

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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Not Yet.

"Not yet," said the fair young school-boy,
There is time in the future for me;
My fun must not be interrupted,
The pleasures of life I must see.
When I am a man I will tell you
How the counsel of truth, so sublime,
Reached the deep of my soul's affection,
With radiance my heart to enshrine.

"Not yet," said that young man of twenty,
My school summer days are o'er;
And now in pursuance of business,
For riches and honor I explore.
Should God in his mercy thus bless me
With riches, and honor, and fame,
Riper years of my life in devotion
Shall herald abroad his dear name.

"Not yet," said the man of business,
My cares are too many to lay by;
Soon I will retreat to the quiet of life,
And then can get ready to die.
But the rush of my business is such,
I cannot find time now to pray,
But if God will have mercy and spare my life,
I will serve him at some future.

Roll on, ye years of oppression;
Borne on by the flight of time;
Bring back the sweet memories of childhood,
That around me so dearly entwine.
Come back to me dear old homestead,
The laurel, the oak, and the pine;
The school-house, the church-yard, the snow bells
How sweetly in memory they chime.

Long years in exile I have wandered
In the path that I knew was wrong;
I neglected the advice of a mother
For the gain of a paltry song.
That gain to my soul has been bitter,
That song to my ear gives pain;
I'll fling to the fiend his own treasure,
And seek mercy and pardon again.

"Not yet" is a thief of destruction,
And hundreds are led in that throng—
The monarch, the peasant, the drunkard,
Are deceived by its syren song.
Oh, may it never be your lot
To spend years in folly and pride,
To be chilled by the cold, sombre shadows
Of the sorrows of life's ebbing tide.

—Sel.

The Sermon.

CONSTANTINE.

BY ELD. J. H. WAGGONER.

NEANDER, the justly celebrated church historian, is not a whit behind Gibbon in his condemnation of the life of Constantine. He does not hesitate to ascribe his acts in favor of Christianity to deception and a lust for power. He says:—

"Constantine must indeed have been conscious that he was striving, not so much for the cause of God, as for the gratification of his own ambition and love of power; and that such acts of perfidy, mean revenge, or despotic jealousy, as occurred in his political course, did not well befit an instrument and servant of God, such as he claimed to be considered; but there was here the same lamentable self-deception, the same imposition upon one's own conscience, which is so often to be seen in the mighty of the earth who wear religion as their motto, and which, in their case, so easily insinuates itself and gains the mastery, because it is so difficult for truth to find its way through the trappings of pomp which surround them; because they are approached by so many who, blinded themselves, dazzled by this splendor, blind them still more in return; and because no one has ever got access to them, who had the impar-

tiality or the courage to discover to them the cheat, and teach them how to distinguish between outward show and truth. Thus was it with Constantine. And what wonder that he should proceed under such a delusion, when even Eusebius, one of the best among the bishops at his court, is so dazzled by what the emperor had achieved for the outward extension and splendor of the church, as to be capable of tracing to the purest motives of a servant of God, all the acts which a love of power that would not brook a rival, had, at the expense of truth and humanity, put into the heart of the emperor in the war against Lucius; and of even going so far as to represent him as giving out the orders of battle by a special divine inspiration, bestowed in answer to his prayers, in a war that beyond all question had been undertaken on no other grounds than those of a selfish policy."—pp. 22, 23, vol. 2.

The testimonies thus far presented speak of his life in such general terms as to cover the periods both before and after his reputed conversion. We now offer a few which speak more particularly of the latter part of his life, after his profession of faith in Christianity. Neander relates as a fact, what many have referred to, that he embraced the faith of the Christians because the bishops offered him that consolation which the pagan priests, on account of the enormity of his crimes, refused to give him. These are the words of Neander:—

"When at length he began to feel the reproaches of conscience, he inquired of the Platonic philosopher, Sopatros, or according to others, of heathen priests, what he could do to atone for his crimes. It was replied to him that there was no lustration for such atrocious conduct. At that time an Egyptian bishop from Spain became known at the palace, through the ladies of the court. He said to the emperor, that in the Christian faith he could find a remedy for every sin; and this promise, which soothed the conscience of Constantine, first led him to declare decidedly in favor of Christianity."

With these facts before us we do not wonder at the estimate put upon his Christianity by Neander in the following words:—

"It is most probable that, carrying his heathen superstition into Christianity, he looked upon baptism as a sort of rite for the magical removal of sin, and so delayed it, in the confidence that although he had not lived an exemplary life, he might yet in the end be enabled to enter into bliss, purified from all his sins."—*Church History*, p. 29.

The superstitious nature of his religion is shown by such testimony as the following. Theodoret's history contains the emperor's letter to Sapor, king of Persia, in which he said:—

"My soldiers believe in this God; they bear his standard, and through him they gain the most famous victories."—*Theodoret*, p. 76.

Another ancient writer speaks as follows: "Moreover, Constantine caused the nails, with which Christ's hands were fastened to the cross, to be converted into bridle bits and a helmet, which he used in his military expeditions."—*Socrates Eccl. Hist.*, p. 48.

These, as the labarum, or standard of the cross, were superstitiously regarded as charms, by which victory was to be gained in battle. A very interesting article was recently published in the *Christian Union*, being an extended notice of a book of "Voilage and Travail, which treated of the way to Hierusalem, and marvayles of Ynde, with other Llands and Contrees." It was written by a Sir John Mandevil, in which he describes the place where the nails were found, and gives us to understand that virtue was ascribed to them in procuring victory. The following is an extract *verbatim*:—

"Also, within the Mount of Calvarye on the right side, is an Awter, wher the piler lyzth that oure Lord Jhesu was bounden to whan he was scourged, and ther besyde iiij fote, ben iiij pilers of ston that allweys dropen water. And summe seyn that thei wepen for our Lordes deth! And nygh that Awtier is a place under erthe, xliij degrees of depnesse, where the only croys was founden by the wytt of Seynte Elyne, under a roche wher ther Jewes hadde hidde it. And

that was the verry croys assayed. For thei founden iiij crosses, on of oure Lord and ij of the ij thieffes. And Seynte Elyne proved hem on a del bodge that aros from death to lyve whan that it was leyd on it that our Lord dyed on! And there by in the wall is the place where the iiij nayles of oure Lord were hid; . . . and one of these the Emperour of Constantynople made a brydill to his hors, to ber him in bataylle, and thorgh vertue thereof he overcam his enemyes and wan all the land of Asye the lesse."

Without pretending to be versed in such literature we will venture a rendering of the above, as it will be necessary for some readers to enable them to discover the point of the historian's statement:—

"Also, within the Mount of Calvary on the right side, is an altar, where the pillar lieth that our Lord Jesus was bound to when he was scourged, and there beside four feet, are four pillars of stone, that always drop water. And some say that they weep for our Lord's death. And nigh that altar is a place under earth, forty-four degrees (steps, probably) deep, where the true cross was found by the wit of Saint Helena, under a rock where the Jews had hid it. And that was the true cross proved (identified). For they found three crosses, one of our Lord, and two of the two thieves. And Saint Helena proved it on a dead body that arose from death to life when it was laid on it that our Lord died on. And near there in the wall is the place where the four nails of our Lord were hid. * * * And of one of these the emperor of Constantinople made a bridle to his horse, to bear him in battle, and through virtue thereof he overcame his enemies and won all the land of Asia the less."

The "Saynte Elyne," here mentioned was no other than Helena, the mother of Constantine. Some historians say she caused the nail to be made into a bridle bit, and had the others wrought into his helmet for the benefit of her son.

Thus one testifies:—

"She gave orders that some of the nails should be driven into the royal helmet, in order that the head of her child might be preserved from the darts of his enemies; and she ordered some of the other nails to be fixed in the bridle of his horse, not only to insure the safety of the emperor, but also to fulfill an ancient prophesy."—*Theodoret*, p. 63.

It appears evident that the mother and son were infected with the same spirit of superstition; and that much of Constantine's regard for Christianity sprung from the benefit which he supposed he had received in battle from the sign or standard of the cross, and from the nails of the crucifixion found by his mother at Jerusalem.

Waddington speaks of his character thus:—

"The year which followed the final success of Constantine was disgraced by the execution of his eldest son; and it is not disputed, that the progress of his career was marked by the usual excesses of intemperate and worldly ambition. Some of his laws were severe even to cruelty, and the general propriety of his moral conduct cannot with any justice be maintained."—*Church History*, p. 83.

Dr. Carl Hase speaks emphatically of his character and life after his profession of Christianity:—

"The Emperor still remained *Pontifex Maximus*, and some of his enactments indicate that he honored, or at least feared, the magical arts of the old paganism. Political interests seemed imperatively to require that Christianity should be established as the religion of the State, that those religious questions which were then producing innumerable divisions might be decided. * * * The same sign which has originally given him the victory (Labarum 312), has also conducted him to universal dominion, and he therefore regarded himself as the favorite of Heaven, called to secure an equal dominion for the cross of Christ. And yet he was not restrained from desecrating that very cross by hands deeply imbued with blood—the blood of his own son (326)."—*History*, pp. 103, 104, § 93.

That he retained throughout his life the title of Pontifex Maximus, or high priest of the pagan rites, is worthy of note. It certainly leads to the conclusion, which some writers have boldly declared, that he never came to consider the Christian religion as the only true one, or the God of the Christians as the only one worthy of being worshiped. But that, while he worshiped the gods, or at least honored them, he selected Christ as his "tutelary god," and honored him above the rest. Thus Gibbon says:—

"His liberality restored and enriched the temples of the gods; the medals which issued from his imperial mint are impressed with the figures of Jupiter and Apollo, of Mars and Hercules; and his filial piety increased the council of Olympus by the solemn apotheosis [deifying] of his father Constantine."—p. 251.

It is also to be noted that, while he retained the pagan title of Pontifex Maximus, he also took upon himself the office of a minister of the gospel of Christ, and preached in the congregations, as well as presided over a Christian Council. It is needless to say that he was flattered by his Christian courtiers on account of his wonderful discourses! Dr. Schaff says one of his sermons "is still extant, in which he recommends Christianity in a characteristic strain, and in proof of its divine origin, cites especially the fulfillment of prophecy, including the Sibylline books and the Fourth Eclogue of Virgil."—*Church History*, vol. 2, p. 34.

This gives us at once an idea of his ministry and the character of his religion.

We have always been surprised that Christian people of this day, with all the facts within their reach, persist in styling Constantine a "Christian emperor." But our wonder has been greatest to hear them speak of the happy time when "the empire became Christian." So far from the empire becoming Christian the church in that day became anti-Christian. Dr. Dowling, in examining the rise of the great apostasy, says:—

"Many of the errors, indeed, of several centuries, the fruit of vain philosophy, paved the way for the events which followed; but the hindrance was not effectually removed until Constantine the emperor, on professing himself a Christian, undertook to convert the kingdom of Christ into a kingdom of this world, by exalting the teachers of Christianity to the same state of affluence, grandeur, and influence in the empire, as had been enjoyed by pagan priests and secular officers in the State. The professed ministers of Jesus having now a wide field opened to them for gratifying their lust of power, wealth, and dignity, the connection between the Christian faith and the cross was at an end."—*History of Romanism*, p. 29.

Neander informs us distinctly that this state of things was brought about by Constantine's influence, who planned the condition of the church to conform to his own ideas for the peace and strength of his empire. In his remarks on Constantine and the Council of Nice, he says:—

"The heathen, he said, would be most easily led to salvation, if the condition of the Christians were made to appear to them in all respects enviable. They should consider that the advantage to be derived from preaching could not belong to all. Some, he said, might be drawn to the faith by being seasonably supplied with the means of subsistence; others were accustomed to repair to that quarter where they found protection and intercession (alluding to the intercession of the bishops); others would be won by an affable reception; others, by being honored with presents. There were but few who loved the exhibitions of religious doctrine; but few who were the friends of truth (therefore, few sincere conversions). For this reason, they should accommodate themselves to the characters of all, and, like skillful physicians, give to each man that which might contribute to his cure, so that in every way the saving doctrine might be glorified in all. A course of proceeding upon such principles must naturally have thrown open a wide door for all manner of hypocrisy. Even Eusebius, panegyrist of Constantine, blinded as he was by the splendor which the latter

had cast over the outward church, although he would gladly say nothing but good of his hero; yet even he is obliged to reckon among the grievous evils of this period, of which he was an eye-witness, the *indescribable hypocrisy* of those who gave themselves out as Christians merely for temporal advantage, and, who, by their outward show of zeal for the faith, contrived to win the confidence of the emperor, which he suffered them to abuse."—*History*, p. 28.

