

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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Thy Comforts Delight My Soul.

I know the fair, green earth is thine,
And thine, O Lord, the starry heaven;
From thee the blessed light doth shine,
By thee the soft, sweet air is given;
And dear are all the common things
That tell of love from day to day—
The bud that blooms, the bird that sings,
And tender faces round my way.

'Tis not that any gift from thee
Is less than perfect, that I prize
The comforts of thy grace to me
Above the sights of earth and skies.
Thyself supreme, Eternal God,
Art more than all thy works disclose,
O Lamb of God! Thy sacred blood
To me love's deepest secret shows.

From mortal ills I am not free,
Nor have I walked an easy road;
Yet every step was dear to me,
Since by the Man of Sorrow trod.
Through all the dark has shown thy face,
Thy peace has flowed beneath my pain,
Stumbling, I fell in thy embrace,
My loss by thee was turned to gain.

And I might tell of hours apart,
In lonely path and secret place,
When burned and glowed within my heart
The wondrous meanings of thy grace;
Enough that thou did'st there abide,
And break the bread, and call me friend;—
Thy comforts, O thou Crucified,
Refresh me to my journey's end.

No wonder that my weary feet
Grow strong in sight of Calvary;
That all thy gifts are passing sweet,
Embalmed in love so great and free.
Thy perfect beauty dawns more dear,
As nearer to thy cross I come;
In thee my life is only clear,
Thy heart, O Christ, is Heaven and Home.

—Zion's Herald.

The Sermon.

THE LAW OF GOD.—No. 9.

BY J. H. WAGGONER.

TWO LAWS—MORAL AND CEREMONIAL.

ONE of the most common methods of trying to evade the claims of the fourth commandment is to deny the distinction between moral and ceremonial, or positive, law, and to include the ten commandments in "the law of Moses," or "the handwriting of ordinances," which is done away. And while it is one of the most common, it is one of the most unreasonable and inexcusable.

Would it not be a truly singular fact that God should give a law as a rule whereby moral agents were to develop their characters, so unfitted for the end for which it was given, that he was obliged to send his Son to die and release us from the obligation to keep it? This is not only making God such an one as themselves, but it is bringing him, unchangeable as he has declared himself to be, far below our sense of right and justice. But there is no such thing found in the word of God. "Christ died for our sins, according to the Scriptures." Sin existed before the Levitical law. To say that Christ died to abolish the law of Moses, is like saying that the traveler pursues his journey expressly to pass the mile-stones. He travels to reach a certain destination, and the mile-stones must necessarily be left behind. That was a system of types and shadows—when the substance is reached we follow the shadow no further. But there must be a substance before a shadow can be cast. Christ was as a lamb "slain from the foundation of the

world." Rev. 13:8. He did not come to die, merely because that system of types was instituted, and needed to be removed; but that was instituted because he was coming to die. The objection reverses the true order of things, by placing the cause for the effect; and must arise from taking a very superficial and false view of the work of our Saviour.

In connection with this, it has been said that the law which governed men under the former dispensation was faulty, and Christ came to take it away and introduce a better. This objection is raised from a perversion of Heb. 8, in making the "first covenant," read *first law*. We have before shown that the term covenant is used in different senses, and the remarks of the apostle on the two covenants forbid the idea that any candid searcher for truth should be so mistaken. Before his death, the Saviour prayed, "O my Father, if it be possible, let this cup pass from me." But it was not possible. He drank the cup prepared and embittered by our sins. But if our sins were the transgressions of an imperfect, faulty law, all must admit that the law might have been set aside, and the transgressor freed from its yoke, without the death of the Son of God. And, indeed, it admits of a query, whether the transgression of a faulty, good-for-nothing law is morally wrong. In such a case the fault need not be reckoned on the part of the transgressor, but on the part of the law-giver. If God gave man a faulty, imperfect law, which had a curse necessarily attached to it, as some claim, and man failed to develop a perfect moral character under it, and was thereby lost, where would the blame rest? And would not God, under such circumstances, be unrighteous in taking vengeance? Rom. 3:5. They who raise such objections cannot consider, so as to be aware of the dishonor they put upon the government of God. They need to pray in the words of David, "Open thou mine eyes, that I may behold wondrous things out of thy law."

That the law of moral precepts, the transgression of which occasioned the death of the Son of God, is distinct from that law of types and shadows which was instituted in view of his death, is so plainly revealed in the Scriptures, that it would seem impossible for any candid Bible student to deny it. Said the Lord to Moses, "Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments, which I have written." Ex. 24:12. "The law" here referred to which God had written on the tables of stone comprised the ten commandments—neither more nor less—which God spoke with his own voice. It was thus distinguished from all other laws, by being spoken by the voice of God, and written with his own hand, and it was separated from all others by being put into the ark over which atonement was made for sin. It was also distinguished by express statement as in the following text:—

"Behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but have rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your sacrifices sweet unto me." Jer. 6:19, 20.

This shows that the offerings of sacrifices was distinct from *keeping the law*. He wrote the law on tables of stone, but there was no more than the ten commandments on the tables of stone. Also he spoke the law with his own voice, but he spoke only the ten commandments with his own voice in the hearing of all the people. Of this distinction the Lord himself has spoken as follows:—

"For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. But this thing commanded I them, saying, Obey my voice." Jer. 7:22, 23. When they heard his voice, they heard only the ten commandments—he said nothing about offerings nor sacrifices. Thus plainly has the Lord separated between *his law* and all secondary matters.

The ten commandments are a *moral law*,

which is *the will* of God, covering all our moral relations. There was a *ceremonial law* in the past dispensations, as there are *positive laws* in this.

The moral law existed before sin entered into the world, for where no law is there is no transgression; Rom. 4:15; the ceremonial law was enacted because sin had been committed, as it was entirely remedial.

There is one law to which the carnal mind is not subject, because the law is based on love, and the carnal mind is enmity; Rom. 8:7. But the other law is itself called *the enmity*; Eph. 2:15.

One law is spiritual; Rom. 7:14. The other was carnal; Heb. 7:16.

One law was magnified and made honorable by the Saviour; Isa. 42:21. The other he blotted out; Col. 2:14.

One law he came not to destroy; Matt. 5:17. The other he disannulled; Heb. 7:18.

One law is holy, just, and good; Rom. 7:12. The other was not good; Eze. 20:25.

One is perfect, containing the whole duty of man; Psa. 19:7; Eccl. 12:13. The other had only a shadow of good things to come; Heb. 10:1.

One law in which the godly delight; Rom. 7:22; Ps. 119:24, 92, 97; Isa. 58:13. The other, called the law of Moses, a yoke which they could not bear; Acts 15:5, 10.

One, in the keeping of which there is great reward; Ps. 19:11. The other was weak and unprofitable; Heb. 7:18.

One which was established forever; Ps. 119:152, 160. The other was imposed on them till the time of reformation; Heb. 9:10.

One law is not made void, but established, by faith; Rom. 3:31. The other is abolished; Eph. 2:15.

In Matt. 5:19, the Saviour says that they who do and teach the commandments of the law shall be great in the kingdom of Heaven, while they who break them and teach men so, shall not; and in Acts 15:24, the apostles taught that the law need not be kept.

If one and the same law is spoken of in all these passages, then we may despair of ever arriving at correct conclusions from such contradictory statements. The Saviour spoke of the moral law—the law of universal and perpetual obligation, which is not made void; while we are explicitly informed that the apostles were speaking of "the law of Moses."

If, as the opposers of the law say, Christ came to introduce a better law than that given in the Old Testament, then we may safely say his mission was a complete failure, for no such law is found in the teachings of Christ or his apostles. We are free to make the assertion that *no new principle of morality is taught in the New Testament*. It cannot be true that he altered or relaxed the law of God in any particular. But if that was abolished, what became of the first commandment? The answer to this question, as an opposer gave it, was, that only the *ceremonial* part of the law (the fourth precept) was abolished, and the remainder greatly enlarged—that the principle of the first commandment could be discovered in the writings of the apostles. Then in the former dispensation, it was fully declared in definite terms; in the present, we must endeavor to trace the principle in the writings of the apostles, who do not make any particular mention of it. An enlargement truly from definite to indefinite! Part of a perfect law abolished—other parts obscured, and thus it is incomparably better than it was before! But inasmuch as that is the only moral code ever given, and the New Testament brings to light no new principles of morality, but only *ratifies* and *establishes* those taught in the Old (see Matt. 5:17-19; Rom. 3:31; 2 Tim. 3:15-17), can those who say that the law was for the Jews only, show that any moral law was ever given to the Gentiles. Can they prove that the Gentile world was ever designed to be placed under moral restraint? And if the offense of the Jews, as has been shown from the Scriptures, was the transgression of that law, why are they not restored to the favor of God, if that law is abolished?

But if it could be shown that another law had been given in the New Testament, why should it be called a *better law* than that given on Mount Sinai? Could it be more just in its nature? That was perfect. Could it be more replete with moral obligations? That embraced the whole duty of man. Could its observance tend to better results? That was ordained to life. Rom. 7:10; Lev. 18:5; Eze. 20:11; Matt. 19:17. Is it contended that that produced the death of the transgressor (Rom. 6:23), inasmuch that it is even called death (2 Cor. 3:7), because all have transgressed it? Rom. 3:23. We would then inquire, Has God ever promised life to the disobedient, even in the New Testament? Does the gospel justify all, without distinction of character? Our opponents boast of the gospel of Christ as though it was impossible for the most incorrigible sinner to die, since the ushering in of the present dispensation! But can they show that the law would ever curse those who obeyed it, or that the gospel will save those who disobey it? 2 Thess. 1:7, 8. The light of the gospel results in the condemnation of those who reject it. John 3:19. Jesus said, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John 15:22. Could not the Jews, therefore, claim, with equal propriety, that the gospel of Christ was a curse unto them? Again, Paul says of himself and fellow-laborers in the gospel (2 Cor. 2:15, 16), that they are unto God a sweet savor of Christ in them that perish—even the savor of death unto death. Why do not our opponents reject the gospel for all these things? On their line of reasoning we could prove the gospel to be faulty, because it will not save those who reject it.

But if that law was perfect, embracing in its requirements the whole duty of man (and so it must have been, or the Scriptures are not true), then every principle of morality that could arise out of our relation to God or to our fellow-men must have been embraced in it. To suppose otherwise were to suppose that God did not require holiness under the past dispensation; but this supposition is contradicted by his word. Lev. 11:44. If all the moral duties growing out of our relation to God and to our fellow-creatures were included in that, then none remained to be added thereafter; and if that be abolished, and another substituted, the one so substituted must be as extensive in its requirements as that was, or else it would not include the whole duty of man, and hence would be imperfect; but such a law (an imperfect one) will not be contended for. Therefore we will consider it granted that the new law must be as comprehensive as the old one. But it is not possible to even imagine how such a thing can be, *unless the two laws are exactly alike!* We can no more comprehend the existence of two complete, perfect rules of moral action, both embracing the whole duty of man, yet different, than we can comprehend the existence of two supreme deities, both essentially holy in their natures, yet not alike. And we hazard nothing in saying that it is impossible for God to create two different complete rules of moral action. The requirement to be holy is based upon the holiness of God himself; for he said, "Be ye holy, for I am holy." Therefore it is as impossible to create two different rules of holiness, for the perfection of the characters of moral agents, as it is to duplicate the attributes of Deity. A careful examination of this subject must convince any one that this declaration is correct.

