attempt at disorder or a symptom of rowdiness manifested. The people who came together for the camp-meeting attended strictly to business, and the spectators at all the meetings showed that respect which was due to them as strangers and fellow-citizens. We do not mention this fact as being unduly creditable to Newton and vicinity, but it is well known, the country through, that it is not very unusual for camp-meetings held by any denomination to be interrupted by rowdies, and that a kind of police has to be established to maintain order. In fact, in years past—we trust not to be repeated—the local officials have had to be called upon to make arrests of this class of offenders.

"The rains along early in the week made the roads quite muddy for a while, and the grounds at first were rather disagreeable, but when it was rainy the spectators were few, and the regular attendants could crowd into the pavilion, so the meetings three times a day, with committee meetings, business meetings, &c., went regularly on, the same as if the weather had been all the time pleasant.

"In nearly all the States the membership is sufficient to make up a Conference, the largest being in Michigan, with the publishing headquarters at Battle Creek, where two newspapers and all the books and tracts for the Society are issued. There are few so extensive publishing houses in the country, about \$100,000 being there invested in the publishing business. At Battle Creek they have a College just fairly started, with an endowment of about \$60,000, and a Health Institute where chronic diseases are successfully treated without medicines.

"The Conference arranges the work for the coming year, assigning the elders to duty in the several locations, appoints both clerical and lay missionaries, and acts upon all questions that may come up from the people affecting the faith, conduct, and progress of the sect. The attendance at these camp-meetings is voluntary, and we were informed that this meeting had about the average attendance of members. There certainly was about the same number present as last year.

"An incomplete computation showed that there were present, as regular attendants of the meeting, about five hundred persons, and among them were delegations from Knoxville, Poweshiek Co., Kellogg, Monona Co., Burt Co., Nebraska, Pella, Fort Dodge, Afton, Mt. Pleasant, Caloma, Brighton, New London, Washington, Hook's Point, Victor, Pilot Grove, Woodburn, West Union, Monroe, Osceola, Elkhorn, Pleasantville, Adel, State Center, Richmond, Anamosa, Marion, Richland, Sigourney, Frederick, and Winterset. The bulk of these delegations had commodious tents, of which there were about thirty, in some of which as many as twenty-five persons were well accommodated, while many who came in wagons made their conveyance a comfortable home during the meeting. Probably a dozen families and delegations were assigned space in the Pavilion, and with appropriate partitions therein found pleasant quarters. There were quite a number of individuals who came singly and without conveniences, and to all these the kindest hospitality was shown by their brethren, and they were made to feel themselves as much at home as if they owned the best tent on the ground.

"Of the elders in attendance and taking an active part in conducting the exercises we may appropriately mention James White, U. Smith, Ellen G. White, R. M. Kilgore, Henry Nicola, C. L. Boyd, C. A. Washburn, J. T. Mitchell, and Harvy Morrison.

"Eld. White has made the subject of his present discourses his life-study, and its propagation his life-work. He is the associate of Elders Smith and Andrews in publishing the *Review and Herald*, *Voice of Truth*, and SIGNS OF THE TIMES.

"Mrs. White is a preacher of great ability and force, much called for as a speaker at the camp-meetings of the denomination all over the Union, and a large share of her time is given to this work.

"Eld. Smith is pleasant in appearance, an earnest advocate of his doctrine, and preaches with good effect.

"The tents are being struck as we go to press, and directly those attending the meeting will return to their respective homes, firmer, and stronger after this season of instruction and mutual pledges to each other of faithfulness to the faith.

"The meeting has been in all respects a success, and while the people of the town and vicinity have every reason to be pleased, we trust that the visitors from abroad will have none but pleasant recollections of the second camp-meeting at Newton."

Thirty-two rose to signify their desire to receive baptism at the first opportunity.

At the closing meeting, Tuesday morning, Bro. J. Bartlett and Bro. J. W. McWilliams were ordained to the work of the ministry. The occasion was a most interesting one.

Thus the meeting closed, the brethren we believe, all feeling that this, the opening meeting of the season, has furnished a most encouraging beginning. May they remember that the real success of the occasion is mainly to be determined hereafter, as it will depend upon the way in which the impressions received shall be cherished, and the resolutions formed shall be carried out.

From May 26 to June 8, a period of thirteen days, Mrs. W. has spoken fourteen times, and we have spoken eleven times, besides the labors of business sessions and many other matters; and we have traveled in this time more than thirteen hundred miles. We hold meetings to-night, June 9, with the church at Victor, Iowa, and take the train for the Illinois Camp-meeting at three to-morrow morning.

We never enjoyed preaching the word as well as now, and are fully decided that this is our last year of business life in connection with the work of preaching and editing. For the future, by the grace of God, the cause shall be served by our voice and pen. We have been pressed into wrong positions, and then deserted to carry a tripple burden, for the last time. We are now very happy in the prospect of laying these burdens down at our next General Conference, when we can give ourselves to the word of God.

J. W.

The Illinois Camp-Meeting.

THIS meeting was held near Sheridan, Ill., June 10-15, as previously appointed in the *Review*. Thursday found us on the ground in the pleasant grove chosen for the place of meeting. Ample preparations had been made for the occasion. This meeting was quite small in comparison with meetings in some other parts of the field, there being only eight tents on the ground and between one and two hundred brethren and sisters present. The meeting just held in central Illinois and the camp-meeting appointed for southern Wisconsin which will be more convenient for many of the brethren of northern Illinois, doubtless contributed to materially reduce the attendance at this meeting.

But though small in numbers, the meeting was excellent in quality. One of its pleasant features was the presence of quite a good representation from the new converts among the French in St. Ann and Kankakee, and their fervent testimonies, borne in their own tongue, in the meetings.

Great was the joy manifested by many who had come up from widely-separated places, at this privilege of meeting and greeting each other. To those who have had a happy experience in this direction, it does not seem strange that the psalmist sets it forth as so pleasant a thing for brethren to dwell together in unity. There are hearts in the Illinois Conference as cordially united in the Lord, and his work, as can anywhere be found.

The social meetings Sabbath at 5:30 and at 9, A. M. were good occasions. The testimonies borne were of a very cheering and encouraging nature. They gave evidence of coming from hearts that were intelligent in reference to the truth, and sound Christian experience. Bro. White spoke at 10:30 A. M., and sister White at 2:30 P. M. Their testimony was gladly received and highly prized by those present.

After a suitable intermission, the brethren and sisters again assembled for social meeting. Unexpectedly the subject of Christian temperance came up as the leading theme of the meeting, and as unexpectedly the meeting rose to an unusual degree of freedom. Many items of interest were related, and more real information was brought out than we remember ever to have listened to in a social meeting.

A case worthy of mention was that of a doctor from Kankakee. The truth found him under the chains of two ruinous habits: strong drink and tobacco. He related how in the strength of the Lord, he had grappled with and overcome the appetite for strong drink, and was now rallying for a conflict with the other, confident of success in that also. May his victory be speedy and complete. Thank God for a truth that will enter into no compromise with intemperance or any filthy habit. This is one of the best evidences that it is the truth which is to purify a people from all filthiness of the flesh, and fit them for the coming of the Lord. 2 Cor. 7:1; Tit. 2:13, 14.

On Sunday at an early hour, visitors began to enter the ground, and soon the grove was swarming with them. It is estimated that there were some fifteen hundred present, a large proportion of whom gave good attention while Bro. White set forth, in a clear and forcible manner, the leading reasons why we are Seventh-day Adventists. Sister White spoke in the afternoon with freedom.