Nothing can be added to the above words of Neander to make them impressive. Nothing more should be needed to put us on our guard against trusting to that age for any just decisions of truth. Gibbon says Constantine carried out the policy which he advised before the council by offering valuable presents to those who would embrace Christianity. It was an age of great moral and religious darkness. The following words fitly describe it:—

"The simplicity of the gospel was corrupted; pompous rites and ceremonies were introduced; worldly honors and emoluments were conferred on the teachers of Christianity, and the kingdom of Christ in a great measure converted into a kingdom of this world."—*McClintock and Strong's Cyclopaedia*, Art. Constantine.

And unfortunately the influence of that time and of those events is not lost upon the world and the church unto this day. As long as men praise Constantine and his works, and count the Roman Empire of the fourth century a Christian empire, so long are they guilty of putting darkness for light and evil for good; so long are they paying homage to a gross perversion and abuse of Christianity. Another eminent church historian says:—

"It were to be wished, that there had been as much zeal at this time to support the doctrines, and realize the power of the cross, as there was to honor its formalities. But this was far from being the case.

"For neither in Constantine, nor in his favorite bishops, nor in the general appearance of the church, can we see much of the spirit of godliness. Pompous apparatus, augmented superstitions, and unmeaning forms of piety, much show and little substance appears. This is the impression, which the account given by Eusebius has left on my mind."

"External piety flourished, monastic societies in particular places were also growing; but faith, love, heavenly mindedness appear very rare; yet among the poor and obscure Christians I hope there was far more godliness than could be seen at courts, and among bishops and persons of eminence. The doctrine of real conversion was very much lost, or external baptism was placed in its stead; and the true doctrine of justification by faith, and the true practical use of a crucified Saviour for troubled consciences, were scarce to be seen at this time. There was much outward religion, but this could not make men saints in heart and life. The worst part of the character of Constantine is, that as he grew older he grew more culpable, oppressive in his own family, oppressive to the government, oppressive by eastern superfluous magnificence; and the facts to be displayed will show how little true humility and charity were now known in the Christian world; while superstition and self-righteousness were making vigorous shoots, and the real gospel of Christ was hidden from men who professed it."—*Milner*, pp. 210, 211.

And thus again Dr. Hase:—

"As fast as he could wisely do so, and by all the means which an absolute monarch can bring to bear upon his favorite plans, Constantine gradually bestowed upon the church security, wealth, privileges, and everything which could make it attractive."—p. 103.

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.

PROMISE OF LIFE.

We have already shown that eternal life is one feature of the Christian's hope, from the fact that we must be made immortal before we can inherit the kingdom of God. But, if we are immortal by creation, and have a principle in us that cannot die, and that is ever conscious, how can we be said to be hoping for eternal life? If man is in possession of such a principle, an immortal soul or spirit, he must then live eternally. If he already actually possesses eternal life, how is it that he is hoping for it. Paul says, "What a man seeth why doth he yet hope for?" But if we hope for that we see not, then do we wait with patience for it." Rom. 8:24. As eternal life is a matter of hope, the Christian is waiting for it. This is all plain, for eternal life is yet a matter of promise. John

says, "And this is the promise that he hath promised us, even eternal life." 1 John 2:25.

And at this juncture, we will look at some of the promises of eternal life. Paul says of the righteous judgment of God: "Who will render unto every man according to his deeds; to them who by patient continuance in well doing seek for glory, honor, and immortality, eternal life." Rom. 2:6, 7. To evade the force of such testimony, some have said, "Eternal life means a holy life." The above text shows that eternal life is a reward to be given to the obedient. Patient continuance in well doing is a holy life, while eternal life is the reward for leading a holy life.

The lawyer who came to Christ inquired, "What good thing shall I do that I may have eternal life?" Matt. 19:16. Or, as Luke records it, "What shall I do to inherit eternal life?" Luke 10:25. Jesus answers, "If thou wilt enter into life, keep the commandments." What the saints receive by inheritance is their reward, and that is not bestowed here, but beyond the Judgment; "Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." Col. 3:24. Jesus emphatically states that eternal life belongs to the world to come. "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10:29, 30.

Paul speaks very explicitly on the time and manner of receiving eternal life. "Fight the good fight of faith, lay hold on eternal life; whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." 1 Tim. 6; 12-14. They are exhorted to faithfulness till Jesus comes, because that is the time when the reward will be bestowed. He states farther down, in the same chapter, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Verses 17-19. The time to come, when they lay hold on eternal life, verse 19, is the same as the appearing of Christ, verse 14. That is the time, as we are showing, when the reward shall be given.

Paul, also, when speaking of his own reward locates it at Christ's coming: "For I am now ready to be offered, and the time of my departure [death] is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth [from the time of his death] there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:6-8. This shows clearly that the crown (reward) of righteousness, is to be bestowed at the appearing of Jesus Christ. This crown of righteousness is called "the crown of life." "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." James 1:12. See also 1 Cor. 9:25; 1 Pet. 5:4.

Another clear promise of eternal life is recorded by the beloved John: "And this is the Father's will which hath sent me, that of all which he has given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." John 6:39, 40. Wherein lies the danger of Christ losing those the Father has given him? It seems from the reading of the above text that if he does not raise them up from the dead at the last day, they will be lost. But it is the Father's will that they should have eternal life, so they will not be lost, for Christ will raise them up at the last day, to give them eternal life.

In verse 47 we read, "Verily, I say unto you, He that believeth on me hath everlasting life." But, say you, this text tates that we already have eternal life. How, then, can it be a matter of hope? We have it by hope, or in prospect, the same as the apostle says, "We are saved by hope." Rom. 8:24. Some urge that this and similar texts prove that we have already entered upon eternal life and hence are possessors of immortality. To claim from

such texts that we have by nature an immortal part, is inconsistent; for the eternal life spoken of in these texts is obtained by believing. "He that believeth on the Son hath everlasting life."

Verse 54: "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." Here, again, those who take hold of the merits of Christ's blood become subjects of eternal life and will be raised from the dead to receive that eternal life at the last day. If they are not raised up as before shown, they will be lost. See also John 3:36 and 5:39, 40. But, it is urged if it is true that we only have eternal life by faith, why is it said so positively "hath eternal life"? We read (1 John 5:12), "He that hath the Son hath life; and he that hath not the Son of God hath not life." Let verse 11 explain: "And this is the record, that God hath given to us eternal life, and this life is in his Son." We now see how the believer hath eternal life. He is not said to be already absolutely in possession of it; but this life is "in his Son." As if a person should say he had a thousand dollars when he had only a draft for that amount, the money being in the bank, yet he says he has the money, because when pay-day comes he is so sure the draft will draw the money from the bank. So with those who comply with the conditions of the promise of eternal life, they have a *sure promise* that they shall have eternal life, if faithful, at the last day. They have eternal life, but it is their wealth in the bank of Heaven, while they have in their possession Heaven's draft (a sure promise) and the earnest of the Spirit, a witness of their acceptance by the Lord. When pay-day (the coming of Christ) comes, they will become possessors of the true heavenly riches, and receive "the crown of life"—the "incorruptible" inheritance. "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear then shall ye also appear with him in glory." Col. 3:3, 4. Our eternal life is in God, because he "only hath immortality." He is the only source from whence we can receive life eternal. It is said to be "with Christ," because upon him has been conferred, by his Father, the right of bestowing immortality and eternal life upon all that accept and believe on the Son and obey God. "As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." John 17:2. "As the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." John 5:26. Through Christ, then, we shall, at the coming of Christ, and the resurrection, receive eternal life from the Father, and in no text is it said that we shall receive eternal life at any other time or by any other means.

TIME OF REWARD.

The words of Christ recorded in Luke are very significant in their bearing on the time of reward. He had been bidden to a feast: "Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14:12-14. The above is decidedly plain in its statement, without comment. It shows clearly that the resurrection is the time of reward.

Another testimony of Christ on the time of reward is found in his reply to Peter's inquiry as to what the disciples were to have. "Then answered Peter and said unto him, Behold we have forsaken all and followed thee: what shall we have therefore? And Jesus said unto them, Verily, I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:27, 28. There can be no dispute but here was a plain question as to what should be their reward. If it was the design of God that they should receive a recompense at death, here was certainly a favorable opportunity to tell them so, for their minds were stirred up to the question. Does the Saviour's answer intimate anything contrary to what we have already presented? Nay, verily; but when the Son of man shall sit in the throne of his glory, they shall receive their reward.

But we learn more of this in Matthew's record of Christ's words, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be

gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on the right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34. We suppose this will be at his literal second coming, for that is the time when he comes with all his holy angels with him. See Matt. 24:31.

But we will note Paul's testimony to the Romans: "For the earnest expectation [hope] of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now; and not only they [or that], but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves waiting [to go to Heaven at death? no; but] for the adoption, to wit, the redemption of our body." Rom. 8:19-23. The creature spoken of in these verses we understand to be the saints of God. It cannot be the wicked, they have no earnest expectation of what is here presented. Neither can the creature be the beasts, as John Wesley thought, for then it would prove that every beast of the whole animal creation that ever existed would be delivered into the kingdom of God. The saints of God are "waiting for the manifestation [revelation] of the sons of God," that is, for it to be made known who are the sons of God. As stated in verse 23, they are waiting for "the redemption of our body." That is, for the change of the body from mortal to immortal, at the coming of Christ, which, with the people of God will end creation's groan.

He continues, "For we are saved by hope. But hope that is seen is not hope; for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Verses 24, 25. By the above testimony, Paul plainly represents that the saint of God is waiting and hoping for his salvation, and redemption of the body, by or through the resurrection.

Compare the above with Paul's testimony to the Philippians: "For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Perhaps you are ready to exclaim that Christ comes at death. Where, in all the Bible, is there any authority for claiming that Christ comes at death? Sometimes, on funeral occasions, Matt. 24:44 is quoted and applied to death: "Be ye also ready; for in such an hour as ye think not the Son of man cometh." Thus the Son of man is made to mean death, while the book of God represents death as "the king of terrors." See Job 18:14. J. N. LOUGHBOROUGH.

A GENTLEMAN traveling in the South attended worship in a colored church, the colored pastor of which was remarkable for his high-flown styles in the use of words. On this occasion a white minister preached in a plain and direct style, adapted to his audience. In the season of exhortation which followed the sermon, an old negro thanked the Lord for the various blessings of the Sabbath and sanctuary, and added, "We thank thee that to-day we have been fed from a *low crib*." The *Protestant Churchman* wishes that all preachers would remember that Christ's flock are mostly little ones. Their necks are short. They can not reach high; and food placed in to lofty a crib is no better than none at all. They may then starve, though the food be provided, because they cannot get anything that will nourish them.

"If any one speaks ill of thee," says Epictetus, "consider whether he hath truth on his side, and if so, reform thyself, that his censures may not affect thee." When Alexander was told that the very boys laughed at his singing, he said: "Ah, then I must learn to sing better." Plato, being told that he had many enemies who spoke ill of him, said: "It is no matter; I shall live so that none will believe them." Hearing at another time that an intimate friend had spoken detractingly of him, he said: "I am sure he would not do it if he had not some reason for it." This is the surest as well as the noblest way of drawing the sting out of reproach, and the true method of preparing a man for the great and only relief against the pains of calumny.

The Law of God.—No. 6.

OBJECTIONS EXAMINED.

RELATED to the subject of the covenant, three objections are raised on expressions in the Old Testament, which we briefly notice.

(1.) On Deut. 5 : 2-6, Moses thus speaks: "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire (I stood between the Lord and you at that time, to show you the word of the Lord; for ye were afraid by reason of the fire, and went not up into the mount), saying, I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage," &c.

From this it is inferred that the covenant which the Lord made with them was the law which he spake, when he spake face to face unto them. But this is a mistake. By comparing this with Ex. 19 and 20, to which it refers, it will be seen that two things are here spoken of, namely, the making of the covenant with them, and speaking to them audibly from the midst of the fire. That these are two distinct things is shown by the words of Moses, "I stood between the Lord and you at that time, to show you the word of the Lord." This was the case when the covenant was made, but not the case when the ten commandments were spoken. Thus in Ex. 19 : 3, the Lord said to Moses, "Thus shalt thou say to the house of Jacob, and tell the children of Israel." Then follow the promises and conditions which God stated on his part; and verse 7 says, "And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." This is exactly according to the statement of Moses in Deut. 5, where he speaks of the Lord's making a covenant with them. When that covenant was made he did indeed stand between the Lord and them, to show them the word of the Lord. First, he took the word of the Lord to them, containing the conditions they were to fulfill, and the promises the Lord made which were based on the proposed obedience to the conditions. And when the people made promise on their part, he returned their answer to the Lord. Thus the covenant or contract was made between them, Moses acting as mediator between the parties. Three days afterward the Lord himself declared the words of the condition in the hearing of all the people. When he spake the ten commandments Moses did not stand between the Lord and them to show them the word of the Lord, but all the host of Israel heard the words from the mount, out of the midst of the fire. Thus it plainly appears that the inference drawn from Deut. 5, that the ten commandments was the covenant made with them through the intervention of Moses, is not correct.