It has been shown that we are required to be holy, because God is holy, and we are to be like him. So the Saviour said: "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Matt. 5:48. And this is not an unreasonable requirement—only equivalent to that of loving God with all the heart. It is an acknowledged law of the human mind that man is assimilated to the object of his worship. If he worships a being of depraved character, the more he contemplates the character of that being—the more he loves it—the more degraded and depraved he becomes. Witness the heathen

nations, who worship monstrous beings of various kinds, and themselves become monsters of depravity. On the other hand, if the object of his worship is possessed of a pure and lovely character, the more worshipful and devoted he is, the more lovely he will become in temper and disposition. An intelligent being, possessed of creative power—in other words, being supreme—must have the right to command the worship of his creatures; and if so, to prescribe also the form of worship (without which the command would be a nullity); his own character being an index to the form of worship prescribed. The character of God is declared in the passage referred to—he is holy; and also in 1 John 4:8, "God is love." These declarations of the character of God are a sufficient guarantee that a system or form of worship, or rule of action, required by him, would be perfect, holy like his own character, the embodiment of love. For such a being to require the creature to love and adore him, is only to provide for the creature's own best good—to point out the way whereby the created being may be like his Creator—pure, lovely, holy, and of course, happy. The idea of obedience of right laws tending to the happiness of the moral agent, has been beautifully illustrated by a late writer:—

"Happiness depends on the state of our minds, and the feelings which are prevalent there. Now the law of God prescribes exactly that class of affections, and that only, which invariably and necessarily produces enjoyment in the existence and exercise of them—love. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbor as thyself.' And so 'love is the fulfilling of the law.'

"Allow the imagination to bring such a state of mind before you as your own; just try the experiment of imagining how you would feel, if every selfish, unlovely emotion, had become utterly extinct, leaving no trace behind, and pure love to all beings animated your breast; the heart filled with holy love and reverence for God, so that you exulted in your relation to him, and delighted in all his will; love to God supremely, and to all his creatures subordinately—why, your cup would be full to overflowing, and you would be ready to shout aloud for joy. Thus admirably is God's law adapted to secure the perfect happiness of every one that observes it. Thanks be to God for such a law!"—*Dobney*, pp. 46, 47.

That God designed that his creatures should be holy and happy, none can deny; and that obedience to his law was the appointed means to secure this very desirable state, is equally evident from the reasons and scriptures offered above, and other scriptures declaring that righteousness consists in keeping the law. Deut. 6:25. His law is the transcript of his own divine mind, the revelation of his holy will. The keeping of his law is his own prescribed form of worship; and no worship is acceptable without it. Therefore he says, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9; see also, Matt. 15:9.

How can any one become like God—holy—without worshipping him? And how can any one worship him and not keep his commandments? These contain his own prescribed rule or standard of holiness. But if that law was the rule whereby man might become like God, holy, in the former dispensation, can any other rule be followed in this dispensation, and the agent still develop a holy character? Or, in other words, has God's holiness changed in its nature? or is it the same that it was in times past? Thus we see there is a material point at issue. As God requires his creatures to be holy, he must give them a rule or standard of holiness. But if there are two rules essentially different in the two dispensations, then the holiness attained by the two rules must be essentially different: as it is impossible to arrive at the same point by going in different directions. Thus it is shown that a change of the moral law of God involves a change of the divine perfections, which is a manifest absurdity.

All that has been here said of the perfection of the law, of its completeness, of its being a way of life, a rule of holiness, &c., is, in the Scriptures spoken of the moral law, the ten commandments. But not one sentence of all this can possibly be referred to the ceremonial law, nor to any law of a positive nature. Surely the difference between the two laws is so plain that no one need to err in regard to them.

THERE is a pleasure in contemplating good; there is greater pleasure in receiving good; but the greatest pleasure of all is in doing good, which comprehends the rest.

Hope of the Gospel.

HADES AND PARADISE.

BUT some assert that though the Scriptures do not teach that men are judged, or rewarded, at death, yet still they must be conscious somewhere. John Wesley was of that class, as may be seen by reading his sermon on Dives and Lazarus. He says: "It is indeed very generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to Heaven; but this is contrary to the Scriptures, for Christ said to Mary, three days after his death (at the time of his resurrection), 'Touch me not; for I am not yet ascended to my Father.'"

Probably Wesley's position on this matter was similar to that of Harbaugh in his *Doctrine of a Future Life*. He introduces a chapter on this subject with the following verse:—

"Oh see! An awful world is this
Where spirits are detained. It's half a Heaven
And half a hell! What horrid mixture here!
I see before me and along the edge
Of rayless night, on either side, the shade
Of spirits move; as yet unjudged, undoomed,
Or unrewarded. Some do seem to hope;
Some sit in gloom; some walk in dark suspense;
Some agonize to change their state. Oh! say,
Is all this real, or but a monstrous dream?"

—*Harbaugh on the Future Life*, vol. i., p. 106.

It seems to us most appropriate, at the end of this poetic stretch of fancy, to say, echo says "A MONSTROUS dream."

We are gravely told by some that the Jews believed the state of the dead to be one in which neither righteous or wicked were receiving reward or punishment, but were, as a minister once stated to me in Ohio, "like a prisoner in Huron County jail, awaiting his trial." It is said that the Hebrew word *sheol*, corresponding to the Greek *hades*, refers to the state of the dead, and that, according to Josephus' testimony on *hades*, the Jews believed that it consisted of two apartments, one in which were the wicked not receiving their punishment, but with fearful forebodings of the future, and remorse over the past, they were awaiting the Judgment. And that the other apartment of *hades* was the *Paradise* of the Bible, in which the righteous are reflecting on the blessings of the past, and with a pleasing prospect of future joys, anticipate the decision of the Judgment upon their cases.

Josephus does not say, as it reads in his history, whether this was the Jewish sentiment or his own sentiment. I have heard it stated, on what seemed like good authority, that the more ancient manuscripts of Josephus do not contain this statement concerning Paradise being a part of *hades*, &c., and that it crept into his works about the time the Catholic church brought in their doctrine of purgatory. Of course, having never examined ancient MSS. of Josephus, I am not prepared to state whether the Catholics have corrupted his work on that point or not. It is true that the church of Rome have had, as stated by Wm. Reeves, "All the opportunities of time, place, and power, to establish the kingdom of darkness; and that in coining, clipping, and washing, the primitive records to their own liking, they have not been wanting to themselves, is notoriously evident."

While Wilbur Fiske, a prominent Methodist minister, was in the old countries a few years since, he examined the more ancient MSS. of Josephus and found that several points in Josephus had been tampered with and corrupted by the church of Rome; and it would be nothing strange if they had made Josephus' history say, on *hades*, what he never said, and may have never believed. Whether he is corrupted on this point or not, this much will be evident to all, by carefully examining the Scripture statements concerning *hades*, that the *Paradise* *hades*, accords more nearly with Catholic doctrine than with the Bible doctrine concerning *sheol* or *hades*.

From a tract called, "The Rich Man and Lazarus," by J. N. Andrews, published at the Review Office, we make the following extract: "The Hebrew term *sheol*, as used in the Old Testament, is, therefore, the same in meaning with the Greek word *hades* as used in the New. In other words, the *hades* of Christ and the apostles is the *sheol* of Moses and the prophets." "The Hebrew word is used in the Old Testament sixty-five times. It is rendered grave thirty-one times, . . . pit, three times. It is also rendered hell in thirty-one instances.

"Hades, the New Testament term for the *sheol* of the Old Testament, is used eleven times, and in ten of these it is rendered hell. . . . It is once rendered grave. . . . *Sheol* is the common receptacle of the dead, both righteous and wicked. . . . Though *sheol* is rendered

grave thirty-one times, it is not the word usually so rendered in the Old Testament."

It is said by our opponents that *sheol* and *hades* do "not mean simply the grave, but all that is comprehended in the state of the dead." Admitted, and we will see what is stated, then, in plain terms in the Scriptures respecting the state of the dead, in its testimonies on *hades* and *sheol*.

David says: "In death there is no remembrance of thee: in the grave [*sheol* 'state of the dead,'] who shall give thee thanks?" Ps. 6:5. Hezekiah, when brought near to death, and restored to health, spake as follows: "I said in the cutting off of my days, I shall go to the gates of the grave [*sheol*]. I am deprived of the residue of my years. . . Behold for peace I had great bitterness; but Thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back. For the grave [*sheol*, 'state of the dead,'] cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee as I do this day: the father to the children shall make known thy truth." Isa. 38:10-19. Again, we read in David's testimony: "The dead praise not the Lord, neither any that go down into silence" (*sheol*). Ps. 115:17. So we learn from the statements already examined that the dead do not remember God, nor praise God. If any should claim that it meant the wicked dead do not praise God, the last quoted text is very explicit. "Neither any that go down into [*sheol*] silence."

These statements concerning the state of dead in *sheol*, are a logical conclusion from what David has stated in the 146th psalm: "While I live will I praise the Lord: I will sing praises unto my God while I have my being. Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made Heaven, and earth, the sea, and all that therein is: which keepeth the truth forever: which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners." Ps. 146:2-7. The dead are thus shown to be without thoughts, and are prisoners in the *pit*—*sheol*.

It is no wonder that those who die are represented as losing their thoughts, for the *sheol*—state of the dead—into which they are to pass, is plainly stated to be a state of secrecy, silence, corruption, &c. "So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. Oh! that thou wouldst hide me in the grave [*sheol*], that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me. If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thy hands." Job 14:12-15. He says again: "If I wait, the grave [*sheol*] is mine house; I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm, Thou art my mother and my sister. And where is now my hope? As for my hope, who shall see it! They shall go down to the bars of the pit [*sheol*], when our rest together is in the dust." Job 17:13-16.

But one of the most remarkable testimonies in which this word *sheol* is used, is found in the writings of Solomon. "For to him that is joined to all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward: for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*] whither thou goest." Eccl. 9:4-6, 10.

Objectors have sometimes said that the above expression, "The dead know not anything," simply means that they don't know anything about the living. The same persons are very careful to tell us that "*sheol* means more than the grave," that "it means all that is comprehended in the state of the dead." Admitting that to be so, it is into *sheol*—the state of the dead—that people go at death. So "there is no work, nor device, nor knowledge, nor wisdom, in the state of the dead."

It is not true that Paradise is one part of *hades*. Paradise is *up*. Paul says, "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) such an one caught up to the third Heaven." This, as you will see by the con-

nection was Paul himself. He was lost in his heavenly vision to all consciousness of things around him, and could not tell whether he went to Heaven bodily or not. This he knew, that he was "caught up to the third Heaven." Repeating, he says, "He was caught up into Paradise." 2 Cor. 12:2, 4. This not only shows that Paradise is *up*, but that it is in the third Heaven. By comparing this with the testimony in Revelation, we shall learn that this third Heaven is the New Jerusalem. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." Rev. 2:7. By comparing this with chap. 22:2, "In the midst of the street of it, and on either side of the river, was there the tree of life," we learn that Paradise is the New Jerusalem. That "Jerusalem is above." Gal. 4:26. It is to come "down from God out of Heaven." Rev. 21:2. Paradise cannot, then, be a part of *hades* (Heb. *sheol*), for *sheol* is down. When Jacob was mourning for his son Joseph, supposing he had been devoured by wild beasts, he said, "I will go down into the grave [*sheol*] unto my son mourning." Gen. 37:35.