The business meetings passed off pleasantly. Four new churches were added to the Conference. The credentials of the three ordained ministers in the Conference were renewed and six licenses were granted. Others will doubtless engage in the work. Bro. C. H. Bliss was ordained to the ministry. Four were baptized.

Monday was rainy, but the large tent afforded a comfortable and pleasant retreat. Bro. and sister White occupied most of the day in full, free, earnest, and instructive talk to the brethren and sisters, just such as they needed, relative to the enlargement of the work, the broader views that should be taken, and the more comprehensive moves that should be made for its advancement. It was a profitable day

for the meeting. The brethren listened and pondered upon the things spoken with evident interest, and, we believe, go to their homes like men girded anew for the work.

The parting meeting, Tuesday morning, was the best of the feast. It was difficult to bring it to a close so anxious were the brethren and sisters to speak. Finally, by a rising vote, all testified that if they had received no good before, this one morning meeting would amply repay them for all the time, labor, and expense of coming to the place.

This meeting will exert a healthy influence upon the cause in Illinois; and we look for the work in this good State to exhibit more marked evidence of growth in the future than in the past. U. S.

What God Foreknows May not Come to Pass.

PERHAPS the reader may be surprised that such an assertion should be made by one who reverences that infinite Being, whom the Scriptures call God. While that feeling of surprise remains upon the mind, let me speak of a certain kind of folly which arises from mistaken ideas of the effect of God's foreknowledge. Such is the aversion which many persons feel toward the service of God, the denial of self, the bearing of the cross, and the daily dying to the world, which the Christian religion requires, that they seem willing to play into the hands of Satan in almost any way, in order to prevent the Spirit of God from operating upon their hearts. They will resort to excuses for continuing in sin, which their own judgment must cause them to regard as utterly futile and deceptive. How many persons excuse themselves by saying, "God knows whether I shall be saved or not. If he knows I shall be saved, then I am sure of Heaven. If he knows that I shall be lost, then I never can gain Heaven. What is the use for me to try? Do you not believe that it will be just as God foreknows it?"

It is vain to tell such persons that God foreknows that those who bear the cross, deny self, cleanse their hands, purify their hearts, walk with him in humility, and endure to the end, shall be saved, and that he offers each of us grace to enable us to do this very thing; and also that he foreknows that those who neglect this gracious offer, and attend not to this work, will be damned; and moreover, that he foreknows that it will be solely their own fault, because they might have been saved if they would have used the grace offered them. The infatuation still remains upon the mind of this class, and they waste their time in speculation upon foreknowledge, as if God in the day of Judgment was to determine the destiny of men by his foreknowledge of them, and not by what their conduct has actually been.

Now let us illustrate the folly of such reasoning as that whereby men quiet their own minds in the service of the devil, under the vain impression that they have shifted the responsibility of their disobedience from their own shoulders to the foreknowledge of God. Here is a case in which what God foresaw did not come to pass. And it does not furnish the smallest chance for an infidel to assail the foreknowledge of God, unless also he does violence to his own reason and sense of justice.

David had rescued the city of Keilah from the Philistines. 1 Sam. 23. When David was at Keilah, Saul thought it an excellent opportunity to take him, and prepared to do it. And thus we read:—

"Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake; Will the men of Keilah deliver me up into his hand? Will Saul come down as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hands of Saul? And the Lord said, They will deliver thee up." Verses 10-12.

David had now the benefit of God's foreknowledge. He could now act as multitudes at the present day, and say, "God foreknows just how it will be, and all my efforts will not change the foreknowledge of God." Happily, David, who at this time truly feared God, did also possess a good share of practical common sense. He knew very well that the foreknowledge of God did not bind him hand and foot, and confine him in Keilah. So the record tells us what David did:—

"Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go." Verse 13. Certainly that was the very thing that David

ought to do. It was just what the Lord intended that he should do. And now what about Saul's coming to Keilah? The record adds:—

"And it was told Saul that David was escaped from Keilah; and he forbore to go forth." Verse 13. Had David remained in Keilah, as he no doubt would have gladly done, and as he certainly might have done, Saul would have come down against him to Keilah, and the men of Keilah would have delivered him up into the hands of Saul. The foreknowledge of God did not make a mere machine of David, nor does it of ourselves. It was in David's power to remain in Keilah or not, as he chose, and the coming of Saul depended on that very thing. So it is in our power to accept and use the grace of God so freely offered to us, and our salvation or damnation will turn upon this one thing, whether we have, or have not, done this.

J. N. A.

The Cause on the Pacific Coast.

THERE is an air of romance in the rapid growth of the empire west of the Rocky Mountains. Only a few years ago, the territory on the Pacific Shore was a vast wilderness; a home for the savage Indian; his ample hunting-ground, where wild beasts held undisputed possession; and roamed abroad in undisturbed freedom, hardly interrupted by the Indian hunter who then had plenty of game, and hardly suspected the greed of the white race which even then pressed upon his borders.

Then we old men were boys in school, studying the geographies of those days, when we looked upon the unnamed territory from Arkansas to the Pacific as an unexplored country never to be wholly known to man. But lo, the change brought about in fifty years! the rapid increase of population by foreign immigration, and the natural growth of the country, has accomplished wonders. It seems a miracle of power, a romantic vision of some enthusiast, that this vast territory is not only taken up by an enterprising people, but opened to commerce by iron roads, upon which is transported by steam power the wealth of the country. Time and distance seem almost annihilated by the rapidity of transit; and by it distant realms are brought within a few days of pleasant travel; and what is more wonderful, news is carried on the wings of the swift lightning.

Meanwhile, fertile, inventive genius has brought to our hands wonderful labor-saving machinery, and now brute force or steam facilitates all the heavy work in the shop and on the farm, and the press furnishes us with the latest news from all the world almost as fresh as if it were all at our very doors.

But what is more wonderful than all this, within the last fifty years great revolutions in church and State have taken place. Europe has been remapped many times; and many a nation has been reduced to dependence and servitude, while others have risen to power. Romanism has lost its supremacy, and retires like a hunted leopard to some sequestered den, where she may hunt as before for the souls of men. And as the time for her fall approaches, the prophecies speak out in trumpet tones in the three messages of Rev. 14, throwing a bright light upon all the prophetic scriptures, and calling all who fear God to a high and holy, though humble, work.

It seems wonderful to look back to those early days when little was known of the prophecies, and Adventism was only a common word; when our good fathers and mothers really believed that Sunday was a God-ordained institution, and that infant baptism was a time-honored relic of apostolic practices. They were honest in their way; and God will require of them only for the light they enjoyed.

But upon us, in our advanced years, has beamed a great and clear, a heavenly light. The sanctuary in Heaven is opened, and there is seen the ark of God's testimony; the nations are angry; and the time of the dead to be judged is already here. Oh! what events have been crowded into the last fifty years.

Within this time, a generation has passed from the stage of action. Our fathers and mothers are slumbering in the grave, waiting the sound of the final trump, and we their children stand up to fill their places. Shall we do the work assigned us?

A great responsibility rests upon us who survive. Upon us who inhabit the vast territory, from the Atlantic to the Pacific, rests the responsibility of warning the world. Other countries are also joining in the work, but this land of light stands responsible for the burden of the work. Shall we be behind the times? Shall we faint beneath our burdens? Shall it be nec-

essary for the Lord to set any of us aside, because we are dilatory or willful?