(2) 1 Kings 8 : 21 : "And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt." The same chapter states that there was nothing in the ark but the two tables of stone; and on these were nothing but the ten commandments. From this it is inferred that the covenant made with Israel was in the ark, and of course it was the ten commandments, because they were in the ark.

But this inference is neither necessary nor just. The text does not say that the covenant made with their fathers was in the ark, though many read it so. The word, *wherein*, refers to the *place for the ark*, not to the ark itself. The most literal rendering would read: "And I have set there a place for the ark, in which place is the covenant," &c. And thus this objection vanishes on examination of the text. That the covenant made with them was in that place, but not in the ark, will appear upon a brief examination of another objection.

(3) Deut. 31 : 26 : "Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." From this it is inferred that the book of the law was put in the ark, and as the covenant made with Israel was in the book, it is inferred again that that covenant was in the ark. But both these inferences are unwarranted.

No less a writer than Prideaux says that the word rendered in the *side* "cannot truly have any other meaning in the Hebrew language" than *by the side*. The use of the word in the Old Testament proves the correctness of his statement. We give such instances only as have the original in the

same form in which it is found in this text:

Josh. 3 : 16 : "The waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan."

Josh. 12 : 9 : "The king of Ai, which is beside Bethel, one."

Ruth 2 : 14 : "And she sat beside the reapers."

1 Sam. 6 : 8 : "And take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof."

1 Sam. 20 : 20 : "And Jonathan arose, and Abner sat by Saul's side." Others might be given, but this is sufficient.

And this makes still more certain our construction of 1 Kings 8 : 21. The covenant which was made with Israel, which was written in the book, was put *by the side of the ark, in the place* which was made for the ark, the most holy. And this leaves a clear distinction between that covenant and the Lord's covenant of ten commandments, which was written on tables of stone and put *inside* the ark.

FALSE REASONING OF OPPONENTS.

The opposers of the law of God affect to think that they have established their premises when they have shown that the ten commandments are, in the Scriptures, called a covenant. But in showing that, they do nothing whatever towards maintaining their position. It is one thing to prove that they were a *covenant*, and quite another to prove that they were the *first* covenant, to which Paul refers when he says it is passed away. It is neither the first found in the Scriptures, nor the first recorded after the children of Israel were led out of Egypt. There is a *contract* or *agreement* found in Ex. 19, not only answering to the first signification of the word, *covenant*, but it possesses exactly the characteristics which are ascribed to the "old covenant" in the Scriptures. It was made with them three days before the ten commandments were spoken to them. Note the promises, and the Lord's reference to them in the promise to make the new covenant. In the covenant,

1. They agreed to obey his voice and to keep his covenant.

2. For which the Lord promised to regard them as a peculiar treasure unto himself.

Their failure and the consequences are referred to in the prophecy of the new covenant, so as, unmistakably, to point out this as the first covenant.

1. "They continued not in my covenant"—they did not fulfill their agreement.

2. "And I regarded them not, saith the Lord;" he therefore refused to fulfill his promise. Indeed, it was impossible that he should regard them according to the covenant of Ex. 19, for he therein promised to regard them as "a holy nation"—"a peculiar treasure above all people." But inasmuch as they did not regard *his moral law*—the rule of holiness—they were not holy; they were sinners, even as all the nations around them. And if God had then regarded them as a peculiar treasure above all people, or as a holy nation, he would have denied himself, for such was not their character. In the matter of that covenant God acted toward them as he always acts, as he will deal with us, according to his own declaration: "Them that honor me I will honor; and they that despise me shall be lightly esteemed." 1 Sam. 2 : 30.

J. H. WAGGONER.

Faith and Obedience.

"LET brotherly love continue." Heb. 13 :

1. "For God is not the author of confusion, but of peace as in all churches of the saints." 1 Cor. 14 : 33.

I believe our church members here in St Helena, are all united in believing this to be the truth of the third angel's message. We also believe that "Where there is no vision the people perish; but he that keepeth the law happy is he." Prov. 29 : 18.

Our neighbors, some of them, tell us that we say too much about the law, and ask why we do not talk more about what Christ and the apostles said. They say that Christ abolished the ten commandments, let us see what he taught when he was on earth. In Matt. 5 : 17, 20 he says: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill, for verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

Now let us see what he sent us from Heaven, by his angel, sixty-three years after his

ascension. In Rev. 22 : 14 we read: "Blessed are they that do his [God's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." All who do not God's commandments, Christ will shut out of the city, and styles them as "dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie." Verse 15. When we have so much at stake, let us believe what Christ and the inspired writers have told us, in preference to what any earthly friend can conjure up.

Christ tells us it is "not every one that saith unto me, Lord, Lord, that shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven, Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7 : 21-23. There are many who will expect to be received because they have believed so firmly on Christ, yet Christ will not know them because they have failed to do the will of God the Father. Who are the many that will have to depart from Christ on this account? Let us examine ourselves and see if it will apply to our case, and if it fits us in the least, let us now, while time is ours, do the will of the Father by keeping the commandments of God, and the faith of Jesus; and if the commandments are grievous to us, let us renew our love to God, "for this is the love of God that we keep his commandments, and his commandments are not grievous." 1 John 5 : 3. Let us cast off all selfishness, and say as our Redeemer said, "Thy will be done." E. J. CHURCH.

St Helena, Cal.

Tempted, Tested, and Succored.

"For in that He himself hath suffered, being tempted, he is able to succor them that are tempted."—Heb. 2 : 18.

HE was tempted but he did no sin. He "suffered being tempted," but he did no sin. It was bitter suffering which came upon his holy soul as the tempter came and sought to lead him astray, but he yielded not, he did no sin.

He is our example. We need not yield when tempted. We cannot help being tempted. It would not be good for us to escape temptation. We may put even this down among the "all things" that work together for our good. Temptation brings out our real character. Our power of endurance can never be known until tried. A true Christian will shine brighter in the midst of fierce temptation, like gold when molten. Only the base need fear testing. You may well be afraid to put acid on the coin which you know to be counterfeit. You will only be too glad, if there be any suggested doubt, to have the good coin tested in this way. If your heart is free from sin you may meet temptation without a fear. It may cause you to suffer, but it cannot harm you.

Temptation brings us closer to God. When the Saviour was tempted, he went to the armory of the Christian soldier, and fought the devil with weapons of celestial temper and make. When his followers are tempted they do the same, and that they may wield the weapons well, they plead much with God. The saint's drill is carried on upon his knees. He goes through all his exercises best in that position. He cannot learn the mind of God in any position so well as upon his knees. He cannot ascertain his Captain's orders anywhere so quickly as upon his knees. He cannot wield the sword of the Spirit, nor lift above him the shield of faith, nor present so bold a front to the enemy so well as upon his knees. And when temptations come he feels his need of Divine assistance, and on his knees he gets nearer to God. Thank God for the discipline of temptation.

Temptation is not sin. We should learn carefully to distinguish between them. It is sometimes difficult for the most holy to know whether the thought that troubles him is only temptation or whether it is sin—*difficult*, but not *impossible*. The breath of prayer will clear the clouded atmosphere, in which it is difficult to see, and cheer the soul, as the cooling wind at eventide refreshes the aching temples of those whose sunburnt brows have borne the burden and heat of the day.

Temptation need never lead to sin, for "He is able to succor them that are tempted." He knows the subtlety of temptation; he knows the cunning of the tempter; he has met and baffled the utmost malice of hell; he knows the weakness of our nature, but his arm is almighty, he knoweth how to "deliver the godly out of temptation."—*King's Highway*.

Church Building and Church Amusements.

THE *Interior*, the Presbyterian paper of Chicago, makes the following just remarks upon fashionable church building and its appendages—sociables, grab-bags, &c.:

"The prevailing style of church architecture is a broad and ambitious beginning and an inglorious bobtailed ending. And during all the time, from the infant class up to the Trustees, there is a stew and frenzy of grab-bags, fairs, and festivals, to keep the wolf away from the altar. And all this in the name of Jesus of Nazareth! This thing is an incubus and a disgrace to Christianity. It is time a reform began in the house of Israel. Hostile to the spirit of Christ and his gospel, damaging to the business of the church, and fatal to the influence of religion on the better-thinking men of the world, the church debt mania should be choked.

"The fact that this mania arises from a silly pride in the church itself, is a sad thing. It is an evil spirit which only fasting and prayer can cast out. It is the parent of endless mischief, false religious taste, bad religious principle, dishonest living, and general hypocrisy. There can be no genuine, honest worship among those who are living in perpetual dishonesty, who affect to give a house to God, which is at the mercy of Shylock, and who keep up a religious style which is either a hollow advertisement of mammon, or a monument of worldliness liveried in the garments of godliness."

By this we plainly see that the public mind is becoming somewhat aroused to the existing state of things in the popular churches of the day. We also find in the *Philadelphia Christian Standard* the following paragraphs which need no comment:—

"RIDICULOUS AFFAIR."

"A few years ago I read a notice in the secular papers that Signor Blitz had been engaged to give a performance for the benefit of a *Methodist* Sunday-school, and I said, Well, what next? But sure enough 'what next' has made its appearance in a large placard nearly a yard square, now extensively posted in the southwestern part of this city. Just read it:—

"A grand Annual Excursion of Pitman M. E. Church to Greenwood Grove, June 17th, 1875. Beautiful prizes and novel games. 10. A. M. Base Ball; prizes, a set of bats and balls. 2 P. M. Archery for lady contestants; prizes, a set of ear-rings and breast-pin. 3 P. M. *Sack race*; prize a gentlemen's bosom pin. 4 P. M. Foot ball and quoits. Air gun target practice; prize air pistol, battledore and shuttlecock, jumping rope, grace hoop, &c. To be interspersed with music and singing."

"QUERIES."

"1. Will the exercises be opened with prayer?"

"2. Is it the legitimate work of the Sunday-school and the church to ascertain who are the best players at 'base ball,' 'archery,' 'sack races,' 'foot ball,' 'target practice,' &c."

"3. Can the church find no better investment for her funds than to buy for presents 'batts and balls,' 'beautiful set of pearl earrings,' 'gentleman's bosom pin,' 'air pistol,' &c.?"

"4. Why not extend the list and offer prizes for the best players at cards and billiards, and then have a dance and offer a prize for the most graceful dancer?"

"5. Will *Christian parents* take the risk of having their children accompany such an excursion?"

The Eight "Togethers."

1. CRUCIFIED together with Christ.—Gal. 2 : 20.

2. Quickened together with Christ.—Col. 2 : 13.

3. Raised together with Christ.—Eph. 2 : 6.

4. Seated together with Christ in heavenly places.—Eph. 2 : 6.

5. Sufferers together with Christ.—Rom. 8 : 17.

6. Heirs together with Christ.—Rom. 8 : 17.

7. Glorified together with Christ.—Rom. 8 : 17.

9. Live together with Christ—1 Thess. 5 : 10.

These eight "Togethers" are eight links in the chain which binds us to Christ.

TWO WONDERS.—Some good man has said: "Two things are a matter of daily astonishment to me—the readiness of Christ to come from heaven to earth for me, and my backwardness to rise from earth to heaven for him."

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, JULY 8, 1875.

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

The Camp-Meetings.

[In private letters sister White gives many interesting particulars of the late eastern camp-meetings, which we think will be of interest to the readers of the SIGNS. From her very full account of the meetings we take the following.
W. C. W.]

We arrived upon the camp-ground at Newton, Iowa, June 4. The meeting had been in session one day. Our meetings were excellent from the commencement to the close. The people listened with respectful attention, and we can but hope that the seed of truth sown in the many discourses given will find a lodgment in some hearts, and bear fruit to the glory of God.

Sabbath was a marked day on account of the special manifestation of the Spirit of God. After addressing the people for one hour and a half we invited those who felt that they were sinners, and those who were backslidden from God, to come forward to the front seats. About fifty responded to the invitation given. Some came forward in whom we had felt an especial interest for years. They had been backward in taking their position wholly on the Lord's side because of the suggestions of the enemy in keeping before them the course of some who professed the faith, but in their works denied it. Satan's temptations to them were, if they should profess to be followers of Christ and pursue the course these unconsecrated ones had, they would be in a worse condition than they then were.

We are sorry to admit that there are those who profess the truth, who are not sanctified by the truth, and such give to the world a bad example, and bring the religion of Christ and the precious truth into disrepute. The demands of the word of God are only met when we love God with all the heart and our neighbor as ourselves.