If Paradise was an apartment of *hades* in which the righteous were joyfully anticipating their final reward, how could *hades* be represented as having had a victory over them? By looking at Paul's testimony to the brethren in 1 Cor. 15, we shall see that when the saints are raised from the dead they claim a victory over the grave—*hades*. They shout; "O death, where is thy sting? O grave [*hades*], where is thy victory?" 1 Cor. 15:55. If one apartment of *hades* is Paradise, and the saints have been in happiness there, it seems strange that it should be recognized as a victory over them; but allowing that *hades* is a place of inactivity and silence, not of reward, and that, when the saints are delivered from *hades*, they enter again upon life, and receive their reward, then has death had a victory over them, and they may indeed shout, "O grave [*hades*], where is thy victory?"

Again we read in Rev. 20:13, 14: "And the sea gave up the dead which were in it; and death and hell [*hades*] delivered up the dead which were in them; and they were judged every man according to their works. And death and hell [*hades*] were cast into the lake of fire. This is the second death." If it be true that one apartment of *hades* is Paradise, then when *hades* is destroyed in the lake of fire, Paradise will be burned up. How much more clear and consistent is the truth. The heavenly city, the holy Jerusalem, the great metropolitan capital of the new earth, is the Paradise of God, in which his saints will ever dwell.

J. N. LOUGHBOROUGH.

(To be Continued.)

An Exposition of Eph. 2:14, 15.

THIS is a passage which is appealed to as proof that the decalogue has been abolished; but it can be readily shown that it proves just the reverse. Let us read it:—

"For he is our peace who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace."

Notice a few facts: There was a certain law here, called a "middle wall of partition," which kept the Jews and Gentiles separate. This wall was broken down by Christ. Was this the moral law or the law of ordinances? Every candid person must admit that it was the latter. The law of circumcision, the one regulating clean and unclean things, and their innumerable washings, carnal ordinances and ceremonies was instituted for the purpose of keeping the Jews a distinct and separate people till the Messiah should come. This was the great object of that law. Hence it was peculiar to the Jews. It never applied to the Gentiles. But the precepts of the moral law were just as applicable to the Gentiles as to the Jews. Was not the law against idolatry, profanity, murder, theft, &c., as applicable to the Gentiles as to the Jews? Of course. Here they are on common ground. This erected no wall between them, but the law of ordinances did. To this Paul refers. He says, "Having abolished in his flesh the enmity, even the law of commandments." If Paul had stopped here, as he certainly ought to have done if there had been only one law, and it had all been abolished as our opponents teach, then there would be some show for that position; but he puts on a qualifying phrase which shows beyond question that he knew there were two laws of a very different kind, one which had been abolished and one which had not. Notice how carefully he states this, "Having abolished in his flesh the enmity, even the law of commandments contained in

*Translation of the Apologies of Justin Martyr, &c., vol. ii., p. 375. History of the Sabbath, by J. N. Andrews, first edition, p. 201.

ordinances." What law is abolished? Answer, That one contained in ordinances. Was there a law relating simply to ordinances and to nothing else? Certainly, for so Paul declares in Heb. 9:10: "Which stood only in meats and drinks and diverse washings, and carnal ordinances, imposed on them until the time of reformation." That this relates to the ceremonial law of the Jews no one can fail to see.

The very fact that Paul when he states that the law was abolished, carefully qualifies this statement by saying that it is the law contained in ordinances, shows that he knew that there was another law not contained in ordinances, which was not abolished. To illustrate: A physician says to his servant, Go to my office and bring me an ounce of medicine contained in the black bottle. This is virtually saying that there is other medicine contained in other bottles. If there was only one kind of medicine he would simply say, Go to my office and bring me an ounce of medicine.

So in this case: when Paul says the law is abolished, he specifies which one, namely, the one contained in ordinances, thus virtually saying that that which was not contained in ordinances was not abolished. The ceremonial law related wholly to ordinances. If the apostles taught the abolition of the decalogue, is it not remarkable that they make no reference to any of these commandments when speaking of the abolition of the law? On the other hand, every reference they make is always to the law of ordinances.

Contrast this passage a moment with the language of the same apostle in Rom. 3:31: "Do we then make void the law through faith? God forbid; yea, we establish the law." The words "make void," in this text are from the Greek word *katargeo* which is the very word rendered "abolished" in Eph. 2:15. Hence in Rom. 3:31, Paul emphatically declares that the law is not abolished. But in Eph. 2:15, he positively says it is abolished. How can these two statements be reconciled? It is utterly impossible for Paul in both places to be speaking of the same law. But if we understand him to speak in one place of the moral law, and in the other of the ceremonial law, his meaning is plain, and there is no contradiction. The mistake that our opponents make is in applying to the moral law what the apostle says of the ceremonial law.

COLLOSSIANS 2:14-17.

Col. 2:14-17 is another passage furnishing strong proof on the two law position. It reads thus: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come, but the body is of Christ."

I believe it can be clearly shown that there is not one reference in all this to the decalogue, or seventh-day Sabbath. On this, Dr. Adam Clarke says: "By the handwriting of ordinances, the apostle most evidently means the ceremonial law." Comment on verse 14. Look at the figures used. "Blotting out." That which was written on parchment in books, as was the ceremonial law, could be blotted out with a wet sponge. See Num. 5:23. But it would be improper and absurd to talk of blotting out what was engraved in stones, as was the decalogue. "Handwriting." The ceremonial law was the handwriting of Moses, but the decalogue was written by the finger of God. Ex. 31:18. "Of ordinances." Here is further proof that it is the law of ceremonial ordinances which is meant. Compare with Heb. 9:10: "Which stood only in meats and drinks, and diverse washings, and carnal ordinances, imposed on them until the time of reformation." Then there was a law which stood only in these carnal ordinances of meats, drinks, &c., the very things of which the apostle speaks in Colossians. Mark that these were imposed on them as a burden. So in Eph. 2:15: "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances."

Here, too, we have the law of ordinances, the enmity abolished. "That was against us, which was contrary to us." The ceremonial law with all its innumerable rites and ordinances, which must be carefully regarded in the smallest affairs of every-day life was indeed a burden, a yoke, and against them, imposed upon them to keep them a separate people till Christ came. But which of the ten commandments is against us? Look them over. Is it against us, 1. To have no other gods? 2. Not to make or worship an image? 3. Not to swear? 5. To honor our parents?

6. Not to kill? 7. Nor commit adultery? 8. Nor steal? 9. Nor lie? 10. Nor covet? Are not these commandments good, and for our best interest? But perhaps the fourth precept, the Sabbath, is against us? No, indeed; for Christ himself said, "The Sabbath was made for man." Mark 2:27. That which is for man cannot be against him.

"Nailing it to his cross." It would be proper to speak of nailing to the cross a parchment, or laws written on paper, but entirely improper if the reference is to the tables of stone. They could not be nailed up. Notice now the items which the apostle mentions, not one of which is in the decalogue, but all of which are in the ceremonial law. "Let no man therefore judge you in meat." Anything in the ten commandments about meat? Not a word. "Or in drink." Anything there about drink? Nothing. "Or in respect of an holy day." The original word here rendered holy day, is *heortee*, which means a feast day. Thus Greenfield defines it: "A solemn feast, public festival, holy day." It occurs twenty-seven times in the New Testament, and is, except in this place, every time rendered "feast," or "feast day."

The complete use of *heortee* in the N. T. as given in the Englishman's Greek Concordance is as follows:—

- Matt. 26: 5. they said, Not on the *feast* (day).
- " 27: 15. at (that) *feast* the governor was.
- Mark 14: 2. they said, Not on the *feast* (day).
- " 15: 6. Now at (that) *feast* he released unto
- Luke 2: 41. at the *feast* of the passover.
- " 2: 42. after the custom of the *feast*.
- " 22: 1. the *feast* of unleaven bread.
- " 23: 17. release one unto them at the *feast*.
- John 2: 23. At the passover in the *feast* (day).
- " 4: 45. at Jerusalem at the *feast*: for they also went unto the *feast*.
- " 5: 1. there was a *feast* of the Jews;
- " 6: 4. a *feast* of the Jews was nigh.
- " 7: 2. the Jew's *feast* of the tabernacles was
- " 7: 8. Go ye up unto this *feast*: I go not up yet unto this *feast*.
- " 7: 10. went he also up unto the *feast*.
- " 7: 11. Jews sought him at the *feast*.
- " 7: 14. About the midst of the *feast*.
- " 7: 37. that great (day) of the *feast*.
- " 11: 57. he will not come to the *feast*?
- " 12: 12. were come to the *feast*.
- " 12: 20. to worship at the *feast*.
- " 13: 1. before the *feast* of the passover.
- " 13: 29. need of against the *feast*;
- Acts 18: 21. by all means keep this *feast*.
- Col. 2: 16. or in respect of a *holy day*.

By this it will readily be seen that *heortee* always means a feast day, and should have been so rendered here.

The Diaglott renders it thus: "Let no one, therefore, rule you in food, or in drink, or in respect of a festival." There were many festival *heortee* days in the ceremonial law, but not one in the decalogue. See the yearly festivals enumerated in Lev. 23:2, 4, 6, 34, 37, 39, 41, &c., where the original word rendered *feast* is *heortee* every time. And this is the word which Paul uses in Col. 2:16, thus carefully pointing out those old yearly festivals of the ceremonial law. No such festival is mentioned in the ten commandments; hence he has no reference to them.

"Or of the new moon." Anything about new moons in the ten commandments? Not a thing. Hence this can have no reference to that law. Was there a law touching the celebration of new moons? Yes, the ceremonial law. See Num. 10:10; 28:11; Ps. 81:3, 4. Thus far we have not found the slightest reference to the ten commandments, but every item mentioned is found in the ceremonial law outside of the decalogue.

"Or of the sabbath days." Here our opponents are in high glee thinking that the seventh-day Sabbath is surely meant by this; but we are as confident that it is not, and will give our reasons for it. Many of the ablest commentators agree with us in this. Dr. Clarke on this says: "The apostle speaks here in reference to some particulars of the handwriting of ordinances, which had been taken away, viz., the distinction of meats and drinks, what was clean and what unclean, according to the law; and the necessity of

observing certain holidays or festivals, such as the new moons and particular sabbaths.

* * * * There is no intimation here that the Sabbath was done away or that its moral use was superseded by the introduction of Christianity. I have shown elsewhere, that *remember the Sabbath day to keep it holy*, is a command of perpetual obligation."

The American Tract Society comments thus on this passage: "A holy day—sabbath days; in the original, a festival—sabbaths. The days referred to are those required to be observed in meats, drinks, and new moons. The passage does not refer to the Sabbath of the moral law associated with the commands forbidding murder, theft, and adultery."

The following are some of the reasons why this does not apply to the weekly Sabbath:—

1. If it does, then it leaves us no weekly Sabbath day at all; for no exception is made. It sets aside the first-day Sabbath as well as the seventh-day. Let no man judge you in respect to the sabbath days. If one man is not to be judged for disregarding one day, then another is not to be judged for disregarding another day, and so we need keep no day.