It is thrilling to hear of the progress of the truth on the Pacific Coast, and that it has so taken shape that a publishing house is being built, and a periodical is already in circulation. Brethren, let us all come up to the work, with all our offerings, and all our prayers.

Then the work in Europe, and the strange work in China; strange because so wonderful, so unexpected. God has many glad surprises for his people in the last days. Shall we not thank God that we have lived to see such wonderful predictions accomplished, and such light upon events just in the future.

Success to the cause in the West, and in the East; success to the cause North and South. Let it ring upon the ears of a slumbering world, to prepare them for the voice of God which shall shake the universe at no distant day. Dear reader, where will you and I be then? Let our works decide this question favorably for us.

JOSEPH CLARKE.

Salvation and Its Conditions.

"FOR God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Matt. 3:16.

The death of the Son of God sets before all men an open door of hope. But salvation is suspended upon conditions. Faith must be accompanied by obedience. For we read of Christ: "And being made perfect, he became the author of eternal salvation unto all them that obey him."

He who devised the plan of salvation could alone reveal the conditions on which fallen and lost man can be saved, and by which he may develop a character whereby he may stand in the Judgment and secure to himself the gift of life eternal.

Without a knowledge of the will of God, no one can understandingly serve him. Ignorance and unbelief may dress up and cherish popular and time-honored error, and adhere to it with the most ardent devotion, but this falls as far short of consistently worshiping the true and living God, as did the superstitious worship of the Athenians in the days of Paul.

Again, it is necessary to have the spirit of submission and obedience to God. The submission and obedience required in the plan of salvation test the loyalty of man to his Creator, which must be proved before the Author of salvation can confer upon him the priceless gift of immortality and life eternal.

Wisdom, personified, declares, "I lead in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love me to inherit substance; and I will fill their treasures." And again, "He that sinneth against me wrongeth his own soul; all they that hate me love death." Prov. 8:20, 21, 36.

Here inspiration draws the strongest possible contrast between the results of obedience and disobedience, between a life of righteousness and a life of sin. The testimony of the apostle accords with this: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

Obedience to the revealed will of God, as set forth in his holy law, indicates to the angels of Heaven, who watch the development of character, and to our fellow-men, over whom we are constantly exerting a savory or an unsavory influence (felt here, and to be fully realized in the Judgment of the great day), that we love God. "For," says John, "this is the love of God, that we keep his commandments; and his commandments are not grievous." It indicates a prudent choice, a choice between the broad, open road to death, and the narrow way to life; a choice dictated by unerring wisdom. "Her ways are ways of pleasantness, and all her paths are peace."

Those who ever find themselves ready to walk in the light shining forth from the word of God, and to obey the promptings of the Holy Spirit, are constantly developing Christian characters. They are the "salt of the earth," "the light of the world." "They go on from strength to strength, every one of them in Zion appeareth before God." They ascend the ladder of Christian graces, so vividly described by Peter in the first chapter of his second epistle, whereby we may attain Christian perfection, and gain the prize which is ever beckoning us onward and upward.

But Peter describes another class—a class who have not grown in grace and in the knowledge of God; and of Jesus our Lord. "But he that lacketh these things is blind, and cannot

see afar off, and hath forgotten that he was purged from his old sins." They have lost a sense of the depths of sin, and of the guilt attached to a life of disobedience, and of their obligation to their Maker. "They have made them crooked paths;" they "stumble at noonday as in the night."

The first house of Israel, once honored as the chosen people of the Most High, separated from all the nations of the world by distinguishing marks of his divine favor and approval, through superstitious unbelief and disobedience to him, so far relapsed into a state of sin and stubborn rejection of the Saviour of the world, that Jesus, as he wept over their city, whoso many gracious answers to their prayers had been received, and so many wonderful manifestations of God's love and care for them had been experienced, exclaimed, "If thou hadst known, even thou, at least, in this thy day, the things that belong unto thy peace! but now are they hid from thine eyes."

How many occupy at present a similar position with respect to the blessings promised to the second house of Israel. How many will fail to secure the reward awaiting the well-developed Christian, and go down to the grave cherishing a false hope.

As I write, I am reminded of a remark made by a very intelligent gentleman some years since, who is a writer and public speaker and a professed Christian. He had received light on Bible truth by reading the publications of the Seventh-day Adventists. In contrasting this with the errors of his denomination, said "I do not see how I can be a well developed Christian and remain where I am." Yet there he remains, thereby sanctioning error, and robbing himself of peace and happiness, and the world of the good he might do if he were a well developed Christian. Is there not a possibility that to such the scripture may apply, "If ye were blind ye should have no sin; but now ye say, We see; therefore your sin remaineth"?—A. S. HUTCHINS in *Review and Herald*.

San Jose, Cal.

We have just closed a two days' meeting at this place. I had not been here since we left Santa Clara nine months ago. All the labor they have had during that time was two sermons by Bro. Loughborough. I am satisfied that on the start it is not right to leave our young churches so long without help. I shall make strong efforts to avoid it in the future.

But I was much rejoiced to find them doing so well. They have kept up their regular meetings, have done considerable missionary work, have kept up their s. b. promptly, and most of them have grown much in the knowledge and love of the present truth. They have hired and neatly fitted up a small hall in which our meetings were held.

The case of Bro. Dumont illustrates how God blesses those who obey him. This brother is totally blind, and has a wife and two children. He makes his living by weaving carpets. When he and his wife were convinced of their duty to keep the Sabbath, they feared that they could not do it and make a living. But the truth was so plain that they decided finally to obey God and trust in him for help. This was nearly one year ago. He says that since that time he has had all the work he wanted, and has accomplished more than he did before with a hired man. He has given about \$80.00 to the cause, has bought a cow, a sewing machine for his wife, and has more ahead otherwise than when he began to keep the Sabbath.

Such cases as this, many of which our brethren are familiar with, ought to encourage halting ones to move out and obey the Lord. True, all are not prospered in so marked a manner as this; but yet the cases are very rare where persons have been left any length of time to suffer pecuniary loss by obeying the Lord.

Our meetings were all pleasant and I enjoyed good freedom in speaking. Over \$26.00 was pledged to the T. and M. Society. We celebrated the ordinances, and two were baptized. Bro. Swinnerton of Santa Clara, speaks here every Sunday. This helps them and they appreciate it. We expect to visit them again soon.

The interest in the tent meeting at Gilroy is still good. A half dozen or more had decided to keep the Sabbath, and Bro. Waggoner was to hold the first Sabbath meeting yesterday.

D. M. CANRIGHT.

June 20.

THE true men of leisure—they that work to obtain it.

Be Careful What You Say.

In speaking of a person's faults,
Pray don't forget your own;
Remember, those with homes of glass
Should seldom throw a stone;
If we have nothing else to do
But talk of those who sin,
'Tis better to commence at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults—and who have not?
The old as well as young;
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
And one that works full well,
I try my own defects to cure
Before of other's tell;
And though I sometimes hap to be
No worse than some I know,
My own short-comings bid me let
The faults of others go.

Then let us all, when we commence
To slander friend or foe,
Think of the harm one word may do
To those we little know;
Remembering that our curses
May sometimes rest at home,
Don't speak of other's faults until
We have none of our own.

—Sel.

Missionary Department.

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

An Exalted Privilege.