We entreated those who had been disgusted with the course of those who professed Christ but did not follow him, to come out on the Lord's side themselves, and show to the half-hearted and to the world a better way, that making the tree good is the only sure way of securing good fruit. The heart must be renewed before the life can be correct. A profession of Christ without internal rectitude is no better than a whited sepulchre, beautiful without but within full of corruption.

We felt deeply grateful to God to see so many young men coming forward for the first time, and thus showing that they, from this good day, will forsake a life of sin, and choose a life of righteousness, walking in the footsteps of Jesus. Several came forward who had long professed the Christian life, but who were convinced at this meeting that they were transgressing the law of God, in trampling upon the Sabbath of the fourth commandment.

The Spirit of the Lord seemed to indite the prayers offered, and when opportunity was given for those to speak who desired to do so, nearly all expressed their feelings. What a scene was this! What an encouragement to the laborers in the vineyard of the Lord! Jesus said: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance." Should there not be more joy among those who rejoice in a sinner's love upon the earth?

Sunday the Lord assisted his servants in speaking to the people. The crowd was attentive and respectful, and we sincerely hope that their understanding may be enlightened to see the claims of truth, and that they may have a heart to obey.

Monday morning the work commenced just where it closed on Sabbath evening. Again we invited those who wished to seek God, and those who were backslidden, to come forward. More responded to this call than on Sabbath. This exercise was more interesting, if possible, than the first, the special blessing of God attending the meeting. We left the ground very weary but cheerful in God, knowing that Jesus had indeed come up to the feast, and had graced our meeting with his presence.

We complied with the earnest invitation of our brethren in Ladora and vicinity to call upon them, and speak to the people Wednesday night. We had great need of rest but how could we

have a heart to refuse these entreaties? We felt that it was unfavorable for us, and then also that we could not have the privilege, as do many of our fellow-laborers, of visiting. After the exercises of the meeting are over there comes the writing of important reports and testimonies, which deprive us almost entirely of the privilege of conversation with our brethren and sisters.

After a long and interesting evening meeting, we rode five miles to the depot; and then after midnight, lay down for a couple of hours upon quilts and blankets, brought from his home by the brother who took us to the depot, and which we spread upon the depot floor. Thus with scarcely any rest we were obliged to travel most of the next day till we arrived weary and worn, at the

ILLINOIS CAMP-MEETING.

Here, as in Iowa, the prayer and conference meetings were of special interest. On Sabbath afternoon several mentioned the benefits which they had received from the health reform. Dr. Pottenger gave a very interesting testimony as follows:—

"My brethren may have thought they were meeting with only half a brother, when they saw me using tobacco. The truth found me in the gutter. I was addicted to two fatal habits, drinking and tobacco. I have left off the former, and gained a complete victory over it, and so far as refraining from the use of tobacco is concerned, I could refrain from its use. But I have feared the result upon my system, as I am somewhat disposed to paralytic affections, and physicians have assured me that entire abstinence from tobacco would cost me my life. But I am preparing to make a trial of the matter. I am waiting till my system shall rally a little from the reaction caused by leaving off tipping, then I shall take hold in earnest to rid myself of tobacco."

There were quite a number of our French brethren present and this added much to the interest of the meeting. These French brethren and sisters are gaining an experience, and if they remain humble and true to their faith God will use them as instruments in bringing others to the knowledge of the truth. There are a number whose lives are indeed a living epistle known and read of all men. They show the transforming power of the truth upon their daily life.

It was under very discouraging circumstances that Elder Bourdeau presented the truth to them. The opposition from prejudiced minds was very bitter. But some honest souls were interested, and when brought up to face the mirror, to compare their lives with the law of God, they were deeply convicted of sin. One brother who is now rejoicing in the truth, and can say with Paul, "I was alive without the law once; but when the commandment came, sin revived and I died," when he came to view his life in the light of the holy law saw his sins to be so exceedingly sinful, that he thought they were too great to be forgiven. He was in great agony of mind; he called together his neighbors and friends and confessed to them the sins and wrongs of his life, and entreated their forgiveness. He tried to right every wrong. This wonderful work of the power of God in convicting the sinner, was a thing so new to his friends and neighbors that they thought he was out of his mind, and feared that he would die. Several physicians were consulted, and medicine was prescribed freely. But drugs, which would be useless to cure the diseased body, were utterly powerless to cure the sin-sick soul. While suffering the most intense remorse of conscience for his sins the Lord did not leave him to perish. The light of health reform was forced upon his mind and he refused to take the drugs prescribed, for he was strongly convinced that they were poison and ruinous to his constitution.

Eld. Bourdeau and his wife felt the deepest anxiety as to the result of this case. Some charged Elder B. with making this man crazy. Elder B.'s life was in danger, and he and his wife wept and prayed many hours while others slept. They prayed that God would work in such a manner as to honor the cause of truth and glorify his name. The French brother came out all right. He had that repentance which needeth not to be repented of. He was indeed a new man, converted and thoroughly transformed. He had "put off the old man with his deeds;" and "put on the new man, which is renewed in knowledge after the image of him that created him."

At this meeting we were attentively cared for by brother and sister Hobbs. These self-sacrificing souls showed especial hospitality on this occasion. May the Lord bless them and their dear children for this labor of love. On Wednesday Bro. Hobbs took us nine miles to Som-

nauk, where we took the cars for Lena, Wis. Here we were met by brother and sister Bates and Bro. Brown, who took us by private conveyance to the Monroe Camp-ground.

Mission to Europe.

SINCE my return from Germany I have given much labor to French grammar. I could make greater advancement in speaking the language to pay less attention to grammar and to take more time to mingle with those who speak the language. But my convictions are that the first great necessity for the work here is a paper in French, and I dare not bear the responsibility of such publication without sufficient knowledge of French to judge of the correctness of what is printed. I do not expect to avoid all mistakes, but I wish to know with some degree of certainty what I am doing. I have grudged each hour that I have given to this kind of work, when I have looked at the sad state of things in the people around. Yet it has appeared to me that this is the course to which the Spirit and the Providence of God both plainly lead me. I have tried to make every day count, and I have never considered my day's work finished till I have fully used up the strength of the day. I speak freely that those who bear responsibility in the work may know how to advise me. I hope that I have been able thus far to avoid extremes and to shun bad mistakes.

It has been my hope that God will raise up competent French scholars here in Europe who will render the assistance necessary in the grammar of the language. In a former report I spoke of those who had responded to my advertisement in the *Journal of Geneva*. With M. de C. I have had a very interesting correspondence, and have twice visited him at Geneva. Himself and wife acknowledge the claims of the Sabbath, but do not as yet observe it. He is learned in Hebrew, Greek, Latin, German, English, and French. His wife was for years the head of an institution for young ladies in Lausanne. She has command of German and English as well as French. Both these persons appear to fear God, and to know something of his Spirit. He is a member of several learned societies in Geneva and in Paris. He has given his life to the cause of total abstinence, a cause which he tells me has no adherents in Continental Europe, except a few societies in Holland, and here and there an individual who walks by the rule of "touch not, taste not, handle not." He is an ordained pastor, but because of his opposition to the use of wine he has been compelled to leave his pastorate. He has expressed much gratitude for the pains I have taken in his behalf, saying he thought there was not another man in Europe who would do as much for him. He has expressed his purpose to commence shortly to hallow the Sabbath. Of course I have as many fears as hopes, seeing he has not begun without delay. The condition of the churches in Geneva, as he states the case to me, is most deplorable. He says that infidelity as to the Bible and the Christian religion is fearfully prevalent, not simply with the members of the churches, but with the pastors themselves. Custom in this country requires each person on leaving church to put something into the treasury, or at least to seem to do so. M. de C. states the extent of the spirit of sacrifice by saying that to his personal knowledge the offerings of a congregation of 2,000 persons do not exceed four francs or eighty cents, and often are less. Nearly every one puts in something, but those who contribute money put in a centime (the fifth part of an American cent), and many put in buttons.

Geneva is a city beautiful for situation. It is surrounded by an amphitheatre of mountains; those on the south side once belonged to Italy, and those on the west, to France. Now it is French territory in every direction but one. The canton of Geneva is only a small spur of land extending a few miles south from the foot of the lake into French territory. So narrow is this canton that a cannon ball can be fired over the city from one French mountain to another. The water of the Rhone as it issues from the lake is a deep blue like the blue of the sky, and the bottom of the river can be plainly seen in its deepest part from the bridge. A little below comes in the Arve from Mount Blanc, and this is all roil. It is curious to see how the two kinds of water refuse to unite. In visiting Geneva I passed through Lausanne where Gibbon wrote his "Decline and Fall of the Roman Empire;" and Nyon, the birth place of John Fletcher, a man of apostolic piety, and one whose writings are of inestimable value as an answer to the errors of Calvin, and to the doctrines of grace

without obedience which are so prevalent in our time, especially in Europe.

Advertising in Holland has brought a considerable number of letters from persons interested to understand concerning the Bible Sabbath. Some avow Sabbatarian sentiments, and one or two may, I think, be Sabbath-keepers. I will speak further of Holland soon. Bro. Ertzenberger has labored very faithfully in Germany and has had much help from God. He has had to contend with Satan. I have had much correspondence with him. In due time I will report the progress of the work there. We have had an interesting general meeting at this place. Twelve persons were baptized by Bro. Albert Vuilleumier. In a few days, three more will be baptized. These are a Methodist local preacher and his wife, and a young man. These three have embraced the Bible Sabbath and the faith of Christ's near advent, within a few weeks last past. We have some especial tokens of good.
J. N. ANDREWS.

La Coudre, Neuchatel, June 2, 1875.

The Undying Worm.

We are invited to explain Isa. 66:24: "For their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

It is supposed by many, that the above proves that the wicked will have eternal, conscious suffering as their portion. By reading the first portion of the verse quoted above, we shall see that this prediction is made respecting the bodies of the wicked, and that it is not said that some immortal entity shall ever exist in the fire. "They shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die," &c.

"Carcasses" does not mean living persons, but dead bodies. The fact that a fire in which a carcass, or dead body, is placed "is not quenched," is positive evidence that that body will be entirely consumed. So we read of the wicked in Matt. 3:12: "He will burn up the chaff with unquenchable fire." An *unquenchable fire* is not one that is eternally burning, but one that consumes and utterly destroys what it preys upon.

As to the meaning of this term *unquenchable fire*, I will quote Jer. 17:27: "But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Read the following criticism on the above: "From this text we certainly can learn the meaning that was attached to the expression, '*unquenchable fire*,' by the Hebrew people. This fire was not to be quenched, therefore, it was unquenchable. But it was to be kindled in the gates of Jerusalem, and devour the palaces thereof. It was, therefore, literal, natural fire. But how could a fire of this kind, thus kindled, be supposed to be a fire that would burn eternally? They certainly would not so understand it. No more should we. Moreover, this threatening of the Lord by Jeremiah was fulfilled. 2 Chron. 36:19: 'And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.' Verse 21: 'To fulfill the word of the Lord by the mouth of Jeremiah.' Thus Jerusalem was burned according to Jeremiah's prediction that it should be consumed in unquenchable fire. But how long did that fire burn? Only till it had reduced to ashes the gates and palaces on which it preyed. Unquenchable fire is therefore simply a fire that is not quenched, or does not cease, till it has entirely consumed that which causes or supports it. Then it dies out itself, because there is nothing more to burn. The expression does not mean a fire that must absolutely eternally burn, and that consequently all that is cast therein to feed the flame must forever be preserved by having the portion consumed immediately renewed.

"To the wicked the threatened fire is unquenchable because it will not be quenched, or caused to cease, till it has entirely devoured them. Ps. 37:20: 'But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away.' Mal. 4:3: 'And ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this saith the Lord of hosts.'—*Nature and Destiny of Man*, pp. 230, 231.

But there is another expression in our text which it may be well to notice. Isaiah speaks

of an undying worm, in connection with the unquenchable fire. Again we quote from *Nature and Destiny of Man*: "This is undoubtedly the language from which the expression in Mark is borrowed; but a moment's examination of it will show that the worm is not remorse of a guilty conscience, but, that, like the fire, it is something external to, and distinct from, the objects upon which it preys; and moreover that those upon whom it feeds are not the living, but the dead; it is the 'carcasses' of the men that have transgressed against the Lord. In Isaiah 14:11, and 51:8, the prophet again speaks of the worm as an agent of destruction, but it is always in connection with death. It is thus evident that the terms employed by our Lord in describing the doom of the wicked, would convey to the minds of his hearers the very opposite of the idea of eternal life in misery."—p. 282.

To illustrate we will quote Isaiah 51:7, 8: "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation." J. N. L.