2. This interpretation contradicts the many plain and direct texts which assert that, the law which includes the Sabbath, is still in force and must be kept, even to the smallest point. Rom. 3:31; Matt. 5:17-19; Jas. 2:8-12.

3. If this proves the Sabbath nailed to the cross, then the other commandments went with it, and so the law against murder, adultery, theft, &c., has been abolished.

4. Not a single expression in the whole passage, unless it be this one touching the sabbath days, is applicable to the law of God engraven in stones, as we have seen.

5. Every item in the context, enumerated by the apostle, viz., meats, drinks, festivals, and new moons, is found, not in the decalogue, but in the ceremonial law. This is a strong indication that he is simply talking of the institutions of that ceremonial law, and has no reference to the moral law.

6. But were there any sabbath days in the ceremonial law? Yes; several yearly Sabbaths, distinct from the Lord's Sabbath which was the only weekly Sabbath. They are described at length in Lev. 23. We will notice a few of them:—

Verse 24: "In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein." This sabbath was on the first day of the seventh month, which could only come once a year as all can see.

Verses 27-32: "Also on the tenth day this seventh month there shall be a day of atonement. * * * * It shall be unto you a sabbath of rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath." The Greek word here rendered sabbath, is *sabbaton*, the same that is used by Paul in Col. 2:16. This sabbath was on the tenth day of the seventh month, and so could come only once a year. The first and tenth days of the month were sabbaths, which shows that they are not weekly Sabbaths; for they are ten days apart—rather a long week!

Verse 39: "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days; on the first day [of the feast, hence the fifteenth of the month] shall be a sabbath, and on the eighth day shall be a sabbath." Here we have two more yearly sabbaths. That these are not weekly Sabbaths is farther proved by the fact that the tenth and the fifteenth days of the month were sabbaths—a week only five days long! Further the Lord says these are to be kept besides his Sabbath.

Verses 37, 38: "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering and a meat offering, a sacrifice, and drink offerings every thing upon his day; besides the Sabbaths of the Lord."

Thus we have the fact plainly before us that there were several yearly sabbaths connected with meats, drinks, new moons, feasts, &c. All these were besides God's Sabbath, and this is the very list which Paul names in Col. 2 as nailed to the cross and blotted out.

7. Paul is very careful to designate which sabbath days were done away. He says, "The sabbath days which are a shadow of things to come." Verse 17. This was true of the ceremonial sabbaths, but not of the seventh-day Sabbath. It pointed back to creation, not forward to the cross; hence it is not what the apostle meant.

But, says one, *days* is a supplied word in Col. 2:16. So the original would read, "Or of the Sabbath," singular number, hence the Sabbath, the seventh day, and not the sabbath days, the yearly sabbaths, plural.

I answer, It is true that "*days*" is not in the original but *sabbaton* is in the plural; hence if we do not render it *sabbath days*, we must render it *sabbaths*, plural, which is the same in substance. So our opponents have not even a single hook upon which to hang their theory in this passage, but we have strong proof here of our position on the two laws.

D. M. CANRIGHT.

Gilroy, Cal., July 12.

Too Near the World.

ARE not many professing Christians living very near to the world? It does seem so, from the signs of the times. "Be not conformed to this world," says St. Paul. "Love not the world, neither the things that are in the world," says St. John; and he goes on: "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." For this it is manifest that a professing Christian who lives near to the world cannot do the will of God, and therefore cannot abide forever, in the sense of this passage.

It is truly sad to think how near many professed Christians come to the world in great numbers of their doings. In popular amusements there are hundreds of thousands in all the Christian churches who live as the world lives. They go to operas, and circuses, and theatres, and to dancing parties; and no one can tell which is the worldling, or which is the Christian in such places. In their social entertainments, a great many professedly Christian people are just like the people of the world. If one should step out of the house where the church-member gives his party, and into the place where the worldly man gives his, what difference could he see? Very little, if any at all.

Wine-drinking, dancing, jewels, and gold, over-loaded tables, costing a great deal of money that could be better used in feeding the hungry and clothing the naked, and all the accompaniments of a gay and frivolous worldly scene, would he behold.

In the plans used for raising money for benevolent purposes, professed Christians come very near to the world; indeed, they sometimes follow its example fully. We too often, hear of juvenile operas; and at fairs, lotteries, and other arrangements by which money is to be realized for God's work, a genteel work of gambling is indulged in. Quaint and ridiculous customs and manners to match, are often assumed by professedly Christian young men and women, while the elder members look on with approving smiles and words, glad to hear that a vast amount of money has been taken in their silly shows; but never thinking, alas! of the number of souls taken in the meshes of sin in the midst of such scenes, or of the lowering of the standard of purity and faith in those who are trained to regard these methods as legitimate in helping forward Christian work.—*Golden Censer*.

Take Jesus with You.

THIS is the season for excursions, visiting, rest. It is delightful to take a trip to the forest, to the wild scenes of nature, to the residence of dear friends; and peculiarly so if we take Jesus with us. He is very ready to go, if we desire him; he will be our traveling companion, our visiting friend, and if we give him room and are pure in word and deed, he will not hinder joys and pleasures, but increase them. He will make hearts bound with gladness, eyes sparkle with cheer, faces glow with delight, and keep them secure from poison, Satan's darts, and thorns of sin. Take Jesus with you, friends; he is the sweetest, most cherry, sunny of companions; he will make your journeyings and visitings a continual flow of bliss.—*Baptist Union*.

Obscured by Fog.

MR. JAY relates that a man from the country once said to him: "I was exceedingly alarmed this morning, sir. It was early and very foggy. I was on a lonely road, and thought I saw a strange monster. It seemed to move, but I could not discern its form. The more I looked the more I became alarmed. As I approached it I saw it was a man; and as I came close to him I saw it was my brother John." Ah, could we get out of the fogs and darkness, how often would we discover that the strange monster about us, the "non-descripts" of our imagination, are our own Christian brethren!—*Selected*.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, JULY 29, 1875.

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

Seven Years.

Nor the seven years of plenty, or the seven years of famine, that followed in Egypt in the days of Joseph. Gen. 41. Nor the seven years (times, Dan. 4) that Nebuchadnezzar ate grass as the oxen; in which time his nails grew out as bird's claws, and his hair like eagle's feathers." Not the seven years twice told that Jacob served with Laban. Gen. 29. Nor the seven years which completed the period of one jubilee with the Israelites, and found every man in the possession of his estate, from which he might previously have been separated. Ex. 21. No, it is none of these to which we refer in the caption to this article, but to something nearer our own time, and to events with which the writer is more personally connected.

There is something peculiar in the Scripture use of the number seven. It originated first with God's example in the measurement of time, in creating the heavens and the earth. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Here was one complete period of time—a week. For this reason, it is supposed, the number seven among the ancients came to signify "completeness, or the whole" of that to which the term was applied. So we find the term used by New Testament writers. "The seven spirits of God," Rev. 3:1, meaning all the manifestations of that "one Spirit." Eph. 4. "The seven churches," Rev. 2, 3, meaning all the church of the gospel period. "The seven last plagues," Rev. 16, meaning all that series of God's judgments inflicted upon the people.

As the number seven is a complete period, so at its close, either in the week or the close of seven years, it is a good time to reflect upon God's mercies and blessings, received by us in that time.

Seven years. How short they seem when passed. Seven years ago to-day the writer and Eld. Bourdeau first stepped from the steamer "Golden City" upon the soil of California. Landing July 18, 1868, in San Francisco, with our new sixty-foot tent, to enter upon the work of proclaiming the great theme of Christ's second coming and a preparation to meet him. When we contrast to-day with that day we see reason to take courage and to rejoice in the mercies of God. Then we had no church here. Scarcely an individual who had even heard of us or our mission. Now there are not far from 700 up and down this coast, in California, Oregon, and Washington Territory, whose hearts are in full sympathy with the work. Then upon this coast there were no churches, or companies of Sabbath-keepers with whom to meet; now there are some twenty churches and smaller bands of seventh-day keepers who meet for worship upon God's holy Sabbath, besides scattered individuals who revere God and his holy law.

Then our operations here were carried on by the contributions of our liberal brethren in the East, as we received the first year less than \$50 from those who had espoused the cause here; now there is systematically raised upon this coast for the support of the message, between four and five thousand dollars each year, besides many private donations for the same purpose.

Then all our papers came from the East by way of the Isthmus, we not receiving them until five weeks after they left the press in Battle Creek, and letters required some two or three weeks for their transit, as the overland railroad was then incomplete. Now we read our Eastern periodicals and letters about six days from the time they are mailed. This, and the interest our old brethren and sisters have manifested in the work here, makes it seem as though two thousand miles, at least, had dropped out of the distance between us.

Then we had no T. and M. Society to come in as a right hand man in this work, to assist in scattering the seeds of truth; now we have our well organized State society with its efficient corps of officers and workers, doing efficient labor in scattering tracts and periodicals. Already can they point to many cases of souls, who, by their agency, have been brought to the truth. Here also is our State Conference, permanently organized, and our Pacific S. D. A.

Publishing Association with its \$28,000 subscribed capital stock, its publishing house in process of erection in Oakland. And not by any means least in the catalogue of agencies, is the SIGNS OF THE TIMES published in the interests of this cause, making its weekly visits to near four thousand subscribers, and at least ten thousand readers.

Although this paper has but just completed the first year of its existence, it has proved itself to be a great power in connection with this cause. Not only is this the case in its furnishing a medium of communication for our brethren and sisters, more handy of access than the *Review*, bringing quicker reports of our own labor in this home field, thus giving fresh life to the cause here; but scores have already reported, not only in California, but in other States, that they had commenced to be Christians and to observe God's Sabbath, from reading the SIGNS OF THE TIMES.

While we make these contrasts, and mark progress, and recount these, so evident tokens of God's hand in the work, we have reason to praise the Lord. We cannot sit down complacently as though our work was done. Not by any means. We see work ahead, and opportunities for earnest labor, with which, in comparison, the past is only child's play. What may not be done if preachers, writers, publishers, T. and M. workers, and all take hold in the spirit and earnestness which our cause demands, and its relation to the times and events around us demand.

Our heart exults in God our Saviour to-day for what he has done for us in seven years, and more especially for what he has done for his own precious cause, not simply here on the Pacific Coast, but all over the world. It is not that we have not had trials, afflictions, bereavements, and hours of sadness, that we thus rejoice, but God's hand has been set to the work, his grace has sustained hitherto, he lives and reigns, and he will speed on his cause to certain victory, whether we stand faithful or not. He could do without us, but we cannot do without the truth, nor without God, if so, we would have "no hope in the world." To continue in the living vine, seeking still to be a fruitful branch, shall be our earnest labor.

If the theory be true, that all the essential particles of the body are changed once in seven years, then the writer must be set down from this date as a Californian, for seven years to a day have we been nourished from the productions of her golden soil. For all this we have not lost our love for the dear saints of God with whom we were wont to meet in past years, and we rejoice in their prosperity as well as that of California. God's cause is one, our message is to the world. His servants should be "God's free men" ready to go as "ambassadors for Christ" wherever the providence of God may indicate. As we enter upon a new cycle of time, we resolve, with God's grace, to devote our life to his service wherever our lot may be. Brethren pray for us.