Go, says our blessed Master, and preach the gospel to every creature. We find by reading the Acts of the Apostles that the primitive believers believed God, and trusted in his word. They proved themselves disciples of Christ by following the voice of the good Shepherd. They were devoted, self-sacrificing Christians. They exhibited the true missionary spirit. Their life record shows the deep anxiety manifested for perishing souls around them. There was no sacrifice too great for them to make, no burden too heavy to be borne for Christ's sake and for the sake of suffering humanity.

Although they did a noble work in their time, we have a more solemn work to perform in our day. A world is to be warned of the approaching judgments of God. The last message of mercy is to go with a loud cry to every nation and kindred and tongue and people. And as it appears to be in the order of God's providence to have this message delivered by man, how highly we ought to prize the privilege of being a co-laborer with Jesus in gathering sheaves for the heavenly garner. We are commanded in the word of God to work while it is day. Labor for that meat which perisheth not. And in one place we are called laborers together with God. 1 Cor. 3: 9 Where is the Christian that would not avail himself of this exalted privilege of laboring in the vineyard of the Lord? But I am no preacher, says one. If I could, I would most cheerfully sound an alarm and wake the inhabitants of the earth, and show them their lost condition out of Christ and their need of a Saviour.

It is not necessary to be preacher in order to be a worker. There are two ways in which things may be done; viz., actually and virtually. For instance, there is a house to be built. I am no mechanic, nor do I strike a stroke on the house; yet, by the blessing of God, I am enabled to furnish all the material, bear all the expense, and support all the mechanics while at work. Hence it will be said of me, and justly too, that I built the house, not actually but virtually. And so it is, dear friends in preaching the gospel. Though you may be no preacher, and even confined to a sick bed, yet by affording a part of all these secondary means which are necessary in carrying forward the work connected with the third angel's message at home and abroad, we thus become the weak, though much-honored and happy instrument in the hands of Almighty God in preaching (that is virtually) the present truth. Oh! my brother and sister, what Christian should not exult in and praise the Lord for such a privilege.

M. W.

Trial Subscribers Again.

We hope all will continue their efforts in obtaining subscribers to the SIGNS. We do not wish any to slack their efforts in inducing candid persons to receive and read the SIGNS OF THE TIMES. What we have said relative to unpaid subscribers has been for

the purpose of stirring up our T. and M. workers to make inquiries into the cases of those who have been receiving the paper for a year or less, and who have paid nothing nor reported as to whether they were interested or not.

There has been some misunderstanding, or a failure to carry out the plan proposed in obtaining trial subscribers. 1. It was stated that those who obtained names for the SIGNS on trial should keep a list, and at the end of three months see the persons and learn whether they are interested and wished to become permanent subscribers, or whether they wished to donate anything towards the support of the SIGNS. 2. It was stated that the consent of the parties must be obtained to receive the paper, to take it from the office, and to pay postage, in order to be considered *bona fide* subscribers.

Now perhaps all have acted in obtaining subscribers according to their understanding, and will be glad to learn the better mode of procedure. 1. One mistake has been that persons have been induced to give their names for the paper, being told they could have it a whole year by paying postage. In such cases, of course no blame is attached to those who gave their names. 2. There was a mistake in not looking after these names in such cases, at the end of three months from the time of sending them. Pursuing such a course, as already suggested, gives opportunity for conversation on the truth a second time, or correspondence with them as the case may be. 3. A third and great mistake would now be made in a wholesale striking off of names without calling upon the parties to learn their interest in the SIGNS, or giving them any opportunity to donate for the papers they have had if they wish to do so. 4. We will take advantage of, and learn by, our mistakes, remembering the true saying, that "Success in life does not consist in never making any mistakes, but in not making the same mistake a second time."

Let all persons interest themselves to get as many as they can to take the SIGNS either paid or on trial, but remember the rules, look after them, and report on them at the end of three months.

J. N. L.

Questions.

G. W. M., of Dist. No. 2, inquires: "Are business agents expected to collect on vol. 1 of SIGNS, or for vol. 2?" *Ans.*: On both. First, let business agents obtain all they can from those whose figures are less than the present date, 1-32, and if any wish to pay in advance it will be most thankfully received. It will take sixteen numbers more, however, to carry us to the end of this volume of forty-eight numbers, and \$2.00 will carry the 1-1s to 2-1.

J. D. P., of Dist. No. 1, asks: "How does the SIGNS come when the T. and M. Society pays for it? Can it be sent the same as the *Review* at half price?" *Reply*: Every number of the SIGNS actually costs \$2.00 per year. All papers taken by the T. and M. Society, whether back numbers to distribute or whether sent to names of individuals, are, in cases of subscribers, \$2.00 a year or four cents for single papers.

The *Review* is furnished at half price on this wise, 4000 copies at \$2.00 per year pays the expenses of those copies. After 4000 copies are printed at \$2.00 each there is no expense on the next thousand for setting type. So the 5th, 6th, or 7th thousand will cost only \$1000 dollars, or \$1.00 per year for each copy. When the SIGNS' list has 4000 subscribers paying \$2.00 per year, then we can furnish any amount above that at \$1.00 per copy for a year and meet expenses. As it is, we say, Let those have the paper who wish to read it candidly. If they or their friends pay all or half towards it, all well. The balance of cost must be made up by donations from some source. Get what you can towards the paper, but stop none that are being read with interest and profit.

But in the matter of furnishing the paper by the T. and M. Society we must go according to our Constitution. 1. All money received by Librarians for memberships, book sales, and donations, is to be paid to the director, and passed over by him to the State T. and M. treasurer. In case papers are furnished by the T. and M. Society, it is considered by the board of directors at the State quarterly meeting. All such names should be reported upon to them. I enter the name you mention as one. If this course is pursued it will tend to save confusion in T. and M. accounts.

Art. V., Sec. 6, of our Constitution, as published in SIGNS, No. 8, reads: "General quarterly meetings shall be held under the direction of the board of directors, at which time they shall decide upon the cases of those who may be thought to have claims upon the

widows and orphans' fund, or may be *worthy of receiving the periodicals free*; and all other business of importance that relates to the Tract and Missionary Society." J. N. L.

Cheering.

It is cheering to those who are making efforts to reach their fellow-men, to learn that those efforts are successful, and productive of good. It can but be encouraging to those who are inducing others to read the SIGNS to see such readers brought to read the Bible, to believe it, and to seek God and to obey him. Better to try ninety-nine times and fail to reach the right one, than miss the hundredth one who might be reached and brought to the light of truth.

You have doubtless all heard of the minister who had toiled in a hard place for twenty years, and could see no substantial fruit of his labors, one day some one told him discouragingly that he had preached for twenty years and only one had been converted. He thought if one had been converted he was "good for twenty years more." If we had spent our means to put the SIGNS before twenty for a year, and let it preach, and it at last reached one soul, it surely ought to stimulate us to do the same again and again.

Read the following from one who has been reading the SIGNS for a few months, as a sample of what we learn of the success of the paper: "You wished all to report to you whether we are reading your paper with interest or not, or whether we wish it continued or not. I answer that I am very well pleased with your paper and wish to have it come, but I have not the money to send you at present, am hoping I will have soon."

"Your paper has done me a great deal of good, and if you continue to send it to me I will read it. Before I commenced to read your paper I had almost forgotten there was a God, but I have now begun to plead before his bar for the forgiveness of my sins. I have found this world a very hard one, I think I shall prepare for a better world to come."

J. N. L.

North Pacific Mission.