Christian Union.

THIS term is a hobby with many at the present time. It is the pass-word to the very inner temple of self-styled orthodoxy. Men will talk of "a sweet union of loving hearts," when there is not a principle of true union with them. We think this is well calculated to fulfill prophecy, by securing union of action on certain popular points where there is no union in principle. Mr. Hammond, in his "union revival meetings," takes pains to let it be understood that he can work with "all who believe in Jesus;" with Catholics as well as Protestants. This was repeatedly said in Stockton. Now consistent Protestants cannot unite with Catholics. If they can, why are they Protestants? And was not the work of Luther worse than useless? And this is what you will find wherever this cry of "union" is raised: the spirit of true reform is lacking; there is a sacrifice of truth for an empty name.

A recent letter from Italy contains the following remarks on Catholicism:—

"The thought is constantly recurring that ages of degradation under Papal and priestly rule have destroyed the capacity of men and women for apprehending the first elements of Christian teaching as set forth in the New Testament. Mr. Spurgeon has freely said that he has lost all faith in the possibility of a Romish priest in Italy being truly converted to Christ, without an actual miracle; and that, because the system under which the priests have been trained has burned out of their nature every moral element upon which truth can operate. This, on his part, is no mere hyperbole, or 'flourish of rhetoric,' but a deep conviction. In this connection we cannot forget the old proverb, 'Like priest, like people.' The priestly system of espionage is, even now, as far-reaching and effective as ever; and yet, it has been aptly said that 'we could easily raise up Baptist churches all over Italy, and draw hundreds to them, to be baptized, at a dollar a head.' Missionaries from heathen lands, passing through Italy to America, and stopping here and there for the sake of chances to see things for themselves, have frankly said that they would prefer heathendom, any part of it, as a field of work; although, indeed, so broad a statement might be qualified as it was here, a few days since, by Mr. Ashmore, of China, who said that wheresoever a community of Chinese had yielded to the sway of the Romish priesthood, they exhibited a field of labor as hopeless as any in Italy."

China is well known to be a hard field for missionary labor, but to make the Chinese as hard to convert as the Catholic Italians, they must be brought under Catholic influence! This is the judgment of a missionary who had beheld both fields.

Catholicism never changes its policy. It may change its action for the sake of policy, but it is the same now that it was in the days of Luther. When Protestants bow down to the name of "union" so as to unite with Catholics, or try to, it is because they have lost every true element of the Reformation.

But they cannot unite with Catholics for the reason that Catholics will not unite with them. And this shows that the Catholics are more consistent than they. Catholics know very well that there is an "irrepressible conflict" between the two; and an impassible gulf, which must re-

main as long as Catholics are Catholics and Protestants are Protestants. When names are preferred to things; when shadows are counted more real than substances; and when principles are sunk out of sight for mere feeling and momentary triumphs, then there is union, but it is on the same basis of that which was effected between Pilate and Herod.

Jesus came "to bear witness of the truth," and to unite hearts in the truth, but to separate between mere professors and them who love and obey the truth. If we have the truth it is our duty to maintain it. This cry of "charity" and of "loss of influence," is a mere delusion, raised to frighten timid ones whose hearts are not established in the faith. Charity "rejoices not in iniquity, but rejoices in the truth." We have no right to any influence which we cannot use to the glory of God and to the advancement of his cause. Let us "hold fast the form of sound words," for the truth is not ours to compromise or to trifle with. It is a matter of life and death; a matter to be tested by the Judgment of God. In all ages they who have adhered to the truth without swerving have lost their influence with the worldly and time-serving, but they have glorified God and received his approval. Let us take them for our example, rather than yield to a popular clamor for compromises which cannot profit.

J. H. W.

Shall We Have the Bible?

FOR more than twenty years it has been evident to me that this is to be the great question of our day. At a time when increasing light is beaming forth from the Scriptures, according to the prediction of prophecy, (Dan. 12:4, 10,) infidelity, under new and insidious forms, rears its unsightly and unblushing face, and with "progress" for its motto, it intends to do nothing short of sinking the Bible to oblivion and banishing its faith from among mankind. And it is not only the outside non-professing world that is being, and will be, affected by this movement, but the professed friends of the Bible are giving up the faith, and many of them are doing their best to help forward the increasing infidelity of the times, some in an open, and others in a covert way. These profess great reverence for God, while, from what they are pleased to call science, they teach principles clearly atheistic. Modern Spiritualism, which commenced its public work in 1848, struck the key note of "progression," and the latent and covered infidelity of men of all grades and in all stations has been, and is being, rapidly developed. What causes have prepared the way and led to this unparalleled raid against the Bible and the Christian faith? How does it happen that such gross infidelity is so suddenly developed even in professed believers in the Bible? The deep depravity of the human heart, the "carnal mind" which is enmity against God, is not subject to his law, cannot, and will not be, naturally chosen to disbelieve and disobey God. Men are infidels because they choose to be. Pride, the evil root from which sprung the first sin, (1 Tim. 3:6; Isa. 14:12-14; Ezek. 28:12-17,) holds the heart from yielding to God. And the progress of our day in arts and sciences, the inventions and achievements of men, tend to foster pride, and make man deify himself and wish to dethrone the Almighty.

But it is "withal a very polished age," and infidelity, unwilling to fight under its own proper banner, wearing its own uniform—unwilling openly to proclaim its own atheism, makes profession of "devout belief in God," and "steals the livery of the court of Heaven to serve the devil in." It will even profess faith in the Bible, provided it be allowed to interpret it to its liking. And here is the grand point where professed Christians have set an example for unbelievers of every grade to nullify the teachings and claims of the Scriptures. The Bible has been interpreted to suit every creed, and to uphold every departure from its plainest teachings and requirements. The learned Origen early set the example of interpreting the plain statements of the Scriptures allegorically; and infidels will now refer to him when they wish to set aside what the Scriptures declare. The plea is that the Scriptures do not mean what they say, but something else; anything which the interpreter judges most desirable—that which will establish his own faith and practice. Take an example or two in which Christians have laid a foundation for infidels to build upon. To avoid the rocks of materialism, they have described God as being "without body, parts, or passions, not having a particular dwelling-place but being as truly in any one place as in any other," setting aside those scriptures

which speak of his dwelling place, his holy habitation in the heavens, whence he looks down to earth upon the children of men. Here infidelity chimes in: God is everywhere and everything; as much in a rock or tree as anywhere else. He pervades all nature, is the God of nature; and the artful leave us to infer, while the less cautious bring out their own conclusion, as one did in my presence recently, that there is no God but nature. What will our Christian friends say to this? They have laid the foundation in going beyond what the Bible has said. Is it any wonder that others build thereon?

Again, take the plain and very explicit duty of keeping the Sabbath of the fourth commandment. Christians will read this precept which clearly enjoins the keeping of a specified day, the seventh of the seven, because that was the day on which God rested, and which he blessed and sanctified, that is, separated it from the other days of the week, appointing it to be a sacred memorial of himself and his creative work, and after reading the commandment as it is, will begin to tell you that it does not mean what it says, in words something like the following: "It is very clear that the design of this commandment is to require that one-seventh portion of our time, namely, one day in seven, should be kept holy to the Lord, as a Sabbath-day or day of rest." The text does not say this at all, but this is what they think it must mean. It would be no more absurd to interpret the first commandment—"Thou shalt have no other gods before me"—to mean that we must make choice of a god whom we will worship and have no other. This commandment is not so explicit as the fourth. The "me" of the first commandment is dependent for its identity on the facts which are stated in connection with the fourth. Take these explanatory facts from the Sabbath commandment, and you may not only choose your own day for a Sabbath, but you may also choose the god you will worship. This shows what interpretation can do. Those who would have no Sabbath and no god drink with avidity such interpretations. Many of them have sense and reason enough to know that if the Sabbath precept does not specify a particular day which all are required to keep, then there is no sacred day, and we may choose one day in seven or in ten, or no day at all. The tendency and logical sequence of such interpretation is no-Sabbathism, and those who would have their lager beer and amusements on Sunday are able to see it. For to teach that the commandment, as originally given, requires no particular day, but only one day in seven, and on the top of this that the day of the Sabbath has been changed (from one indefinite and unspecified day to another), and that the commandment now requires all to honor a particular day, Sunday, is much more than preposterously absurd; how much more, language is incapable of expressing.

We might add other instances of Christian interpretation that foster infidelity, but these are enough to show that the professed friends of the Bible, with their interpretations, have opened the way for the enemies of God and revelation to force upon us the great question of the day, namely, Shall we have the Bible? Nothing answers the purpose of infidelity better than the large license of interpretation which the friends of the Bible have put in their hands. Now the only hope for those who would retain the Bible is in returning to what it says, instead of telling what it must mean. It would be well for interpreters to take the advice of Wm. Tyndale, who was the first to translate the New Testament from the original Greek into the English, in 1526. Under the heading "To the Reader," he says, "Marke the playne and manyfest places of the Scriptures and in doubtful places, se thou adde no interpretacion contrary to them: but (as Paul sayth) let all be conformable and agreynge to the fayth." These interpretations have worked, and are working, mischief. Better lay them aside and let the Bible speak for itself. A poet has sung, "God is his own interpreter." So let it be.—R. F. COTTRELL, in *Sabbath Recorder*.

Oakland.

It is agreed, so far as I can learn, on the part of all who attended, that the quarterly meeting just held in Oakland, is the best we have had in this State under the new constitution. The attendance from other districts was not as large as we had hoped. As will be seen in the report on another page, but three of our nine directors were present. Those of our brethren who did attend the meeting took hold "with a will" to do the business necessary to be done. The Lord blessed in a great measure, thus lifting us above any apparent cause of discouragement.

As there was not a full board of directors present, our business was all done in open session of the meeting. We observed one marked feature of these business meetings, that they were well attended, and that deep interest was manifested in them, by both brethren and sisters. This is as it should be, for they are all T. and M. members. We trust the spirit will prevail more and more among this people, that the business connected with the cause and work of advancing the truth in all its departments, is just as essential in its place as preaching the truth, or our social meetings.

During the meeting there were five discourses given by myself. We never enjoyed greater liberty than we do at the present, and we could say of a truth in our effort to instruct and encourage others, "The Lord is my helper."

The quarterly meeting occasion was also one of interest and gain to the Oakland church, in that there was an addition of eight members to the church; two by letter, and six by vote of the church. One of these six was the wife of our Bro. Shaw. They have lately moved to this place from Missouri, and she has taken her stand with us during these meetings.

The district quarterly meeting for this district (No. 7), was held in connection with the State quarterly meeting, and was a decided success, as will be seen elsewhere in report of the same. A call was made for \$100.00 to replenish the T. and M. funds of this district. Pledges were then made without much effort to the amount of \$133.50, over half of which is paid already, the rest to be paid by the time of the camp-meeting.

The outlook of the cause becomes more and more encouraging upon this coast every week. Our trust is in God. He lives and reigns. He will give success to his truth in due time. By him shall the cause arise from its small beginning to greatness, strength, and power. Be of good courage, brethren and fellow-laborers, in the great missionary work. Victory will be ours.

I cannot close this report without saying that I am pleased with the progress that is being made in the mode of doing T. and M. work. Nearly all our districts enter upon the new quarter with their book accounts with the SIGNS and Review Offices all square. A good work is also being done in this State on the SIGNS list. Let not your efforts be slackened in obtaining subscribers to the paper, brethren.

It is proper that we should state that we would undoubtedly have had a more full board of directors had it not been that our meeting was in the hurry of harvest. Some wrote stating the facts in the case before hand, still saying that they would come if we said they "must." God bless you, brethren and sisters, and fellow-workers. Toil on in your respective duties, and meet us at the camp-meeting, for our next quarterly meeting will be held at that time in connection with our regular yearly session of the T. and M. society. May God grant that the camp-meeting may be indeed the best we have ever yet seen upon this coast. Pray earnestly that it may be so, and begin now to prepare with hearts and hands for it.

J. N. L.

"Greatly Beloved."

WHAT a testimony to be borne, fresh from Heaven by an angel of God, to a mortal man! What man so highly favored of God! Who would not covet such a testimony?

What was the prophet Daniel doing, when this dispatch was sent to him from glory?

He was not boasting of his own righteousness, telling how good he had been, how long he had lived free from sin. He was not glorying in the light and wisdom he had, and of being able to "dissolve doubts and make interpretations." He had had visions of God, but he did not boast. In his modesty he could say, "This secret is not revealed to me for any wisdom that I have more than any living." He was careful to give all the glory to the God of Heaven.