J. N. LOUGHBOROUGH.

Bloomfield, Cal., July 18, 1875.

The Terror of the Lord.

SOME complain of the preaching of terror; and others think it a virtue to avoid giving alarm. One minister remarked in my hearing, "I am not an alarmist." Still I believe the apostle Paul was sound in faith, and that he preached the gospel with the Spirit sent down from God. He taught that "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:10, 11.

The terror of the Lord is not in the gospel. The gospel is good news; there is no terror in good news or glad tidings. The terror consisted in the fact that men are to be brought to Judgment; that they will be judged by the law of God; and that those who fail to avail themselves of the joyful provisions of pardon and salvation, offered in the gospel, will finally be judged and condemned to perdition by the law. "As many as have sinned in the law shall be judged by the law; * * * In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." See Rom. 2:12, 16. No. The terror of the Lord is not in the gospel; but the apostle knowing the terror of the Lord persuaded men to embrace the gospel as their only hope of escape from the fearful judgment and condemnation of the law.

Those who teach that the gospel has superceded the moral law and abolished it, have no ter-

ror in their preaching. It is all peace and safety and no terror of the Lord. But their gospel is not the same that Paul preached. The pardon of transgression and the abolition of the law transgressed are distinctly two things, though some seem to fail to see it. A sermon recently published in the *American Christian Review* has the following language:—

"But if, as Sabbatizers and Judaizers contend, the moral law, or decalogue, is, as a system, still of force and binding upon all people,

"WHO WILL EVER BE SAVED?"

"Is it not this very law that all are condemned by? Who has lived up to all the requirements of this law? Who, therefore, can be saved by it? But, I am answered, 'Christ has died for us.' So he has, and when Christ comes in for justification by faith in him, does not that break up the binding force of the law that was against us on account of our transgressions? Judged by the moral law, 'the whole world becomes guilty before God, and so long as the law remains in force, the whole world will remain guilty before God. Christ came to fulfill the law and did fulfill it in the sense of performing what was required by it, and accomplishing its end or intention, and took it out of the way; so that we who believe in him 'are not under the law but under grace.' The Sabbatizers, who, to bind on Christians the old Sabbath law of Moses, fall back upon the decalogue and contend that they who are still under that as a law, 'are fallen from grace.'"

What confusion of ideas is here! To sift it out as thoroughly as possible, the teaching is, that the law is not of force upon the believers in Christ only. Unbelievers are not under grace; therefore the law is in force against them. Our faith in Christ breaks up the binding force of the law. Why then speak of holding the law as being "still in force," and as though Christ "took it out of the way," by something which he did? If the faith of believers breaks up the binding force of the law, then it was broken up in the times of Abraham and David, who were believers in Christ. If being justified by faith breaks up the binding force of the law of ten commandments, then it was broken up in the days of Abraham; for he was justified by faith; and therefore no change in this respect was effected when Christ was nailed to the cross. If faith in the sacrifice of Christ can now release the believer from obligation to keep the precepts of the decalogue, especially the fourth commandment, it would do the same thing for Abraham. He believed, but he did something else. The promise to Abraham was renewed to Isaac, "Because," said God, "that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5.

But, says our writer, if the "moral law or decalogue," is "still of force and binding upon all people, who will ever be saved?" We are "condemned by it," he argues; "who, therefore, can be saved by it?" "No one," is the implied answer to the last question, and we freely respond, No transgressor ever was or ever will be saved by the law he has transgressed; for it condemns him, and it cannot both condemn and save him from condemnation. But if it be impossible, as he implies, for any to be saved, if this law is "still of force and binding," how can any be saved who were so unfortunate as to live when it was binding? If the ancients who lived when the decalogue was of force could be saved by faith in Christ, cannot we, though it yet remain unabolished? Is it universal damnation to all upon whom the moral law was binding, and universal salvation to all who live since it was abolished? Since the death of Christ, are all the world under grace? He does not claim it. The believer only is under grace. But believers were under grace before Christ died; and therefore no change in this respect was effected by his death. The ancients could be saved by faith, though bound to keep the ten commandments; so can we.

But it is not claimed that it is wrong to keep any one of the ten commandments, except the fourth. We may keep all but that and not fall from grace. The Sabbath was binding upon the Jews. This, then, must be the reason they all fell from grace, and none of that nation can be saved!

But to return to the subject. Paul knew the "terror of the Lord." The terror is in the law, by which all will be judged; "for there is no difference." He persuaded men to believe and obey the gospel and escape the terror. We preach the same gospel, and for the same reason. By it ancients and moderns will be saved—all who "keep the commandments of God and the faith of Jesus." All have the offer of

pardon through Christ; but pardon of transgression and the abolition of the law transgressed are two things; they cannot exist together. There is only one mode of salvation, and that is by "repentance toward God, and faith in our Lord Jesus Christ." The good news of salvation has been proclaimed to all, ancients and moderns. But while we have the glad tidings of offered salvation through Christ, the terror of the Lord has not been abolished. The Judgment is between us and the kingdom of God; and all who have neglected repentance toward God, and faith toward Jesus Christ will find themselves given over to the law they have transgressed, and by it consigned to perdition. "Sin is the transgression of the law;" and "the wages of sin is death." "But the gift of God is eternal life, through Jesus Christ our Lord." Thank God for the gift!

R. F. COTTRELL.

Constantine.

It appears, not from a single statement of a single historian, but from the oft-repeated statements of many historians, that Eusebius was so carried away by the supposed benefit that Constantine was conferring on Christianity, and the personal favors bestowed on himself by the emperor, and so far lost sight of the purity of the gospel and the strictness of Christian principles, as to greatly injure his own reputation as a historian. With Constantine's crude or confused notions of Christianity, with his commingling of pagan and Christian rites, as it is well agreed that he did, most of his public career, if not to the very last year of his life, with his policy of making everything subserve his own interests, we cannot be surprised that he both practiced and advised deception when it favored his plans. Theodoret thus speaks of his address to the bishops of the council of Nice:—

"He said that the crimes of priests ought not to be made known to the multitude, lest they become an occasion of offence or of sin. He said also that if he had detected a bishop in the very act of committing adultery he would have thrown his imperial robe over the unlawful deed, lest any should witness the scene and be thereby injured."—*Theodoret*, p. 46.

When we see that the influence of this advice has not been lost upon the church even unto this day; when we consider how many in this age of light, plead against faithfully exposing the sins of professed ministers of Christ, lest the gospel faith should thereby receive injury, we are not surprised that the words of the emperor, who was regarded almost as an oracle by the bishops, should have been received as wise and prudent, and acted upon. Eusebius was as likely as any to follow in the wake of his imperial master. And we are not left in this matter to a supposition as the following shows:—

"In describing the sufferings of the Christians during the last persecution, Eusebius admits that it does not agree with our plan to relate their dissensions and wickedness before the persecution on which account we have determined to relate nothing more concerning them than may serve to justify the Divine Judgment. We have, therefore, not been induced to make mention either of those who were tempted in the persecution, or of those who made utter shipwreck of their salvation, and were sunk of their own accord in the depths of the storm; but shall only add those things to our General History which may in the first place be profitable to ourselves, and afterwards to posterity! And in another passage he asserts that the events most suitable to a history of martyrs, are those which redound to their honor." *Waddington, Eccl. His.*, p. 90.

There are few writers who seem to have given more easy credence to the statements of Eusebius than Guericke, yet he is constrained to speak of him as follows:—

"It is to be regretted that this oftentimes wavering and weak, yet great, emperor—who, under the impulse of passion, was guilty even of the murder of his son Crispus and of his own wife Fausta—could not have had the plain warnings, and evangelical instructions, of a bolder and less dazzled spiritual guide than was the bishop Eusebius."—*Page 243*.

Neander says:—

"We should remark that Eusebius was strongly inclined to turn everything to the advantage of his hero."—*Vol. 2, p. 6*.

Waddington, however, does not need the aid of other historians to justify the statement we first quoted. In the following he gives, and that most forcibly, further reasons why he cannot rely fully on the words of Eusebius:—

"But that delinquency of Eusebius which we have just mentioned is confined to the suppression of truth—it does not proceed to the direct assertion of falsehood—we shall now notice a still more serious suspicion to which he has rendered himself liable. The thirty-first chapter of the twelfth book of his *Evangelical Preparation* bears for its title this scandalous proposition—'How it may be lawful and fitting to use falsehood as a medicine, for the advantage of those who require such a method'! We have already deplored with sorrow and indignation, the fatal moment when fraud and falsehood were first admitted into the service of religion. Philosophy, in the open array of her avowed hostility, was not so dangerous as when she lent to her undisciplined adversaries her own poisoned weapons, and placed them in unskillful hands, as implements of self-destruction. It was disgraceful to the less enlightened fathers of the second and third centuries, that even in the midst of trial and tribulation, they borrowed a momentary succor from the profession of falsehood—but the same expedient was still more shameful to Eusebius, who flourished during the prosperity of the church, whose age and more extensive learning left him no excuse in ignorance or inexperience, and whose great name and unquestionable piety gave sanction and authority to all his opinions. There can be no doubt, then, that the publication of that detestable principle in any one of his writings, however modified and limited by his explanation, must, to a certain extent, disturb our confidence in the rest—the mind which does not profess to be constantly guided by truth possesses no claim to our implicit submission."—*Church History*, p. 91.

Mosheim more than casts a doubt upon the veracity of Eusebius or his reliability, at the least, in the following language:—

"These very edicts, which evince his good will for the Christians and his reverence for Christ, at the same time prove that all the things stated by Eusebius could not be true; and they show Constantine was not, at that time, a Christian, except in the lowest sense. For while he believed Christ to be a God, he did not believe him to be the supreme God, who created all things; nor did he consider the Christian religion to be the only way of attaining salvation."—*His. Com.*, p. 467.

Keightley, speaking of the murder of Constantine's son—for no other name can be given to the crime—thus presents the evidence against the "courtly bishop":—

"When a biographer passes in silence over any important action of his hero, we may be certain that a minute and exact inquiry, and a sifting of all the circumstances, has convinced him that it is incapable of bearing exposure to the light, and that no ingenuity can avail to extenuate, much less excuse it. On this principle we hold the profound silence of Eusebius on this mysterious transaction to be conclusive of the guilt of Constantine and the innocence of Crispus; and, at the same time, destructive of that prelate's claim to truth and integrity as an historian."—*History of Rome*, p. 346.

No one can reasonably complain of the tenor of this language. No one can deny that it is fully justified by the circumstances. On the part of Eusebius there is more than the suppression of a well-known and important fact; he exalted the character of Constantine even as if the crushing fact did not exist. It must appear to every one that if he had considered that that action could be justified he would have noticed it with all the extenuating circumstances he could command. But, as Keightley well says, it was evidently beyond his power to justify or extenuate. Who, then, can justify the course of Eusebius in holding up Constantine as a man of pure life and pure motives, in the face of such facts?

Nor was it left to later ages to discover this want of integrity in Eusebius. One born in his own century has left on record the following estimate of his reliability:—

"In writing the life of Constantine this author has very slightly treated of the Arian controversy, being evidently more intent on a highly wrought eulogium of the emperor, than an accurate statement of facts."—*Socrates' Eccl. History*, p. 1.