On the last day of May we took down our tent at Waitsburg. The interest was not sufficient to warrant a longer stay. Our effort there, however, was not wholly without fruit. Three declared their determination to keep the Sabbath. We sold about \$36.00 worth of our publications, besides two Bibles. Many became convinced of the truth, yet they thought more of the world than of serving the Lord at present. Last Sabbath, the 5th of June, I was there and eleven came out to meeting but there was only two Sabbath-keepers among them.

On the first day of June, we moved our tent to the little village of Dayton, a place of about three hundred inhabitants, and held our first meeting on the evening of the second.

We have now held six meetings and our congregations so far have been from one hundred to two hundred and fifty. So far, a deep, solemn feeling seems to pervade the audience, and all is quiet about the tent during meeting. Last evening, while explaining the first angel's message, pointing out the facts relating to the fulfillment of the tenth chapter of Revelation; and the disappointment connected with that work, it seemed that the Lord gave the witness of his Spirit to us, and the truth was poured out to the people with convincing power.

We shall hope for good results here, and shall labor faithfully to that end.

I. D. VAN HORN.

Dayton, June 7, 1875.

News from the East.

BRO. S. H. LANE gives a very encouraging report of labor among several churches in Indiana, from which we take the following:—

"May 7-10, met with the friends in Salem Center, Steuben Co. In our Sabbath meeting we enjoyed much of the blessing of the Lord, and all present seemed very much encouraged. This church is seldom visited on account of the many calls from different parts of the State, and the few who labor; yet the members are united, and do much to aid the cause in new fields.

"May 14-12, visited the church at Rochester, Fulton Co. The meetings from the first were well attended. The brethren engaged a hall in which we gave three discourses to those not of our faith. Of late, some have become interested, and have embraced the truth. Sunday, the 16th, five willing souls were buried with Christ in baptism and added to the church.

"May 21-24, labored with the church at Bourbon, Marshall Co. Brethren and sisters came in from Rochester and North Liberty, and the meetings from the first proved a success. The turnout on the part of those not of our faith was quite large. First day, the 23d, six were baptized and united with the church.

"Celebrated the ordinances for the first time in this young church, which proved a season of profit to all present. Bro. Sharp was present and rendered valuable services in the meetings.

"Evening after the Sabbath, May 29, commenced labor in the tent at Ligonier, Noble Co. Bro. H. M. Kenyon joins me in labor the present tent season. Have given thus far four discourses. The congregations have ranged from one to four hundred. We hope for good results."

May 1, Bro. R. M. Kilgore, in connection with Bro. Boyd, held a two days' meeting at Hooper, Neb. At this meeting three were baptized, and it not being thought best to organize a church in that place at present, they united with the Decatur church. They also held meetings at Stromsburg and Pleasant Home, May 12-19. As these places were only seven miles apart, the brethren united together and now form the Pleasant Home church, numbering nineteen members. Eleven of these were baptized, and twelve others are keeping the Sabbath, and have signed the covenant.

At Smithland, Iowa, a church of eleven members was organized, and several others are keeping the Sabbath. May 21-23, at Victor six were baptized and added to the church, and systematic benevolence was raised from the \$111.00 to \$188.00.

Bro. D. Downer, who has been engaged in a short discussion of the Sabbath question with Eld. Haggard (Disciple) reports that by the blessing of the Lord the truth was victorious, and thus it always will be when advocated with humility and prayer.

The Sabbath.

HOW IT IS KEPT IN THE SPIRIT.

As I was riding along the road the other day I fell into conversation with a book agent, and the Sabbath question came up. He said that the Sabbath was changed at Christ's resurrection, that the seventh day was kept until that time, and that since the resurrection of Christ, by keeping the first day in the letter we keep the seventh day in the spirit.

I asked him for one passage of scripture to prove the change. He said we were safe in following the apostles, and that they were assembled together on the first day of the week to celebrate Christ's resurrection. I called upon him for a Testament, and read to him John 20: 19, the text to which he referred. He said "they had the doors shut for fear of the Jews." I told him that the disciples did not then believe that Christ had risen from the dead, and why should they be celebrating his resurrection if they did not believe that he had risen? "And their words seemed to them as idle tales, and they believed them not." Luke 24: 11.

He next said that "redemption is greater than creation, and therefore we ought to keep the first day of the week." I asked him if the Lord's supper did not commemorate his sufferings and death, and when a person was baptized, if they were not to rise to walk in newness of life as Christ arose from the dead.

As for the example of the apostles, I told him Paul's manner was to preach upon the Sabbath day. Acts 13: 42-44. He said he sometimes preached upon Saturday. I then learned that he was a Presbyterian minister. I thought if the teachers in Israel have no better evidence than the above for their faith they are surely resting on a sandy foundation.

Instead of trusting in men let us search the Scriptures. Says Christ, "In them ye think ye have eternal life, and they are they that testify of me." In them we read, "The fear of the Lord is the beginning of wisdom, a good understanding have all they that do his commandments." The wise man's "conclusion of the whole matter" was, "Fear God and keep his commandments, for this is the whole duty of man." Eccl. 12: 13. May both reader and writer be found keeping the commandments of God and the faith of Jesus Christ, that we may enter into life.

J. D. BANDY.

An old writer says: "Read not books alone, but men, amongst them chiefly thyself. If thou find anything questionable there use the commentary of a severe friend rather than the gloss of a sweet lip flatterer. There is more profit in a distasteful truth than deceitful sweetness."

Health Department.

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

Sunshine.

SEVERAL years ago, while canvassing for the *Health Reformer*, I called upon the proprietor of one of the principal hotels in Boston to solicit his subscription for the journal. After making known my business I presented him with a copy of the *Reformer* which he examined with apparent interest, until his eyes rested upon an article entitled, *Sunlight* which was sufficient of itself to close the hotel doors against a health journal second to none. "Take it away," said the now offended Landlord. To place such a book as that before his patrons would be equivalent to a request to vacate his rooms, where the light of day, or the sun's healing rays, never penetrate; where women and children remain month after month, being too delicate to venture forth in the open air. Our friend had wisdom enough to see that the principles inculcated in the *Health Reformer* were of the right stamp, but was too selfish to allow it a place on his parlor tables, where thousands might read and be benefited by its teachings. Science, as well as common sense, teaches us that sick and delicate people—and there are many in America—should court the sun. The worst specific is laudanum, and the very best is sunshine. Therefore, it is very plain that all poor, pale, puny looking women and children, who are caged up in hotels, like so many birds, should pass as many hours as possible in the sunshine, and as few as possible in the shade.

Many women are martyrs, and yet they do not know it. They shut the sunshine out from their houses and their hearts. They wear veils, they carry parasols and do all possible to keep off the most subtle, and yet most potent, influence which will give them strength, and beauty, and cheerfulness.

Dear reader, is it not time to change all this, and get color and roses in your pale cheeks, strength in your weak backs, and courage in your timid souls? Those who, from false pride and modesty, hide themselves from the sunshine, are pale and delicate. They may be blooming and strong; and the sun's healing rays will be a potent influence in their transformation. Ladies try it, and you will never regret it. M. Wood.

Living too Fast.

As a business nation we occasionally make very grave mistakes, not in the matter of mere dollars and cents, though a good deal may even be said on that subject; but in our endeavors to stand in the front rank as merchants and politicians, we draw too heavily on the bank of nature, and, in consequence, become bankrupt. An honest business man will hesitate before expending more than he earns; in fact his prosperity is based on the maxim that receipts should greatly overbalance outlays; but in everything concerning health this judicious axiom is forgotten, and, as a result, we die of the American disease—nervous prostration. Man, in struggling against nature, has an opponent who makes no allowances for mistakes, an antagonist without spite, but also without pity. If moderation be observed, the antagonism is healthful, is productive of decent ambition; but the moment humanity rushes into excesses it finds itself opposed by a power against which it is vain to struggle, over which it is impossible to triumph.