But what was he doing, when this special dispatch came to him from Heaven? He was seeking the Lord by prayer and supplications, with fasting and sackcloth, and ashes. He was confessing his sin and the sin of his people. In his earnest and importunate supplication he was crying out: "O Lord, hear! O Lord, forgive! O Lord, hearken and do: defer not for thine own sake, O my God! for thy city and thy people are called by thy name."

If we would enjoy the favor of God, if we would be greatly beloved in Heaven, let us follow the example of the beloved prophet.

R. F. COTTRELL.

Why Stand Ye Idle?

There is work to be done in the vineyard,
There are sheaves to be garnered in,
There are souls to be saved, and the Master saith,
"Go gather my lambs from the paths of death,
From the broad highway of sin!"

Go, gather them in from the hedges,
Go, gather them young and old,
Go, tell how the Shepherd, in wondrous love,
Is waiting to welcome, in mansions above,
The poor wayward lambs of the fold.

Then work for the glorious Master,
Oh! why wilt thou longer delay
When he promises strength if we ask aright,
When his yoke is so easy, his burden so light,
And he pledges the best of pay?

The reward shall be life eternal
With pleasures and joys untold,
Bright mansions in glory shall ever be thine,
And for every soul thou hast saved shall shine
A star in thy crown of gold.

Then work! there is rest hereafter—
How sweet will the resting be,
When forever free from the blight of sin,
Through the pearly gates we are ushered in,
To eat of life's healing tree.

The harvest of earth is ripening,
And we long for the gathering day,
And when with the angels so pure and bright,
The King shall descend from the realms of light,
With joy may we hear him say,

"Thou hast faithfully worked in my vineyard,
Now the home of the just is thine,
Receive for thy labors a rich reward,
For they that turn souls to the pitying Lord,
As bright as the stars shall shine."

LILLA D. AVERY.

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.

System.

ANY great work, if it proves a success, must be conducted systematically as well as energetically. In the missionary work, as in any other, if it prove a success there must be conformity to order, and an endeavor on the part of all to learn the mode of doing T. and M. business. It is said that "a body without a head is a monster." The same would be true of a State T. and M. Society, of a district, or of a church. In order that this difficulty may be avoided, each State society has its president and secretary who, together, are supposed to understand and keep a record of all that is done in the State in missionary operations.

Their information and items of business are received from the director and district secretary, who occupy the same relation to each district that the president and State secretary do to the State. The director and district secretary receive their items of business from the librarian and business agent in each church, while the librarian and business agent occupy the same relation to the individual members of a church that the president and State secretary do to the whole State, or that the director and district secretary do to the district. The directors also constitute a sort of president's cabinet who may be called together at any time to consult upon and decide relative to important items of business, especially those that might involve any new departure from the ordinary and usual workings of the society. On the system of T. and M. work I quote the following interesting remarks from the pen of Bro. Haskell:—

"It is absolutely necessary that the tract societies, if they would prosper, should strictly adhere to the present system adopted by Seventh-Day Adventists. Not because there may be no opportunities in the future to improve it; but considering the nature of our work, and what is to be accomplished by it, it is according to the best light we have at present. Each member of the various tract societies should keep a small pass-book, in which a record can be kept of the number of pages of tracts and pamphlets which are distributed, also the number of periodicals distributed, and the number of the names of subscribers obtained for each of our periodicals.

"Near the end of the quarter, a blank report will be placed in the hands of each member of the tract society by the librarian. Then the members will be prepared to copy from their pass-books, and fill out the blank report, and return the same to the librarian. The librarian will forward all the blank reports to the district secretary. The district secretary will then make a condensed report after the manner described in a sheet, 'How to Conduct Quarterly Meetings,' which report is to be read at the district quarterly meeting. Each director and district secre-

tary should have one of these sheets. And if there are any directors or secretaries which have none, let them apply to their State secretary.

"Each individual member should take an interest to induce all members of the different churches of Seventh-Day Adventists to join the tract society. Also scattered individuals that do not have the privilege of meetings on the Sabbath, who are conscientiously keeping the commandments of God and faith of Jesus, should be invited to join it. Correspondence should be opened with them. Art. 4, of the 'Constitution of the Tract and Missionary Societies,' reads as follows: 'Any person may become a member of this society who is in good standing in one of our churches, or who may be recommended by a church of Seventh-Day Adventists, by the payment of one dollar.'

"All business should be sent directly to the secretary of the State tract society, whose business it is to forward the same to the Office. The librarians can also do this in sending names of subscribers for our periodicals; but pay the money to the director. Each director should visit each church in his district once a quarter, to see that each part of his district is coming up and taking hold of the work. This is especially necessary in those districts where they are not fully in working order.

"It is expected that each librarian will take an interest in every member of the church to which he may belong, and see that they join the tract society, and then have tracts to distribute, unless there be reason for withholding them; in that case, he should consult with the director. He should also see that they have a blank report at the proper time, and assist them, if necessary, in filling it out. If tracts or pamphlets are wanted, he should call on the director, and the director will order through the president.

"Each director should have a supply on hand, so that as he visits the different churches, he can supply the librarians. But a bill of what each church receives should be given to the district secretary, that a debt and credit account may be kept by the district secretary with each church in the district. The State secretary in each Conference will keep on hand a supply of blank reports, 'How to Conduct Quarterly Meetings,' and the 'Constitution of the Tract Societies,' to supply directors and secretaries; and also blank reports in Danish in those Conferences where there are Danish brethren. And when they get out, they can obtain them on application at the Office of publication."

J. N. L.

A New Departure.

WE have experienced some confusion in our T. and M. credit accounts with the SIGNS Office, and decide, as you will see by business report of our State quarterly meeting, in this No. of SIGNS, that hereafter "all credit business with the SIGNS Office must be sent to our State Secretary" the same as has formerly been done with business on our periodicals at Battle Creek.

In this case the business agent receives names for the periodicals, with the money, from individuals. He shall pay over the money immediately to the director, and forward the items of business to the district secretary, requesting that it be charged to that church and forwarded by the district secretary to the State Secretary. As the district secretary forwards the items of business to the State Secretary he should state each item distinctly and state also what church each name is from.

When the money is paid by the librarian to the director, he should give him a distinct statement of each item, whose papers it pays for, &c. This should be forwarded by the director to the treasurer when the money is paid to him, so that he can transfer the items in making his credits on his books. If this course is pursued we shall avoid some of the perplexities that have already arisen in some districts being behind on their periodical credit account and not being able to trace the matter.

J. N. L.

Be of Good Cheer.

WHY? "Because ye know that your labor is not in vain in the Lord." From week to week we receive tokens that the SIGNS is doing a good work and we hope this will serve as an incentive to all to determine, whether by our means or otherwise, to make it a success.

The following from a subscriber in Indianapolis, Ind., speaks for itself. She says, "For about one year I have received and read with great interest this paper, and enclose money [\$4.45] to pay for it another year. I consider it the best of all the papers I have an opportunity

to read; and the light I have received upon the Sabbath question through your publications I esteem above all price. If you choose to send me some tracts on the Sabbath question I think that I could distribute them to advantage to those about me already interested. I pray you may have success in your labor just so far as its object is to save the souls of men. I wish to be among those blessed ones whom the Lord shall find watching."

Last week Mr. Levi Butcher, an enterprising appearing man from Mound City Kansas, called in our Office. He is seeking a home in Cal. He said that he with several others at that place had consented to receive the SIGNS. He paid the postage on it, and had since become so deeply interested in it that he wanted it to continue, and as soon as he had decided on his location should pay up for the paper. He gave us to understand that the paper was read with great interest by those who were taking it at Mound City.

J. N. L.

State Quarterly Meeting.

THE third State Quarterly Meeting of the Cal. T. and M. Society was held with the Oakland church, Sunday, July 4, 1875.

Meeting opened with prayer by Bro. Harmon. Remarks were made by Bro. Loughborough on the figures of the society in its past labors, and the flattering prospects of success in the future, if we only work.

In the absence of the State Secretary, Bro. J. E. White was elected Secretary *pro tem*.

Report of last meeting read and accepted.

The society, by vote, accepted the resignation of Bro. H. C. Yerby as director of district No. 5 (in consequence of his removal from the district), and ratified the nomination made by that district of G. C. Martin of Woodland to fill this vacancy.

Bro. Loughborough read an interesting letter from Bro. Spears, who, with his wife, are lonely Sabbath-keepers in Humboldt county. This letter was written to Bro. Harmon, director of district No. 2. Its reading illustrated an important branch of the missionary work, and showed how much good might be done by correspondence.

The report of the workings of the society for the past quarter was read as follows:—

No. of families visited, 186. No. of letters written, 194. Received for memberships, \$9. By donations, \$18.75. From book sales, \$18.05. For widows and orphans, \$4.50. For Kansas sufferers \$20.60. Total received, \$95.65.

New subscribers obtained for *Review*, 3. *Instructor*, 44. *Reformer*, 29. *Harold*, 2. *Tidende*, 16. *SIGNS*, 118.

Distributed, *Reviews*, 120. *Instructors*, 35. *Reformers*, 88. *Harold*, 12. *Tidende*, 44. *SIGNS*, 395. Tracts and pamphlets loaned, 8446 pages, value, \$5.06. Tracts and pamphlets given away, 85,392 pages, value, \$64.41. Books furnished to libraries, 9; 3122 pages, value, \$6.11.

This report is only from five of the nine districts. Others have not sent in their reports, although their duty is to send them to the State secretary immediately after their district quarterly meetings.

LUCIE BUSH, *State Sec.*

Bro. Loughborough also made remarks on our present mode of doing credit business with the SIGNS Office, and illustrated how the same can be improved, after which the following preamble and resolution were unanimously adopted.

Whereas, Some confusion has arisen as the result of each district doing its credit business on the SIGNS direct with the SIGNS Office, instead of through the State secretary, therefore,

Resolved, That hereafter we instruct our T. and M. business agents in each church to do all their credit business on all the periodicals, the SIGNS especially, through their district secretaries, with the State secretary, who will see that the same is forwarded to the respective Offices of publication.

Remarks were then made by the President on the financial standing of the society, and the standing of the several districts with the State society, as follows:—

"At the time of commencing operations under the new constitution we had kept good our State fund of \$679.62, raised Sept. 1873, and we had on hand about that amount in tracts and cash. This fund was raised as follows: District No. 1, paid \$153.50. No. 2, \$173.12. No. 3, \$115. No. 4, nothing.* No. 5, \$79. No. 6, \$16. No. 7, \$15. No. 8, nothing.* No. 9, \$128.

The accounts of the different districts under the new constitution stand as follows:—

No. 1, had a credit of \$173.12. Has since paid in nothing. They have drawn T. and

*Districts 4 and 8 formed since that fund was raised

M. documents to the amount of \$53.30, leaving a balance to their credit of \$95.20.

No. 2, had a credit of \$173.12. Has since paid in \$18.60, making their whole credit \$191.72. They have drawn T. and M. documents to the amount of \$77.70. Balance to their credit of \$113.96.

No. 3, had a credit of \$115.00. Has since paid in \$15.00. Whole credit \$130.00. Has drawn T. and M. documents to the amount of \$87.28, leaving a balance to their credit of \$42.72.

No. 4, had no credit. Has since paid in \$4.50. Has drawn T. and M. documents to the amount of \$18.21, leaving them indebted to the State fund \$13.71.

No. 5, had a credit of \$79.00. Has since paid in \$21.40, making their whole credit \$100.40. Have drawn T. and M. documents to the amount of \$46.88. Balance to their credit \$53.52.

No. 6, had a credit of \$16.00. Has since paid in \$4.10, making their whole credit \$20.10. Have drawn T. and M. documents to the amount of \$20.88, leaving a balance due State fund of \$1.78.

No. 7, had a credit of \$15.00. Has since paid in \$23.35, making their whole credit \$38.35. Have drawn T. and M. documents to the amount of \$65.02, leaving a balance due State fund of \$26.67.

No. 8, had no credit. Has since paid in \$1.14. They have drawn T. and M. documents to the amount of \$57.07, leaving a balance due the State fund of \$55.93.

No. 9, had a credit of \$128.00. Has since paid in \$70.10, making their whole credit \$198.10. Have drawn T. and M. documents to the amount of \$99.38, leaving a balance to their credit of \$98.72.

It was further stated by the president that the State fund, aside from tracts and documents on hand, was reduced to \$112.67 cash, and some action should be taken by this meeting providing for the replenishing of our funds. Thereupon the following preamble and resolution were presented and unanimously adopted:—

Whereas, Our T. and M. funds are nearly exhausted, therefore,

Resolved, That our several districts be requested to make earnest efforts to replenish the funds. First, by those districts who are in debt to the State fund paying their indebtedness. Secondly, in addition to this each district is requested to raise a sum equivalent to \$1.00 per member for all members in their districts.