Thus we think it is made plain beyond question that Constantine was not, in consideration of either his laws or his actions, worthy of the name of Christian. And that Eusebius, his favorite bishop and most servile flatterer, was so intent on exalting Constantine as a Christian Emperor that he both suppressed and misrepresented facts to such an extent as to render his testimony unreliable in many respects.

The questions will naturally arise in many minds, Why is it that Eusebius is regarded so highly as a historian while the evidence is so abundant that he was so biased and blinded that he greatly perverted the facts of history? And why is it that Constantine, even in this day is held up as a Christian, and extolled as a Christian Emperor and the benefactor of the church, while historians are so well agreed that his religion was a mixture of Christianity and paganism, that his whole life was unworthy of a Christian and even of a humane pagan, and that his influence over the church was evil, and disastrous to her as regards piety and purity of both faith and life? The reader is requested to weigh these questions, and consider what reasonable solution may be offered to this apparent mystery. We have no hesitation in giving it as our opinion that partisan prejudice has had much to do with this perversion of history, and that men have, perhaps not always conscious of the motive or of the evil resulting, exalted unworthy means for the purpose of maintaining what they really considered worthy ends.

We come now to the consideration of Constantine's famous *Sunday edict*. While many will, no doubt, be surprised at the evidence of history on this subject, all will be able to perceive the justness of the remark in the preceding paragraph.

In the year 321, March 7, Constantine issued the following:—

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven."

This is a matter of great historical interest, and the place which it has been made to occupy in theology makes it the most interesting event in the life of Constantine. History points with unmistakable directness to this decree as the *first law for resting from labor on Sunday*. And because of the position given to Sunday for a few centuries past it is important to understand the real motive which actuated the emperor in giving this decree. From a careful observation of the subject, we are constrained to believe that the effort to make Constantine appear as a "Christian emperor" has been made in reference to this Sunday law, to give it the character of a Christian institution. It is indeed true that if Constantine had been an earnest or sincere Christian at the time of his issuing this decree it would not prove it to be a Christian institution. To prove that we should require something back of his authority, as it cannot be disputed that an emperor in the fourth century, however sincere in his belief in Christianity, could not bring into existence a Christian institution. For such an institution we must have the direct evidence of Scripture.

First, then, we must notice the fact that this was the first public authority for Sunday keeping. Dr. Heylyn, of England, who wrote extensively on this question, said:—

"Tertullian tells us that they did devote the Sunday partly unto mirth and recreation, not to devotion altogether; when in a hundred years after Tertullian's time there was no law nor Constitution to restrain men from laboring on this day in the Christian church." *Hist. of the Sabbath*, part 2, chap. 8, §13.

Tertullian died 216; a hundred years brings us to 316, only five years before Constantine's law. Thus does Heylyn point to that as the first law to restrain men from laboring on Sunday.

Alexander Campbell, speaking before a graduating class in Bethany College in 1848, said:—

"Was the first day set apart by public authority in the apostolic age? No. By whom was it set apart, and when? By Constantine, who lived about the beginning of the fourth century."—*Copied from Proclamation and Reformer*, Cincinnati.

Morer wrote thus of the first day:—

"And being taken up and made a day for religious exercises, yet for three hundred years there was no law to bind them to it, and for want of such a law, the day was not wholly kept in abstaining from common business; nor did they any longer rest from their ordinary affairs (such was the necessity of those times) than during the divine service."—*Dialouges on the Lord's Day*, p. 233.

Here, again, three hundred years pass away before there was any law for resting on Sunday. Although the churches were accustomed to hold divine service on that day, they were accustomed

to do the same on the sixth day; on the one, in honor of the crucifixion; on the other, in honor of the resurrection. They did not, however, claim any Scriptural authority for such customs, nor did they abstain from secular labor on either day.

Sir Wm. Domville, who closely and critically examined this subject, wrote as follows:—

"Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321." *Exam. of the Six Texts*, p. 291.

J. W. Morton, formerly missionary of the Reformed Presbyterian church, in his address to the synod, said:—

"The first day of the week was not observed by any of the children of men, as a Sabbath, for three hundred years after the birth of Christ. Do you ask for proof? I refer you to Theodore de Beza, who plainly says so. If you are not satisfied with the witness, will you have the goodness to prove the affirmative of the proposition."—*Vindication of True Sabbath*, p. 34.

J. H. WAGGONER.

(To be Continued.)

News from the East.

FATHER BYINGTON is yet in the field. Though suffering the infirmities of advanced age, he works on, and we get reports from time to time of his meetings with the churches in Michigan, among whom he has labored for eighteen years.

Bro. Frisbie is on his old battle ground in Western Michigan. He closed his meetings in Green, Mecosta Co., by baptizing nine in the Muskegon River. Twenty-one persons have covenanted to keep the commandments of God, and Sabbath meetings have been established.

Eld. R. F. Andrews writes: "We came to this place [Waukegan, Ill.] July 3, and commenced meetings evening after the Sabbath. We found the people greatly opposed to anything connected with the second advent cause. This opposition has been brought about mainly by time-setting Adventists and reckless speeches made by un consecrated preachers on the subject of man's nature and future punishment. What a wretched work this class of persons have done and are doing! Blight and mildew, death and destruction, follow in their wake. We had other serious hindrances to contend with, such as prolonged rains, opposition meetings, and determined effort to keep the people away.

"But, notwithstanding all these influences, we have reason to be of good courage; for the Lord has been working for us; to his name be all the praise. At our first meeting we had about thirty hearers, and many of those came into our tent in a manner which showed unmistakably that they would rather others would not know where they were going, a great deal after the style of Nicodemus, who 'came to Jesus by night.' Now the people come in boldly, and without fear. Our congregations have steadily increased to between three and four hundred. Eleven discourses have already been given. We have endeavored to place ourselves in a right light before the people, and prejudice has given way, and the people now manifest a willingness to hear."

Eld. Bourdeau is preaching in both the English and the French, in Illinois. In speaking of the French brethren in Kankakee, he says:

"I found that their numbers had more than doubled during my absence, and that those who had received the truth had received it with a mind to work, and had labored not only for their French acquaintances in their vicinity, but also for their friends in France, to whom they had sent some of our tracts, and with whom they had opened a correspondence. Most of these French brethren came from Le Banc de La Roche, France. The inhabitants of that place and vicinity enjoyed for years the faithful labors of Oberlin, whose interesting life has doubtless been read by many of our readers. Two of our young brethren will return to France in a few months. We hope they may be prepared to properly represent the cause they have espoused."

Interesting meetings followed in Kankakee and St. Anne. In these meetings both the French and the English brethren took part, and Eld. Bourdeau addressed them in both languages. Sabbath, July 10, sixteen French converts were buried with Christ in baptism. The Belgian brethren in Wisconsin are promised a visit soon.

DON'T fret, the world will move on as usual after you are gone.

California Tent.

We took down the tent in Gilroy, Monday, July 19, and pitched it the same day in Hollister. We were favored in the location, as we now find that we have the best place in the village.

Hollister is beautifully located in a narrow valley near the San Benito River. The valley of the river, which is also called San Juan, opens directly toward the ocean, and the wind blows every day with great force. Having a double top the tent is not so easily handled in a wind as if it were a single top and we have concluded that it is necessary to procure more ropes, and put extra guards upon it to secure it from the violence of the winds. No one who has not experienced it can well imagine the effect of such winds over a plain which has no rain for months. Yesterday afternoon we were reminded of the driving snow storms on the prairies. The air was filled with dust, and everything in the tent became covered with it. But the wind as invariably goes down every night, leaving a pleasant time for meetings. The interest to hear thus far is good; the congregations have increased in numbers from the first, and they seem mostly to appreciate the force of the truths spoken.

We heard only discouraging words concerning this place before we came here, of the high winds, cold nights, alkali water, &c., but we felt constantly impressed that it was duty to make an effort here. We ask the prayers of all who love the truth that we may be prospered in our efforts.

I have been agreeably disappointed in one respect in this State. The order in the tent meetings is as good as I ever saw in any State, and the tent and everything about it remains undisturbed both by day and night. It seems providential, and we are thankful for peace and quiet in our temporary home.

J. H. WAGGONER.

One Idea of Poverty.

It was Bulwer who said that in nine cases out of ten, poverty is only an idea. Some with ten thousand dollars a year suffer more want of means than others with three hundred. The reason is, the richer man has artificial wants. His income is ten thousand, and he suffers enough from being dunned for unpaid debts to kill a sensitive man; he who earns a dollar a day, and who does not run in debt, is the happier of the two. Very few people who have never been rich will believe this, but it is true. There are thousands and thousands with princely incomes who never know a moment's peace, because they live beyond their means. There is really more happiness in the world among the working people than among those who are called rich—always providing that poor folks do not in a smaller way, emulate the prodigality of their richer brethren. Poverty is simply a question of the good or bad management of money in hand.

SPARE MOMENTS.—"Spare moments are the gold dust of time." When Queen Elizabeth lay upon her dying bed, she cried, in the deepest sorrow and anguish, "Millions of money would I give for an inch of time." At that moment he who would have offered her gold, diamonds, or power, more than she ever before possessed, who would have borne to her news of a splendid victory, or pay the most delicate compliment, would have been thrust aside to make room for any one who could have prolonged, even for an hour, the life of the dying queen. Time is a priceless gift of God to weak humanity. We are placed in this world for a purpose, and time is given us to fulfill our allotted task. If we act in unison with the Almighty, we find that not one moment need be unemployed. The service of God, the improvement of our talents, and the bestowal of charity upon those less favored than ourselves, will fill up every inch of time. As the minute particles of which gold dust is composed glitter in the light of the sun, so shall the apparently insignificant actions, which occupy but a moment, brighten the page of our lives, when the powerful light of the dissolving elements shall expose it to the scrutiny of the all-seeing Judge. In view of such a time should we not gather up the fragments, the minutes—aye, the seconds? As short a time will suffice to say that which may save another from committing sin, as would be occupied in momentarily gratifying ourselves. We cannot calculate the ultimate value of hours and minutes, but we know that, as gold-dust carefully gathered becomes valuable, so we may expect to become happy reapers of an invaluable treasure harvest, if we faithfully garner and cluster time's golden fragments.—*Kansas Farmer*.

The Heavenly Warrior.

GIRD thy heavenly armor on,
Warrior of the cross!
Rest doth not to thee belong;
Rest is only loss;

In the tumult and the strife,
He will bid thee cheer;
Seek not comfort or delight,
Nor thy life hold dear;

And when thy feet shall lightly tread
The star-paved courts of Heaven,
There only shalt thou know indeed
What price for thee was given.

And when the eastern sky shall break
With glory o'er our world,
Then, only then, thy sword forsake,
Thy Master's flag be furled,

Then keep thy face toward the dawn;
The red streaks now the sky
That heralds in the approaching morn,
The morn of victory!

-Sel.

Missionary Department.

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

Obtaining Subscribers.

ONE branch of the T. and M. work as defined in the Constitution is, "To obtain subscribers for our periodicals; to collect dues and renew subscriptions, and to pay subscriptions for the worthy poor; and for this purpose, agents shall be appointed, who shall report quarterly to the director of their district."