We boast of our energy, and with some reason, for we have no medium even in trifles. As we destroy sleep by brooding over vast financial schemes, so we destroy health in the interest of real estate. We cannot eat a sandwich like the rest of the world, but gulp it down without mastication for fear of losing a minute or two of valuable time. When an overworked stomach protests, when a weary brain gives unmistakable signs of exhaustion, the lesson is not read aright; the overburdened animal is not rested, but is forced into fresh activity by means of alcoholic poisons. Another law of our existence is, that we must never be seen without a cigar or drugged "fine cut" tobacco in our mouths. Moderation even in this luxury is discarded, and our blood, like our clothes, is tainted with nicotine. Perhaps it is impolite to refer to the quantity of saliva daily lost by a shrewd business man; but what society ignores nature takes a strict account of as evidences in sunken cheeks, dry lips, and lack-luster eyes.

A feverish nervousness, begotten of our routine labors, makes us fretful, ill-natured, and dyspeptic. Everything is regarded from a business point of view; everything which

has no direct bearing upon business is looked upon as of trifling value. We marry as a speculation, live for money, and die that our names may be used as synonyms of remarkable business tact. All is sacrificed for business; life itself is only another name for rise and fall in stocks; and so we go on day by day accumulating money, day by day burning away our physical energy, day by day deadening our nervous sensibility, until exhaustion and a tombstone complete the unity of the tragedy. We have already lost many of our distinguished citizens through the American disease, and unless we are content to live more moderately we shall lose many more. As it is, life is short enough, and pleasures few and far between. If we cannot all be great we can at least be indifferently sensible, and not willfully burn out the candle of life by lighting it at both ends.—*Boston Globe*.

Tobacco and ill Manners.

JARVES, the art writer, pronounces tobacco the active agent in the decline of the fine manners in Europe. Whatever the benefit or the harm the use of tobacco may do the consumer's body, its common tendency is to render the mind indifferent to the well being of his neighbors. The supreme test of the virtue of the knight in the days of chivalry, which was the highest ideal of fine manners, was his self-denial and desire to succor the oppressed. The severest tests of the modern gentleman is his willingness to forego his pipe for the comfort and health of another. It takes a thoroughly well-bred man to withstand this form of self-indulgence when it can only be practiced at the expense of another. Germans are the worst examples of bad manners in this respect, for it never seems to enter their comprehension, however courteous and willing to oblige in other matters, that what is a sensual happiness to them may be absolute misery to another. Frenchmen are rapidly losing their proverbial politeness also, by this species of self-indulgence. Englishmen and Americans, to a certain extent, invoke the law to protect them, and with both peoples there is more consideration for the rights and welfare of others than obtains in general among civilized nations.

But selfishness of this sort has taken less firm root in Italy than elsewhere, precisely because amenity of manners and consideration for others in public are still the social rule. Not only do Italians refrain from smoking where it is prohibited, but I have seen them voluntarily give it up, when they noticed others were incommoded, where by regulation they were entitled to smoke, and this not only by gentlemen but peasants. On the other hand, I have known a German of rank with his daughter to get into a ladies' compartment in a railway carriage, and insist on using his pipe, despite the expostulations of the lady occupants, who were compelled to apply to the guard for protection, when he was made to go into the smoking carriage, the scene occurring in Italy. As he reluctantly went, his daughter angrily turned to the ladies, exclaiming; "See what you have done to my poor papa; you make him leave his place to smoke away from me." The tendency of an inordinate use of tobacco to develop boorish manners requires no better illustration, for it is one which is now-a-days too common not to have been experienced by most persons who travel.—*Sel.*

Religious Miscellany.

—The Josephite Mormons have lost one of their ablest men in the recent death of Elder Wondell.

—The reported communicants in the Baptist churches at the South, reach the large number of 1,212,000.

—The Presbyterian Board of Foreign Missions during the past year sent out to the field eight ordained missionaries, two physicians, and ten unmarried ladies. The receipts of the year were \$456,718; expenditures, 495,000. There was a large falling off in contributions as compared with other years. It employs 138 missionaries, about 160 ladies, and 500 native laborers.

—A most disgraceful affair occurred the other day at a Catholic funeral in Pottsville, Pa. The priest objected to having the body buried in the cemetery. As the friends persisted in lowering the body into the grave the priest struck one of them. There-upon weapons were drawn by both parties and curses and high words freely indulged in. At last the body was buried.

—In Italy there are over 19,000,000 of its 26,000,000 of people unable either to read or write. A striking illustration that the Papal power is not favorable to education?

—The different churches complain of a great falling off in charitable contributions the past year. The *Examiner and Chronicle* says: "Whatever mitigating circumstances may be found in the state of business throughout the country, and special disaster in portions of it, the grim fact confronts us—our finances have not prospered as they should. The wealth of the church nominally belongs to the Lord, but the Lord has received a meager part of it during the last twelve months. There is hardly one of our church agencies that has not dragged along with a chain on the wheel. Some of them—notably foreign missions—are sinking deeper in debt, declaring that instead of expanding, they must retrench unless the church comes more liberally to the work." A large increase in numbers but a large decrease in contributions. What does this indicate?

—Gradually the Methodists are abandoning the itinerant system. There is a strong tendency to locate their ministers more as the other churches do.

Disabilities removed.—A Mr. Ralli, a member of the Greek church, has been elected to the British Parliament, the first of that faith admitted to a seat.

—Rev. Dr. Dean, of the Baptist Mission at Bangkok, Siam, states that during the past year nearly two hundred Chinese have been brought to Christ, and admitted to the church in connection with his labors.

—The Prussian Diet has granted corporate rights to the Baptists.

—Sea-side camp-meetings for summer resorts are becoming very popular of late. The Presbyterians have just established one at Cape May. They are simply popular pleasure grounds where living is cheap and religion is easy.

—The young king of Spain is reported to have given the new papal legate private assurance that the supremacy of the Roman Catholic Church will be maintained in Spain.

—The Catholics find no relief in Germany. The bill prohibiting religious orders has passed its third reading in the Lower House. The repeal of articles 15, 16, and 18 of the constitution has been agreed to. The bill, which gives the Old Catholics a share in the church property, was accepted with 202 votes against 75. The collection of funds for the priests, who have been legally punished, has been made a penal offense, and is no longer permitted.

—The new Baptist chapel in Rome, situated in Piazza San Lorenzo, and of which Rev. Mr. Wall is pastor, was opened with interesting services March 21. A large number of English and American Christians were present. The premises were bought for \$60,000, part of which was converted into a place of worship to accommodate 300, the remaining portions being for a tract depot, printing-office, and infant-school.

—The report comes from Rome that the Vatican Council is to be reconvened, to discuss ecclesiastical reform.

—It is evident that the Reformed Episcopacy as a denominational movement is a failure. A few congregations here and there hold to the minister for personal reasons. But the public have no special want that this new movement is destined to supply. The strength of the new order is in Chicago. Its power is wholly personal to Mr. Cheney. The Third General Council, just held, was a very feeble gathering. *The Episcopal Recorder* is to be published one-half in the interest of the Protestant Episcopal, and one-half in the interest of the Reformed Episcopal Church. A feeble, unsatisfactory affair.