The next subject considered was the financial standing of the SIGNS OF THE TIMES. A report was made by Bro. Loughborough, President of the Pacific Publishing Association, showing that on the publication of the eleven numbers issued since the SIGNS was passed over to the Association, the receipts fall short of expenses to the amount of \$933.44.

This report was followed by the introduction of the following resolution, by a committee to whom the matter of extending the circulation of the SIGNS was referred at the last quarterly meeting:—

Whereas, There has been a deficiency in meeting the expenses of the eleven numbers of the SIGNS already published by our young Association, and

Whereas, Lists of subscribers are being sent out to the different States, which will enable the missionary workers in those States to see the standing of our subscribers in those States, therefore,

Resolved, That we request the T. and M. Societies in those respective States to use these lists in collecting from subscribers what they can in the shape of subscriptions or donations from readers of the SIGNS, and that they also ascertain for us, as far as consistent, what papers should be continued and what should be stopped, reporting the same to the SIGNS Office, Oakland, Cal. Unanimously adopted.

The following was also presented: "Your committee would recommend still further that all our districts in this State keep constantly on hand a good supply of back numbers of the SIGNS for free distribution the same as our tracts, and that our State society request the tract societies in the several States to purchase from the Pacific Publishing Association back numbers of the SIGNS OF THE TIMES to be used by them in connection with their tract distribution. We would suggest further that the presidents of these different State missionary societies can obtain as many copies of these papers as they wish at the rate of \$4.00 per hundred in coin, sent to their address, post-paid, provided first that the person to whom the papers are mailed is an actual subscriber to the SIGNS." Aftersome remarks it was unanimously adopted as the sentiment of the quarterly meeting.

The next topic introduced was upon the manner of disbursing T. and M. funds. It was stated that while all funds obtained by memberships, donations, and book sales go

into the general fund, it is placed to the credit of the respective districts and they are privileged to draw therefrom T. and M. documents. Special objects for appropriation are expected to be submitted to the board of directors at any time. When it is desirable on the part of any district to furnish copies of the paper free to certain parties, the same to be paid from State funds, they should make their requests known to the board of directors through the State Secretary.

At this point requests were considered to furnish *Reviews*, *SIGNS*, and *Reformers* to certain parties in districts 1 and 2, whereupon it was unanimously voted to grant their requests, and to pay for said paper from the State funds, an order being given on the treasury accordingly.

At this point Bro. Stockton made a suggestion that as brethren pass around to call upon those who are receiving our periodicals, it might be, in some instances, they would find parties who have their back numbers of the paper, who are not interested, and who have no desire to retain their papers, and that such papers could be gathered up and used for free distribution in bringing the truth before others.

A request was presented from certain brethren in Sacramento who wished tracts and *SIGNS* for free distribution in that city. After due consideration a motion was carried requesting Bro. Loughborough to respond to these parties, giving them such counsel as he may see fit, and taking such action in the case as he may deem most proper for the interest of the cause of truth.

Meeting adjourned to the call of the president.

J. N. LOUGHBOROUGH, *Pres.*

J. E. WHITE, *Sec. pro tem.*

News from the East.

Bro. J. MATTESON states that since his last report he has visited a settlement of 200 Norwegian Quakers, and spent some time with them distributing tracts and visiting families. He also stopped one week among the Danes in Marshalltown, where some interest had been awakened, and where he obtained nine subscribers for the *Tidende*, and sold several dollars' worth of tracts. He then returned to Grundy Co., where he baptized three, and organized a church of twenty-two members. Bro. A. Peterson was ordained elder, and Frederick Olsen was elected church clerk.

Of labor in Eastern Michigan Bro. R. J. Lawrence says:—

"From May 19 to 25, I was with the church in Saranac. Held six meetings, and baptized four. Bro. Sisley was here and spoke twice.

"From May 27 to June 7, I was at Edenville. Held fifteen meetings, and baptized four. Ten covenanted to sustain meetings until some minister can meet with them again."

From Bro. J. B. Frisbie's report of labor in Michigan we take the following:—

"About five weeks ago, I commenced lecturing five or six miles from Big Rapids, in a neighborhood of farmers, in a pleasant, new school-house. After being there until the fourth Sabbath, eighteen, as near as I can learn, commenced to keep the Sabbath of the Lord. Two were already observers of the Sabbath.

"Quite a number of others acknowledged the claims of the seventh day, but want a little more time to reflect upon it. I think they will soon decide in favor of the truth.

Bro. Lawrence has written for me to join him with the tent this week. I have written for him to do the best he can for a few days alone. I think I had better follow up the interest at Big Rapids some longer. I intend to be with them to-morrow in their second Sabbath meeting. I have not seen such an interest manifested in any place for many years. It is, in some respects, such a place as Wright, Ottawa Co. was when Bro. Edgar and myself were there eighteen years ago, when over one hundred were baptized, the most of whom are holding on to-day. May God bless them."

From the report of the Vigilant Missionary Society of South Lancaster, Mass., we take the following interesting paragraph:—

"After a letter was read from Bro. Haskell suggesting certain plans of operation, which were thankfully received and unanimously adopted, the secretary read interesting letters from China, Russia, and England—one of special interest from a brother in London, England, who is devoted to the distribution of publications in that city. At a meeting, where there were 5,000 people, many of them representative men, which met at Exeter Hall to see what steps could be taken to better establish first-day observance, over 5,000 pages of our publications

were distributed to the multitude there assembled."

Thus we see that although they were assembled for the purpose of more firmly establishing error, it afforded an excellent opportunity to scatter seeds of truth, some of which, we trust, will spring up and bear fruit unto eternal life.

Health Department.

The Appetite.

We see a wonderful adaptability in all the works of God to the accomplishment of the ends of their creation and the perpetuity of their existence. This is especially noticeable in all living beings. How beautifully has the Creator designed all the different parts of the framework of each to fulfill its particular office and subserve the especial purpose of its being. Indeed, we see in these things a mighty argument to prove the existence of an intelligent creative mind of infinite wisdom, with corresponding power to carry out its conceptions of what was fitting and necessary.

His creatures would want to see different objects, behold the light of heaven, and gaze on the beauties of nature; so eyes of wonderful construction and ingenuity are furnished. But in such places as the Mammoth Cave in Kentucky, where no ray of light penetrates, the fishes have no eyes. His creatures need to listen to nature's sounds; so ears of wonderful workmanship are given them. So also the senses of smell and touch, the proper organs are provided. And as the wonderful machinery of life wears and wastes with use, and consequently would need replenishing, and as many substances with which they would come in contact would be unfit for the system, nature's Creator implanted taste with which proper substances could be discerned. The gratification of this taste lies at the foundation of the appetite, and it seems evident that this sense was to exercise a most important influence in deciding what should enter the stomach and be incorporated into the system.

When man was pronounced "very good" at his creation, no doubt all his senses and tastes were in harmony with what would be for his well-being. He would naturally love those things that would be for his benefit; and yet, in man's case, reason was also to have a voice in deciding what should be eaten. Man was led astray through the appetite. The forbidden fruit seemed "good for food" and would not have been rejected merely by the taste. Reason had an important part to act in deciding whether to take it. In fact, the whole moral nature was deeply interested; and had the appetite been obedient to these, far happier had it been for our first parents and for the race. No, it has never been the exclusive province of the taste to determine what should be eaten. And especially is this true since it has suffered such terrible abuse. No reasonable person will deny that appetite is a creature of education. As a general rule, it will crave those things to which it has been accustomed in early life. It seems a wise provision of nature that we can learn to love what we have provided for our food. Were it otherwise, man, in many circumstances under which he is placed, would find it difficult to accommodate himself to them. But now, while there are notional peculiarities of diet, as well as individual, by means of this power he can place himself in almost any position and put up with it. The Creator evidently foresaw the contingencies under which man would be placed and gave him this accommodative power. But oh! how terribly it has been abused. When we see the abominable perversions to which appetite has been subjected we can but wonder at its capacity in this direction.

It seems strange to a person whose taste has never been perverted that man can ever learn to love the taste of tobacco or alcohol. And yet it seems that those things most distasteful, naturally, get the strongest control in the end, until the most powerful effort is required to abandon them. Nature at first turns aside with loathing and abhorrence, then submits and becomes fully enslaved. Can any sane man say that appetite thus abused and enslaved should be the sole judge, and we submit reason and judgment to its dictation. But how reasonable that this power of accommodation should be used for good purposes, to overcome bad habits and establish good ones, instead of the contrary.

Thus the moral and intellectual element in our nature can work in harmony with the appetite and the whole man receive benefit. Man must be happier thus to have all the elements of his nature in harmony with each other. Let us then use our reason, look around us, and break up our bad habits, bring appetite into subjection to the higher nature, and thus find true enjoyment in life, and answer the end of our creation. GEO. I. BUTLER.

DRESS REFORM.—It is a risky matter for men to interfere in any manner with the social rights and privileges of the ladies; but when they inaugurate measures of their own, looking to economy, the matter may be alluded to without the fear of incurring rebuke. Certain wives, mothers, and daughters of a Southern town have organized themselves into a society, and issued a manifesto in which they declare their object to be, the discontinuance of extravagance in dress. They pledge for one year not to purchase any material for wearing apparel the cost of which shall exceed twenty-five cents per yard. Further, they will observe a strict economy in their household affairs, and cheerfully add, "by those delicate sacrifices to the general stock of home comforts—too often dispensed with for the frivolous outside adornment of the body alone." We simply direct the attention of our California ladies to these high resolves, and offer no comment.

WARM BATHS FOR CHILDREN.—A physician in a very sensible article upon bathing says: "For the 'Wind in the stomach' children are thought to have, for their tiresome crying, and for the restlessness and worrying at night with which they are afflicted, if the warm bath were resorted to oftener, and the dosing of soothing syrups and worse nostrums less, it would be better for the children."

Religious Miscellany.

—Bishop Haven of the Methodist Church is an advocate of woman's suffrage. Recently he made a speech at Boston in favor of it.

—Joseph Curry, who says he is Christ, and not long ago was driven out of Georgia for forming a free-love colony, has started a new religious society in Springfield, Mass. A negress is worshiped by him and his few followers as queen of earth and heaven. He and this woman now represent themselves as fasting forty days and forty nights, and they have nearly starved themselves in a rigorous observance of the rite. They are terribly emaciated, and so weak that they can hardly walk. Curry says that at the end of forty days they will be transported to heaven in a chariot of fire.

—The *Jewish Messenger* thus bewails the sad condition of the Jews in this country:—

"To be plain and explicit, our dissention and want of union, or even co-operation, threatens to uproot everything we have preserved, and place in its stead a species of Judaism hardly beneficial to the present generation, and subversive of all that was wont to be Israel's pride and boast—one people, one in preserving our purity of race without any admixture, one to maintain intact our laws regarding marriage, divorces, burial of the dead, and other matters."

—The Boston Congregational Association, has started a Ministerial Bureau for the purpose of securing positions for unemployed ministers and of furnishing ministers for vacant churches. Thus religion is coming to be an article of merchandize to be bought and sold.

FOREIGN.

—The Jews are endeavoring to raise a fund for the purpose of encouraging industrial, mercantile, and agricultural pursuits among the Jews of the Holy Land. To assist them in acquiring the requisite land, establishing schools, and in other ways promoting Jewish interests there.

—The missions for the conversion of the Jews are almost an entire failure. Of all people they are the hardest to reach. There is in Philadelphia a mission to that people, but not long since some one moved its disbandment, as being quite fruitless so far, and utterly unpromising. Last year the English society spent over \$175,000 in its work, and gained only eighteen converts! This is about as well as it has done before.

—An attack was made, May 1, upon the American Methodist Episcopal church in Kuikiang, in consequence of a belief among the natives that children were maltreated by missionaries.

BERLIN, June 23.—The German Government is preparing a parliamentary measure prohibiting religious processions. This is aimed at the Catholics.

—The Spanish Catholics have shown their teeth, in a futile way, by seizing upon a number of Protestant books consigned to an American resident of Santander. The act has been brought to the notice of Minister Cushing, who will see that it is redressed. The spirit of the old serpent will still show itself whenever there is a chance.

—The Roman Catholics have now over one hundred missionaries at work in Africa.

—R. Pearsall Smith, the American Revivalist is creating about as great an excitement on the continent of Europe, as Moody is in England. Our deliberate conviction is that the apparent good effect of all these spasmodic movements will be but temporary, after which the people will sink lower than before, the same as it was after the similar excitement of 1858.