We need not, at this time, argue that our periodicals are one of our most powerful agencies in bringing the truth before the people. The testimonials given from time to time in the SIGNS, from those who are receiving these truths, speak for themselves.

The move that has been made with our list has not been to cut short our acquaintance with any of our interested readers, but to find the true state of mind of our subscribers. We receive many interesting responses from those who desire the paper. We also learn that many whose names are on our lists, and to whom the paper has been sent for a year, have removed and have not had the paper for months. This shows the importance of looking after the lists of trial subscribers, at least once in three months.

We do not ask you to slack your hand in obtaining trial subscribers for the SIGNS, but keep a list of the subscribers you obtain, and consider it your duty to look after them, and report to the SIGNS Office once in three months.

J. N. L.

How to Do It.

WHAT? Our T. and M. credit business on the periodicals. With all the explanations that have been made, the subject is not yet clear to the minds of some. We decide to explain this again, and introduce a diagram illustrating our explanation, and to show wherein it is deviated from, the confusion thus created, and the reason why.

According to the decision of our late State Quarterly Meeting, ALL CREDIT BUSINESS ON PERIODICALS, whether on the SIGNS, Review, Reformer, Instructor, or any other periodical, is to be done through our State Secretary. To accomplish this in a systematic manner, business agents are appointed to look after these things in the churches, and to forward the business to the district secretary. The district secretary is to copy the items of business on his business book, and send a copy of the same to the State Secretary who will forward it to the proper office.

But, you may ask, why do any credit business at all? I answer, as a matter of convenience, and safety. It is not convenient, and is expensive to send a few dollars, especially in coin; but it can be paid over to the director, and sent to the treasurer, at the time of the State Quarterly Meeting, in most cases, without expense. In this case there is not that risk to run, nor losses occurring, which have occurred in several instances in sending money through the mail.

In case it is desired to send a subscription on the credit system, the member, or individual, gives the name and address to the business

agent, paying him the money. The business agent enters these names on his business book, and sends an exact copy to the district secretary requesting him to enter the same upon his business book, and to charge the items on his cash book to that church. The district secretary after entering the items on the business book and cash book, copies these items from his business book, and sends them to the State Secretary, with the request to do the business and charge it on her cash book to that district. The State Secretary, after making an entry of the items, sends them to the Review or SIGNS Office, as the case may be, requesting in each case that the money be charged to the State T. and M. Society.

If the above directions are carried out, the business going through one channel will be done correctly. In some instances, heretofore, some of the business agents have sent credit business direct to the SIGNS Office, stating that they sent for fear their secretary would not send it, although they had sent it to him. It appears that there was ground for their fears, for, in some instances, their district secretary never sent the business, and when they did, the business was liable to be done twice, unless it was specified that it had been sent before, or unless our Office Secretary should happen to remember the name of the one or two out of four thousand subscribers, in time to save entering the name again.

I believe our district secretaries are competent for their positions, if they have a chance to practice. Hereafter all business sent improperly should be returned to the ones sending it, so that they may send it through the proper channel, for by this means they will sooner learn how to do business correctly.

When the business agent pays the money on periodicals to the director, he should give him a list of the names for which he pays, with the amounts, &c., and should at the same time report to the district secretary the names and amounts paid, so that the district secretary can give that church credit on his cash book for these sums. If this course is pursued in a district the director can tell at once by examining the books of the district secretary how the account stands in any district, or in any church in that district.

When the district secretary receives the statement from the business agent that money has been paid to the director, after making the credits for the items on his cash book to the respective church, he should forward a copy of the same to the State Secretary requesting her to place the items on her cash book to the credit of that district. In case these directions are followed, the President can tell on examining the cash book of the State Secretary, how the credit account on periodicals stands in all the districts. When the directors pay the money into the State T. and M. treasury they should give the treasurer a statement of items, stating simply the amount from their respective district for SIGNS Office, and the amount for Review Office, so that he may make correct entries upon his cash book. In case these business rules are observed the secretary's cash book and the treasurer's book will agree.

When money is drawn from the treasury by order of the board of directors, to apply on account at SIGNS Office, the same should be reported to the State Secretary so that she may enter upon her business book an account of the same with the amount paid.

We will now give an illustration of the statements made above:-

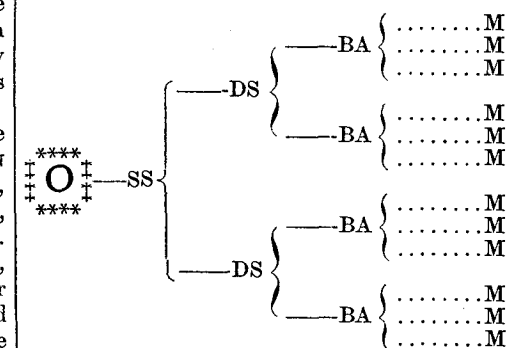


ILLUSTRATION OF CREDIT SYSTEM.

O means OFFICE of publication; S. S., State Secretary; D. S., district secretary B. A.: business agent; M., members. The member does his business with the business agent, the business agent with the district secretary, the district secretary with the State Secretary, and the State Secretary with the Office of publication. When money is paid by the business agent to the director, he reports to the district secretary, and the district secretary reports to the State Secretary as before stated.

J. N. L.

POVERTY pinches, but not half so hard as vice. The one wounds to heal; the other leaves an ulcer.

Credit Business.

THE following questions are asked which we will answer: "Why not let the business agents do credit business direct with the SIGNS Office instead of through the district and State Secretaries?"

Ans.: 1. Because the source from which the director is to ascertain the financial standing of his district just before a quarterly meeting, is the secretary's cash book. If all credit business is done through the secretary, the standing of accounts can be ascertained; but if it is otherwise the account will be in confusion. 2. In case a business agent has sent his credit business to the SIGNS Office instead of to the district secretary, when he pays the cash on periodicals to the director, and reports the same to the district secretary, the cash account on periodicals against that district will not balance, as there will be more money paid than the accounts on the secretary's book will call for. In such case, before they could ever right it up, they would have to get a statement of accounts with individual names from the publication office.

"Why must the business agent report to the district secretary each item of business for which he pays money to the director?"

Ans.: So that the cash book of the secretary will show to the director that the items of business before charged have been paid, and in case there are items not paid, it will appear just where the balance is due.

J. N. L.

God's Witnesses.

"YE are my witnesses, saith the Lord." Isa. 43: 10. Every true believer in God, is a living witness of Jesus Christ. He is, and should be, a representative of the church of God. He is led to prove the truth, power, and blessedness, of pure religion, and then he is required to bear witness of it to others. For ye (Christians) are my witnesses, saith the Lord. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God might be perfect, thoroughly furnished unto all good works."

2 Tim. 3: 16, 17. The Scripture here mentioned, is the Bible, written for the church, but the church herself is the Bible of the world. Christians are regarded by the world as the Thermometer of the church. Paul, in his second epistle to the Corinthians, says, "Ye are our epistles written in our hearts, known and read of all men." All Christians (and especially those professing to be employed in giving the last message of mercy to a world lying in wickedness) should have their lives so in conformity with the law of God, that the world might see the transforming power, elevating purity, and true dignity of pure religion, as taught and practiced by Jesus and his apostles. Therefore, we are exhorted, as the elect of God, to put on bowels of mercies, kindness, humbleness of mind, meekness and long-suffering, and to be continually working upon the plan of addition as recommended in 2 Peter 1: 5-7.

Our lives should be a living witness for Jesus. Not only in the prayer-meeting should we be Christians, but in the world, in our families, and in our business relations with our fellow-creatures. We should strive to follow the voice of the Great Shepherd, walking as did Zacharias and Elizabeth, in all the commandments, and ordinances of the Lord blameless, thus witnessing for God and his precious truths in our daily walks of life. But not only in our lives, but with our tongues we should bear witness for our divine Lord. Our tongues should be employed in singing his praise, testifying of his loving kindness and tender mercies toward us. We should speak of the glorious honor of his majesty, and talk of his power to make his will known to those who earnestly desire to do it.

Every believer should feel his acceptance with God, through Christ, and should therefore witness to the freeness, and greatness, and power of God's love, manifested to the children of men. This witness should be plain, clear, and distinct, so that no one may mistake it, or be misled by it. To be a fellow-laborer and co-worker with Jesus, is to be crowned with the height of honors. Oh! it is a glorious thing to witness for God, and uphold his precious law which the psalmist informs us "is perfect, converting the soul, rejoicing the heart, and enlightening the eyes." Bless God for his commandments, for more to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Oh! that we might so witness as to impress all around us with the importance of Bible religion.

Alas, that any one should profess Christ and yet not witness for him, or so walk as to leave a false impression respecting the church of Christ. Be it our concern, dear reader, to

bear a faithful witness for Jesus, wherever we are, and so to walk, and speak, and pray, as to have a beneficial influence on the side of the truth. "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart." 2 Cor. 3: 3.

M. Wood.

Boston, Mass., July 12, 1875.

Bloomfield.

WE have now spent about ten days with the church at Bloomfield. We find all the old friends holding on to the truth, determined to grow in grace, even though they seldom hear the living preacher. There had been but one discourse by our ministers in the place for over a year until the time of my visit. For myself, I had not seen the place for over eighteen months. During our visit we gave ten discourses and visited with our brethren and sisters at their homes.

Our meetings were quite well attended, and the Lord gave us freedom as we endeavored to present anew some of the reasons of our faith and hope, mingled with practical discourses and instruction. The church were cheered by this visit. Several were in our congregations who are reading the SIGNS and our tracts, and who are deeply interested, and closely watching this people. With two of these who have decided to obey the truth we conversed. One was an intelligent, active brother 82 years of age, formerly a Methodist, but who has been for six years a believer in the Advent doctrine, although knowing nothing of the Sabbath question until of late he has been reading the SIGNS, the Review, and tracts. Another case was that of sister Rima, who lately moved from Lyon Co., Kansas, where they lost their all by the ravages of the grasshoppers. Even before coming she had read the SIGNS and Review, since coming to California, she has commenced the observance of the Sabbath. Her name was presented for membership with the Bloomfield church and will be acted upon in their next Sabbath meeting.

Wednesday evening, July 14, I spoke at our house of worship in Green Valley to an interested and attentive audience. Our own people seemed especially encouraged by this meeting. We hope the word spoken may not be without good results to others.

J. N. L.

Question.

"Bro. LOUGHBOROUGH:—What day do you think John had reference to where he says 'I was in the spirit on the Lord's day?' Rev. 1: 10. If he meant a day of the week, I am inclined to think that he referred to the seventh—the Sabbath of the Lord, it being the only day he sanctified and blessed.

"The seventh-day Sabbath was observed by Christians in John's day, and it was the only day then distinguished as the Lord's day, and could not possibly have had any reference to Sunday as holy or sacred time. I would like to know what you think about it, and if of sufficient importance, please reply through the SIGNS, and oblige others as well as myself. Yours truly,

B. G. ST. JOHN."

REPLY: I am of the same opinion as yourself, that the term Lord's day of Rev. 1: 10, refers to the seventh-day Sabbath. The fourth commandment calls it "The Sabbath of the Lord thy God." Ex. 20. The Lord by Isaiah calls the Sabbath "My holy day." Isa. 58: 13. Christ says, "The Son of man is Lord also of the Sabbath day." Matt. 2: 28. We would suppose the above expressions were evidence that the seventh-day was the Lord's day, inasmuch as he has called that day his.