—The *Church Journal* (Episcopal) makes this startling statement: "Is it an exaggeration to say that the professed churchmen of a city like New York, the people who kneel at our chancels and communicate at our altars, spend more on their wine than on their religion? We believe that the statement is far within the truth. Their amusements cost them far more than their churches. Their luxuries receive their dollars; their charities carefully count their pennies!"

—The great Protestant Missionary Societies are not yet a hundred years old. In Great Britain the Baptist Missionary Society was organized in 1792, London Missionary Society in 1795, Scottish Missionary Society in 1796, Church Missionary Society 1800, Wesleyan Missionary Society 1817, Foreign Missionary Scheme, in the Church of Scotland in 1824. In the United States, the American Board of Commissioners for Foreign Missions was organized in 1840, American Baptist Missionary Union in 1814, Methodist Missionary Society in 1819, Board of Missions of the Protestant Episcopal church in 1835, Board of Foreign Missions of the Presbyterian church in 1837.

D. M. C.

News and Miscellany.

—Mr. Hammond's first meeting at Portland (Or.) on the 10th, was very largely attended.

PORTLAND, June 12.—The bark *Forward* arrived yesterday from Hongkong with 302 Chinese passengers.

—The fires which last week were raging in the woods, a few miles west of Healdsburg (Cal.), were supposed on Saturday last to be under control; but the high winds started them afresh, and for three or four days they have swept over the country more fiercely than ever. The people living along lower Dry Creek and across the country to Norton's mill turned out *en masse* and fought the flames day and night. The course of the fire has been southwest. At the present writing, June 18, the district burned over is about ten miles long and two miles wide.

WILKESBARRE, June 15.—The miners who have been working at Paine's shaft were met by a large gang this morning and ordered to stay out. A posse was raised and they opened a way through the mob, and those who wished entered the shaft. There was great excitement.

—The long strike is ended. The miners of Lehigh and Wilkesbarre made unconditional surrender through their delegates.

—The Captain of a ship which arrived from Manila reports that on June 4, in latitude 19.16 north, longitude 72.52, he felt the shock and heard the noise of an earthquake, which lasted about ten minutes. It began in smooth water and the ship pitched bows under during the disturbances.

PANAMA, June 12.—The following particulars of the recent terrible earthquake are received by letter from Salazar, dated May 19: "Yesterday a severe earthquake visited this city and region. In this city a large part of the church, public hall, and several houses were destroyed and some people were killed. The city of Cercuita is entirely destroyed, only a few families being saved. The Botica Allemania, a German drug store, was set on fire by a ball of fire which was thrown out of a volcano, which is constantly throwing out lava. This volcano has opened itself in front of Santiago. San Cayetana was destroyed and also Santiago. In the larger part of Gramlatia there was great destruction. Arboletes, Cucutilla and San Cristobal are nearly destroyed. Although the movement lasted less than a minute, from sixteen to twenty thousand lives were lost.

OMAHA, June 15.—Probably not another such an immense army of grasshoppers, covering an area extending in breadth from one end of this State to the other, and crossing the Union Pacific in a northerly direction, has ever before been seen. A large number came to the ground all along from Omaha to Columbus, bringing destruction to many beautiful fields of grain. Between Millard and Elkhorn great damage has been done to wheat and barley. Near Valley many farmers lost their entire crop in half an hour's time, while others in the same vicinity suffered little. Just north of Fremont great damage was done to the barley. None of this immense swarm lit west of Columbus, and farmers in central Nebraska are to-day jubilant over their escape. The "hoppers" stopped flying during the latter part of the afternoon, and those which lit along the Union Pacific Railroad have taken wing and gone north today. It is a peculiar fact that the migratory "hoppers" have drawn away with them nearly all of the homebred ones, which are reported as being scarce to-day. Reports from various parts of Douglas county show considerable damage done yesterday. Farms near Florence are stripped of everything, and farmers from there were in Omaha to-day procuring seed fall wheat with which to renew their wasted fields. Great damage is also reported in Sarpy county, south of here. In Washington county the hoppers are reported having lit in a body and are devouring everything green. The following is a dispatch just received from Elm Creek, 200 miles west from here: "The small worm in the body of the grasshopper is killing them off very fast in this locality they appear to be too sickly and weak to go east, and some that are half eaten up by the worm attempt to fly but fall to the ground and die immediately. Farmers are in good spirits—and anticipate large crops."

As an illustration of the speed at which the electric current travels, a message sent from the observatory of Harvard College direct to San Francisco and back by way of Canada, over thirteen railways, occupied only two-thirds of a second.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, JUNE 24, 1875.

Lists.

We hope to have full returns in the lists sent out in the State by the time of our State quarterly meeting, July 3, 4.

J. N. L.

Lists and Credits.

It is no small job to get up a list of subscribers to a newspaper, and in any Office mistakes are liable to occur, especially if different clerks have to do with the account. It is our desire to do our business accurately, and with our present competent Secretary, we shall be enabled, we think, to give satisfaction to all.

Whatever mistakes have occurred we shall be most happy to correct. We are now engaged in getting up printed lists of our subscribers in all the States. These lists will be used with our new machine in mailing papers. Let all examine the paster on their paper, and if there is any mistake in your credits please notify. We wish to have our printed lists right. If any of your names are spelled wrong, write and all these things shall be corrected.

J. N. L.

State Quarterly Meeting.

We hope to see all the directors at the State Quarterly Meeting, at Oakland, July 3 and 4, and would be glad to see also all the district secretaries, as important T. and M. business is to come up; but in case the district secretaries cannot attend, let the directors bring the secretaries' books. The directors can bring the s. b. funds from the churches in their respective districts to the State Conf. Treasurer, as he will be at the meeting, and thus they can save expressage on the money.

We shall expect the directors to come prepared to close up all credit accounts on periodicals, whether with SIGNS or Review Office, to the date of the meeting.

J. N. LOUGHBOROUGH,
Pres. Cal. T. and M. Society.

Toledo, Ohio.

SUBSCRIBERS to the SIGNS OF THE TIMES in Toledo, Ohio, are requested to report to A. Gleason, 43 Summit St., Room 21, whether they wish their papers continued or stopped.

J. N. L.

Lovington, Illinois.

[THE following report of the meeting in Lovington, Ill., also the report of the Iowa Camp-meeting, though written in time, were mis-carried, and reached us one day too late for last week's paper.]

This meeting was held at Lovington, Moultrie Co., Ill., June 1 and 2. The brethren have a commodious house of worship at this point, which was well filled at half past ten the first day. We arrived at the depot near eleven, and went directly to the house of worship, where the people were waiting. Mrs. W. in a few minutes was addressing the people. We spoke in the afternoon, and Mrs. W. addressed a house literally packed, while many stood outside and in the doorways.

The meetings of the second day were larger and the interest deeper. We were very happy to meet Elders Colcord and Bliss at this meeting, and to enjoy its several exercises with the brethren and sisters the successful fruits of their untiring labors. Thursday morning we left for the Iowa Camp-meeting.

J. W.

Woodland, Cal.

OUR quarterly meeting in Woodland which has just closed has been an occasion of interest, although attended with some trial. The good Spirit of the Lord was with us during the entire meeting, especially was this the case on Sabbath afternoon as we met to attend to the ordinances of the Lord's house. I spoke to the people four times with an increase of freedom each time. Two meetings were held in which there was a full examination and explanation of some personal trials that had arisen among some of the members. These were all settled, confessions and satisfactory explanations being made. Even in these meetings all was calm and dispassionate, and free from a spirit of wrangling which is very liable to come in where personal difficulties are examined.