—A writer thus describes the state of religion in Italy:—

"A profound indifference prevails. The churches are open every day, from morning until noon, but, oh, how cold and solitary! A few priests reading prayers, a dozen people kneeling here and there, almost as many lazy beggars at the door, a monk or two with cowl and beads—what were these great ignorant fellows made for!—One or two ladies at the confessional, and a dozen tourists with their guide-books:—this is the unvaried scene, the summary for Sunday and the rest of the week. There are, in general, no seats; there is but little sermonizing."

—The tribunal of Castro Villari, before which the case of a priest, Vitale, was brought, who wished to marry, has just decided the civil marriage of a priest in Italy to be perfectly legal and valid. This decision is a very important one, and is still another loosening of the bands which have bound the Italian Government to Rome.

News and Miscellany.

—Nearly twenty thousand persons visited Woodward's gardens on June 24, the occasion of the yearly combined celebration of Sunday-schools. Over twelve thousand children's tickets were distributed to the pupils of the different schools, and over two thousand to teachers.

—At the Atlas works, Pittsburg, Pa., they are making the largest shears ever constructed in this country. They will weigh forty tons, and will shear cold iron five inches thick.

—General Cortina has been arrested and imprisoned at Matamoras, Texas, by Mexican cavalry. Cortina's police have been arrested, disarmed, and imprisoned. All business houses in Matamoras are closed, and armed citizens are gathering, threatening to take Cortina from the soldiers. Judge Castilla, the wife of Cortina, and fourteen others are prisoners; and orders have been published that Cortina will be shot if any effort is made to rescue him. Arms are being smuggled out, and the people around Matamoras are arming themselves.

LONDON, July 1.—A special dispatch from Vienna reports that the peasants of Deva and vicinity, in Transylvania, have revolted against the nobles and defeated a battalion of military. Many persons were killed, including two judges. Regular troops have been sent to the scene of the out break.

LONDON, June 28.—The *Standard* publishes reports of fearful inundations in Bohemia, Moravia, Carinthia, and Tyrol. There has been some loss of life and great destruction of property. Many bridges have been carried away and thousands of cattle drowned. The crops in several districts are totally destroyed.

—A special dispatch from Buda to the *Standard* says a furious thunder storm passed over there June 29. The lightning was incessant, and hail fell in such quantities that roofs of houses and the surrounding hills were covered two feet thick. The waterfall was extraordinary. Torrents swept the streets of Buda, carrying vehicles and everything movable down. Many houses were suddenly flooded and destroyed before the inmates could escape, five hundred persons are missing and at least 100 were drowned or killed by falling walls. All railway trains are stopped.

—It is estimated that the destruction of property by the inundations in the southwestern parts of France, will amount to 300,000,000 francs. The number of persons who perished is estimated at 3,000. Contributions for the relief of the sufferers are pouring in from all parts of France, Switzerland and Belgium. Subscriptions received for sufferers by the inundations are unprecedentedly large. The total to date is \$200,000. The list opened by President MacMahon already reaches \$40,000. It is announced that 100,000 persons will be wholly dependent upon public charity for months. President MacMahon is on a tour through the inundated districts.

—The Jewish population of France, excluding Algiers, amounts to 60,000.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, JULY 8, 1875.

New Office.

THE engine room for our new printing office is done, except plastering. The frame of the main building is up, and is nearly enclosed with rustic siding. The roof is being rapidly put on. It is expected that the Office will be ready to receive the press and engine in four weeks, and that the plans of Bro. White, formerly published, relative to tent meetings in San Francisco this fall, and a special effort there this winter in a new meeting-house, with meetings that shall be fully and freely advertised on a press of our own, will soon be a reality.

It can be but a matter of rejoicing to our people everywhere, especially on this coast, as they witness the prosperity that is attending our Office enterprise. It has been necessary to borrow means to bring the work where it is, and although this has been done without interest, the money itself will have to be paid ere long. We have done this that our brethren might have time to realize something from their crops, as many expected to do, before paying their pledges.

Harvest is now nearly passed, and soon your crops will be disposed of, and we shall confidently expect that our California brethren, with that promptness which has usually marked their payment of pledges, will give us a good lift on their pledges during the months of July and August, so that we may be prepared to meet some heavy obligations that mature about the first of September.

J. N. L.

Those Lists Again.

We stated last week, in the SIGNS, that we had been requested in some places "to make almost a wholesale slaughter by cutting off forty names in a place, and where we judge from the tenor of their letter that they have not visited the parties to ascertain the real state of their minds."

We did not cut off the names in this case, and one week's time has shown that we were not mistaken in our judgment of the matter, as the following interesting letter from Washington Territory will show. Had we followed orders to "cut off all names in that place which we had not heard from," this name would have gone with the rest.

Read this letter, ye T. and M. workers, and patiently seek an interview with all those who have been reading the SIGNS for three months or more, and don't order any names cut off by guess, but as you read the letter, recollect that the writer sent \$2.50 to pay for his paper. The letter reads as follows:—

"GENTLEMEN:—Before Elder Van Horn began preaching in ———, I was not inclined to read any of your publications; but now I take a great deal of interest not only in reading the books and papers, but in listening to his preaching whenever there is an opportunity. Elder Van Horn has done a great deal of good in this town and surrounding country, and doubtless scores if not hundreds would be glad to see the seventh day kept for the Sabbath instead of the first day, believing that the seventh day is the true Sabbath. I am anxious to know the whole truth, and shall continue to read your books and paper, trusting the right may prevail."

J. N. L.

Reports.

THE district secretaries of districts Nos. 3, 4, 6, and 8, are requested, if they have not already done so, to send immediately to sister Lucie Bush, Woodland, Cal., the reports of the working of their districts for the quarter, ending June 30, that she may be able to complete her report, and put the same upon the records of the Society.

J. N. L.

Lists of Missionary Members.

SEVERAL of our T. and M. districts have not reported their full lists of paid members to the State Secretary. All districts are requested to mail to sister Bush immediately a copy of the names of all paid members received in your districts since Jan. 1, 1875, that she may compare with her lists, and see what names she has not recorded upon her books.

These lists are to be sent by the district secretary. Remember this call is for the names of those who have paid their \$1.00 each and have become members, not for those names who have only pledged to become members. A full list of

paid members is requested from district No. 8. Mail these immediately to Lucie Bush, Woodland, Cal.

J. N. L.

San Francisco.

ACCORDING to appointment, a business meeting was held in San Francisco, Tuesday evening, July 6, to consider still further the subject of erecting a Seventh-day Adventists meeting-house in San Francisco. Plans, specifications, and a draft of the house were presented by Bro. O. B. Jones, for a house 44x70, with an unfinished basement, and a plain belfry. It was thought that such a church could be built for about nine thousand dollars.

It was voted to accept Bro. Jones' plan for a house, as a basis for future action, subject to such alterations as may be deemed advisable at a future meeting. Adjourned to meet again at the same place, No. 130, 5th st., San Francisco, on Thursday evening, July 22, at 7½ P. M.

J. N. L.

Tent-Meeting in Gilroy.

SINCE our last report we have had some encouragement. We have now about twenty keeping the Sabbath here, and we are hoping for some others. Have appointed to baptize to-morrow.

The religious interest is small in this place, and we consider our success quite good under the circumstances. Of course many are convinced who make no sign toward moving at present. Some of them will doubtless quench the light they have received, but we hope some of them will yet act up to their convictions.

We do not see our way clear to leave here before July 18, and have appointed a closing meeting at that time when we hope to see all the scattered friends in the Santa Clara valley and adjacent sections. We hope they will not come merely in hope to get revived here, but come with the revival spirit in their hearts to help those who have newly come to the faith. Come praying, and ready to work. Pray for our meetings.

J. H. WAGGONER.

Gilroy, Cal., July 3.

Quarterly Meeting of Dist. No. 7.

THE third quarterly meeting of this district was held with the Oakland church, July 4, 1875. First session at 10 A. M. The president of the State society in the chair. Meeting opened with prayer by Bro. Loughborough.

The district secretary, sister L. C. Canright, stated that she expected to be away from the place, and tendered her resignation as secretary, which was accepted by unanimous vote. Sister Emma L. White was then nominated and elected as district secretary, by unanimous vote.

The report of the last meeting was then read and accepted. It consisted simply of the workings of the society for the second quarter.

The report of the workings of the society for the present quarter was as follows: No. of families visited, 34; No. of ships visited, 3; No. of letters written, 46; money received for memberships, \$4.00; book sales, 4,885 pages, \$9.60; for Kansas relief, \$20.60. Total, \$34.20. New subscribers for *Review*, 1; for *SIGNS*, 69; *Instructor*, 32; *Reformer*, 10. Distribution of reading matter: *SIGNS*, 118; *Reformers*, 33; tracts and pamphlets loaned 3,669 pages; value, \$2.30. Tracts and pamphlets given away, 25, 488 pages, value, \$15.93. Books furnished to library, by order of directors, 9; 3,122 pages; value, \$6.11.

L. C. CANRIGHT, Sec.

Remarks were made by the President on the financial standing of the district, showing that it had drawn from the State fund \$26.00 more than had ever been placed to their credit on the cash book of the society, and it was voted to raise and place \$100 in the Cal. State T. and M. fund for the benefit of this district.

A second session was held after the close of the State quarterly meeting, 4 P. M., July 4, in which a subscription was made of \$133.50 to the T. and M. fund. Of this sum \$74.00 were paid on the spot, and meeting adjourned *sine die*.

D. B. RICKEY, Director.

EMMA L. WHITE, Sec.

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

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

The Pacific Rural Press

Is a Large and Handsomely Illustrated Agricultural Home Journal; Original, Instructive, and Attractive; its varied contents, ably written and condensed, render it popular with its readers. We endeavor to make it a credit to the field it occupies, and to every intelligent circle it enters. ENTIRELY FREE FROM POLITICS, its columns are filled with cheerful words of encouragement for our Pacific Industries and instruction for the people. It extends information of the growing wants and necessities of our rapidly increasing and progressing agriculture. You can read it with pleasure, for present and future profit; you can send it with satisfaction to your friends anywhere. Its editorials are earnest and its contents reliable. No questionable advertisements darken its pages. It is a journal for rural homes throughout the Coast. It is a handsome home print, without a rival on this half of the Continent. Subscription, in advance, \$4 a year.

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

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

Appointments.

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

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

BLOOMFIELD.—I will commence meetings in Bloomfield, Sonoma Co., Friday evening, July 9th. Meetings Sabbath and first-day, July 10th and 11th, at 11 A. M., and evening of each day.

J. N. LOUGHBOROUGH.

We invite all the Sabbath-keepers in Santa Clara, San Jose, Watsonville, and Salinas, to meet with us in the tent at Gilroy, Sabbath and first-day, July 17, 18. This will be our closing meeting in this place, and we hope to see as many present as may be able to come. Come to take hold and work in prayer and social meetings.

D. M. CANRIGHT.

J. H. WAGGONER.

Business Department.

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

Received for the Signs.

\$2 EACH. Rufus Parker 2-26, Mrs Horne 2-1, Joseph Fieger 2-25, Susanah Harman 2-1, J W Bond 2-1, Wm Harman 2-1, Charles Kingman 2-35, D Washington 2-35, J I Tay 2-1, Mrs Emily Short 2-1, Edward Roper 2-1.

\$1 EACH. E A Stockton 2-1, Samuel Jacks 2-17, E J Allen 2-1, Maggie Sanford 2-11, S Estiel 2-11, Harriet Huntley 2-11, J N Ayers (by J N Loughborough) 2-1, Mrs Durant 2-6, Mrs Dore 2-11, Rosa Payzk 1-25, Mrs A Walker 1-25, Mrs T N Swett 1-25.

MISCELLANEOUS. J T Hart 20c, J N Ferguson 25c, H Parker \$2.50 2-25, A Stark 75c 2-7, Thomas McFarland 2.20 2-33, Emma Commary 60c 2-2, Mrs J L Bartlett \$4.45 3-1, E M Chamberlain \$2.60 4-25, Hattie E Lyhyer 50c 1-17, Chas Duncan 50c 2-11, Perry Jacobs 50c 2-11, J Mills 50c 1-47, Sarah McFaden 50c 1-47, Calvin Hall 50c 1-47, Robert Omely 25c, Samuel Gummer 25c, James Barr 25c, Aaron Fender 50c 1-47.

Donations to the Signs.

J B Brown \$3, S A Chamberlain \$3.

California Publishing Fund.

D Washington \$5, Hannah Ferguson \$2, D M Canright \$20, L C Canright \$10, Alfred Mason \$45, Lucy Krieschbaum \$20, Fannie Dimmick \$20, Maggie Snook \$20, M W Cole \$30, Jane Rowland \$10.

California Conference Fund.

Received from the church at Oakland \$65, Santa Rosa \$64, Healdsburg \$49.35, St Helena \$40.85, San Francisco \$85.75.

Cal. T. and M. Society.

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