The business of the Missionary Society showed

that a few of the members had been active during the quarter. Only a small portion of the missionary membership reported. We hope there will be an improvement in this respect next time, and that each member will keep a minute of their T. and M. work on their pass books, so as to be prepared to make their reports on receiving their blanks at the end of the quarter.

There is a matter which I mentioned in the report of my last visit here of which I should say more now. Several of our members and prominent brethren, seeing a deficiency in the singing in the Woodland church, and knowing that there were several sisters here fully competent to play on an instrument, and thus provide a leader and regulator in their singing, advised the church to purchase a plain organ in order that the difficulty might be remedied, and that harmony and melody might exist in this important part of the worship of God—singing.

Three brethren took the position that to use an organ—ever so plain—in the worship of God, was a species of idolatry. They contended that it was no harm to have an organ at home, or to play on it, and even to play church music upon it, but to use the organ in playing the same tunes in the worship of God was a sin. All could not see it in that light.

We contended that expensive organs got up simply for show and strife, and the popular choir, opera style of singing, was a sin, but we could see no wrong in a plain organ, introduced for the sole object of being a help in the worship of God. If we did not find a text that said, put an organ in your churches, we know that Paul said to Timothy "set in order the things that are wanting." And if the circumstances are such that an organ can be introduced, as in this case, to supply a deficiency, we thought it "in order" to get it. The circumstances in many of our churches are such that they have competent leaders, and good singing without an organ, or they have no competent member to play the organ if they had one. Not so here.

In the Woodland church I see no desire to trample on the feelings or consciences of any who might be conscientiously opposed to the organ. A vote was accordingly past requesting all such to attend the meetings and enjoy their privileges with the church, which we hope they may be free to do. I go from this place free in the Lord, praying God to bless all the members of the Woodland church, and to bring them out of this their first great trial nearer to him, and better prepared for the Master's service.

J. N. LOUGHBOROUGH.

Gilroy, Cal.

OUR meetings continue with good interest. Last Sabbath nine arose as Sabbath-keepers, and others have told us that they will keep it. We have just fairly got the message before the people, and it is too early to form any definite opinion of the result. Last night we had the largest number that have been out since I have been here. So we think the interest is not abating.

The truth is working strongly on the minds of quite a number who have not heretofore had any interest in the Bible. We shall earnestly pray that they may have grace and wisdom to make a right decision.

We have good order, and I have never been in a place where there was more respect paid to our rights. Nothing thus far has been molested by night or by day. Though California has a hard name, I am inclined to think that tent meetings can be held here with as great security and quietness as in any State in which I ever labored.

We earnestly desire the prayers of all friends of the cause that the truth may have free course and be glorified.

J. H. WAGGONER.

June 21, 1875.

A Curious Scrap of History.

POLITICAL partizanship leads men to strange lengths. It is hard to realize that Washington and his administration were subject of bitter invectives by political opponents, the same as every administration within our memory. But somebody has unearthed the following, being an editorial in the *Philadelphia Aurora*, written on the occasion of Washington leaving the Presidency. It sounds strange in this day. It is worth preserving as a specimen of political literature:—

J. H. W.

"Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation," was the pious ejaculation of a man who beheld a flood of happiness rushing in upon mankind. If ever there was a time which would license the reiteration of this exclamation, that time is

now arrived; for the man who is the source of all the misfortunes of our country is this day reduced to a level with his fellow-citizens, and is no longer possessed of power to multiply evils upon the United States. If ever there was a period for rejoicing this is the moment. Every heart in unison with the freedom and happiness of the people, ought to beat high with exultation that the name of Washington from this day ceases to give currency to political iniquity and to legalized corruption. A new era is now opening upon us—an era which promises much to the people; for public measures must now stand upon their own merits, and nefarious projects can no longer be supported by a name. It is a subject of the greatest astonishment, that a single individual should have carried his design against the public liberty so far as to have put in jeopardy its very existence. Such, however are the facts; and with these staring us in the face, this day ought to be a jubilee in the United States!"

The Pacific Rural Press.

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DEWEY & Co., Publishers,

No. 224 Sansome St., S. F.

Appointments.

SAN FRANCISCO.—Sabbath, June 26, at 11 A. M., and First-day evening, the 27th. First-day, at 10 A. M., will meet the church, where the President and Secretary of the Society shall arrange, to take into consideration the size, plan, and erection of the house of worship for the Seventh-day Adventists of San Francisco.

J. N. LOUGHBOROUGH.

THE next quarterly meeting of the S. D. Adventists of the Walla Walla Valley and vicinity, will be held at Walla Walla City, on Sabbath and first-day, July 3 and 4. Friends from Pendleton, Weston, Milton, Dayton, and Mill Creek, are especially invited to attend. The house of worship will be dedicated at this meeting. We shall hope to organize a Tract and Missionary Society, and it is hoped that all will be prepared to pay their s. b. pledges as far as possible. Come brethren and sisters all make preparations to be at the meeting.

I. D. VAN HORN.

Business Department.

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

Received for the Signs.

\$2 EACH. E Turner 3-1, A La Rue 3-1, James Stillwell 2-33, Maria Clark 2-33, Hans Jessen 2-9, Matthew Wing 2-1, J L Kilgore 2-33, W G Bralliar 2-33, C Perrin 2-33, David Glunt 2-33, A J Stiffner 2-33, P E Ferrin 2-25, F H Chapman 3-1, A P Van Syoc, 2-33, S B Hare 2-33, W W Conklin 2-33, V V Field 2-1, J W McDougal 2-33, H B Hayward 2-33, B N Berry 3-1, Samuel Zin 2-33, J W Raymond 2-33, D B Green 2-33, Wm Coats 2-33, J C Morehouse 2-33, John Kimble 2-33, Thompson Lowrey 2-33, S S Sherwin 2-33, A W Smith 2-33, H C Crumb 2-1.

\$1 EACH. S W Hall 1-25, E Davis 1-32, John B Ferguson 2-8, R M Oneal 2-8, Wm Prather 3-1, Wm Rose 2-37, O H Joy 1-25, Mrs Ann Ely 2-1, Joe M Kilgore 2-10, Mary E Ballard 2-10, Mrs Goodale 1-25, Susan Whisnau 2-10, Mrs S H Lane 2-1.

MISCELLANEOUS. Calvin Green 25c, John Havestorm \$1.10, 2-9, C E Spears \$5, 3-25, Mrs L Scram 20c, Mrs Darrow 10c, Frank Ayers 25c, Carrie McIntyre 25c, M T Haughey 20c, James Wyatt 20c, W A Patten 20c, John B Webster 30c, Maria West \$2.50, 3-25, Sarah Irish 10c, M Ashley \$2.10, 2-1, W G Mugford \$2.20.

Donations to the Signs.

Calvin Green \$2.

California Publishing Fund.

Maria West \$11.50, Levi Wells \$10, Mary A Eaton \$4.20, R A Morton \$5.

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

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

PUBLICATIONS.

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

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

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

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

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

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

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

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

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

Autobiography of Eld. Jos. Bates. 318 pp. \$1. Hygienic Family Physician. \$1.00.

The Game of Life (illustrated). Satan playing with man for his soul. In board, 50 cts.; in paper, 30 cts.

Hymns and Spiritual Songs for Camp Meetings and other Religious Gatherings. Compiled by Elder James White. 196 pp. Bound 50 cts. Paper 25c.

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