The Lord has never said in his word that the first day was his holy day, or that men should keep it. Rev. 1: 10 speaks familiarly of the day as though all would understand what it meant. "The Lord's day"—the day God has reserved to himself. According to Scripture that day is the Sabbath.

John wrote his gospel two years after he wrote the book of Revelation. In his gospel he designates the first day by the simple title of "first day of the week," and gives no hint that it has become a holy day.

A minister in Sonoma Co. once told us that we could "not tell by the Bible what day was the Lord's day, but to settle that question we would have to go to history." If we appeal to history in this case, we shall find Mr. Kitto stating in his Cyclopaedia of Biblical Literature, original edition, ART., Lord's day, that Tertullian, who wrote A. D. 200, gives the earliest authentic instance, "in which the name Lord's day is applied to the first day of the week."

To show the manner in which Tertullian regarded the new institution we will quote one of his statements: "As often as the anniversary comes round we make offerings for the dead. As birth-day honors. We count fasting or kneeling in worship on the Lord's day to be unlawful. * * * * At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign [of the cross]."

"If, for these and other rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer."

You will perceive that when Tertullian, mentions Sunday as Lord's day for the first time, he associates it with "offerings for the dead," and with making "the sign of the cross" on the forehead. When asked for Bible authority for all these things, he does not say we have John's testimony for applying the term Lord's day to the first day of the week, and tradition for offerings to the dead, but he says we "have tradition" for all of them. So we are left to conclude, of course, that they all come from the same source, and that one has as much divine authority for observance as the other.

For a more full exposition of this Lord's day question see a small pamphlet entitled, "Testimony of the Fathers," for sale at the SIGNS Office. J. N. L.

The Tree and the Post.

If an oak a hundred years old, or any giant tree is cut down, in the place where it stood there is a visible vacancy—a vacancy that is felt. For many years, as you look at the place, you miss it. The branches of the neighboring trees do not fill the empty space, it is as if they shrunk from occupying the place where the mighty neighbor once stood. There are hollows even in the ground—depressions which show how massive were its roots, and how far they extended. But if you draw out of the ground a wooden post, you soon forget where it stood. The surface of the ground is not disturbed, the landscape is not changed. There is no vacancy. No eye misses anything.

Art thou, dear reader, a cedar, planted in the house of the Lord, spreading all around thee on every side a grateful and cooling shade? Art thou a palm tree, bringing forth blossoms and rich fruit, so that all pronounce blessings upon thee? Art thou so useful, that, if thou wert taken away, it would seem impossible to fill the place? Or art thou only a dry post—a thing without leaf, or sap, or fruit—which might at any time be taken away, and no one would ask, "What is gone there?"

Blessed be God, that there is One who can guide the streams of life even into the dry post, so that it shall be covered with blossoms.—*Sel.*

Health Department.

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

Doctors in the Judgment.

THE practice of medicine is fraught with the gravest responsibilities. The most faithful and conscientious physicians are liable to make mistakes, and that, too, when a mistake may cost a life; and a careless, or intemperate, or incompetent physician may spread death and havoc through an entire community.

Sometimes the council of such men, when followed, leads not only to death, but to perdition; and there is hardly a vice or a habit which debases and destroys mankind but that some "doctor says it is good," and often under direct medical advice, the victim enters the downward road.

Sometimes the physician comprehends the importance of his position. The *Medical and Surgical Reporter* states that long before the temperance reform became prominent in America, a missionary from the West Indies sought medical advice from the famous Dr. Rush, and when a very unpalatable medicine was prescribed, the patient asked if he could not take a little "good old Jamaica" with it.

"No, sir," the doctor decidedly replied. "Why, sir, what harm will it do?" demanded the West Indian.

"What harm will it do?" continued Dr. Rush; "I am determined no man shall rise on the day of Judgment and say, 'Dr. Rush made me a drunkard!'"

If Dr. Rush feared to meet a throng of liquor-drinking patients in the day of Judgment, what will be the condition of those doctors who prescribe spirituous liquors for almost every disease, or those nostrum makers who sell thousands of barrels of ardent spirits under the form of patent medicines; or of those *religious editors* whose papers advertise these mixtures far and wide, and thus lure thousands of the unwary to intemperance and perdition?—H. L. HASTINGS, in *The Christian*.

Study and Longevity.

BECAUSE brain work promotes the consumption of nutrition quite as much as bodily labor, a hard student will get ravenously hungry. The thing which keeps a man in health is the constant renewal of the particles of his body. Labor uses up the new particles of nutriment, and works off the old ones; eating supplies new ones in their stead, and in this way the body is always kept new and young, and vigorous and thrifty. If a man does not work at all, sits still for a great part of his time, the old worn-out particles of the system remain in it, and clog it up, and before long the body becomes torpid and the mind dull, in time approaching to idiocy. The brain, like the body, appropriates the nutriment of food to its uses, and works off the old, effete matter. Kant, one of the most profound thinkers of his generation, living beyond three score and ten, gave it as the result of his observation that "intellectual pursuits tend to prolong life," and President Humphrey, of Amherst College, said, at the age of eighty-two, "I have yet to see the man who died from the effects of hard study." Newton, the greatest thinker of his time, lived to the age of seventy-three; and Herschel, the greatest astronomer of his age, lived beyond ninety, and so did Humboldt, the author of "Cosmos." If ever a hard student dies young, it is because he has not lived rightly.—*Dr. W. W. Hall.*

BAD HABITS.—Understand clearly the reasons, and all the reasons, why any habit is injurious. Study the subject till there is no lingering doubt in your mind. Avoid the places, the persons, and the thoughts, that lead to the temptation. Frequent the places, associate with the persons, indulge the thoughts, that lead away from temptation. Keep busy, idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution once, twice, ten times, or a thousand times. That shows how much need there is for you to strive. When you have broken your resolution, just think the matter over, and endeavor to understand why it was that you failed, so that you may be upon your guard against a recurrence of the same circumstances. Do not think it a little or an easy thing that you have undertaken. It is folly to expect to break off bad habits in a day, which have been gathering strength in you for years.

WASTE NO TIME.—After allowing yourself proper time for rest, don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is, take hold at once and finish up squarely and clearly; then to the next thing, without letting any moments drop out between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the the moments dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let us tell you a secret. Take hold of the very first one that comes to hand, and you will find the rest all fall into file, and follow after like a company of well drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line.

CURE FOR DYSPEPSIA.—Not long since, a dyspeptic was beguiled by an advertisement to send to a New York individual a dollar, for which sum a cure for dyspepsia was promised. He received a printed slip with these words: "Stop drinking, and hoe in the garden." The man was angry at first, then laughed, and finally stopped drinking, and hoed in the garden. In a short time he was as well as ever.

HURRIED work is generally ill-done. The powers of human endurance have their limit, and inordinate exertion leads to reaction. Healthy life is regular in labor and repose. A man who has spasms to-day, so that two men must hold him, may have palsy next week, so that four men must carry him. Thus over-action results in inaction.

Religious Miscellany.

—The Foreign Mission Committee of the Southern Church closed the year with a debt of \$15,000.

—A tribunal at Posen has sentenced the prince bishop, Dr. Forester of Breslau, to a fine of 2000 marks or 133 days' imprisonment for illegally excommunicating a priest.

—Twelve English and American societies represented by about a hundred missionaries, several of them women, have made a foothold in the principal Japanese cities.

—The silly mummery of "blessing bells" is still practiced by the Catholics even in this country. The last instance was at West Hoboken a few days ago.

—In all Germany the number of Old Catholics is placed at 47,737 persons, with 54 priests, 32 churches recognized as parishes, and nearly 150 societies. It is a weak movement which will amount to nothing.

—In Ireland, within the last few months, two hundred and forty-three parishes, two hundred and two priests, and two hundred and thirty-six thousand lay members have gone over from the Catholic to the Greek Church.

—The corner-stone of a Carmelite convent has been laid upon the Mount of Olives. The site was purchased for the purpose by Madam la Princesse de la Tour d'Auvergne, and is asserted to be the very spot where our Lord taught his apostles the Lord's prayer.

—Several clergymen in Manchester, Eng., have united in forming a "Whist Club," thereby justly creating a great scandal. A clerical "Whist Club!" Most people will think, we fancy, that they had better have formed an association for some very different object.

—The Presbyterians of Scotland have sent out a missionary party to Lake Nyassa, in Africa. The English Government also sympathizes with the enterprise, so far as to appoint a naval officer to head the expedition and superintend its establishment at the site selected.

—Conferences have been going on between Northern and Southern Presbyterians with reference to a restoration of fraternal relations. Committees from the General Assemblies exchanged views, failed to agree, reported to their respective bodies, and each Assembly approved the action of its own committee.

—San Francisco claims a population of 275,000 persons. There are about fifty-five places where the gospel is preached every Sunday. The Presbyterians have twelve churches, the colored people three, the Chinese three, and the Roman Catholics thirteen. It is estimated that there are twelve thousand regular church-goers, less than five per cent of the population.

—In the most Catholic nation of Spain, where there are nine archbishops, ninety-three bishops, one hundred thousand priests, fourteen thousand monks, and nineteen thousand nuns, out of a population of fifteen million, less than a million can read or write. And so it is in every country where Catholicism rules. This indicates what a curse it is to the world.

—The Chancellor of Lincoln, Eng., before whom a Wesleyan minister brought suit to establish his right to place the title of "Reverend" before his name on the tombstone of his child, has decided against the plaintiff, on the ground that he is a preacher in a schismatic body which the Church of England does not recognize. Also a bill which gave nonconformist ministers the right to officiate at funerals of their own people in parish burial grounds, was recently defeated in parliament.

—The *Examiner and Chronicle* thus laments the covetousness of the churches:—

"It is frightful to think of how many whole churches, having pastors to instruct and guide them, contribute absolutely nothing, from year to year, to a cause so pre-eminent in its claims and popular in its character as that of missions, at home and abroad. Scarcely less appalling is the fact that of the contributing churches, not more than a fourth of their members are represented in the yearly contributions.

—The Marquis of Cholmondeley has been preaching at St. George's Hall, and so has the Earl of Cavan, who is also assisting at the meetings of Messrs. Moody and Sankey. Lord Radstock has been preaching on Sunday evenings at Beresford chapel, Walworth. Lord Carrick is preaching at Castlecomer and other towns in Ireland, while a son of the Earl of Chichester has done the same in villages of Sussex, of which county his father is Lord Lieutenant. All these things tend to make religion popular and to take away the cross.

—That the Jews as a whole have almost entirely lost their fear of God and a love for his worship is evident. Commenting upon the facts that they have no place of worship at Long Branch where thousands of them go, the *Jewish Messenger* says:—

"If it was a question of betting on the races, or paying for a fancy dress ball at one of the hotels, the Israelites would not be backward in contributions; but as to paying for worship, or merely exerting themselves to have worship without pecuniary expense, they are singularly weak.

—The *New York Tablet*, a Catholic paper, says: "The great enemy of the pope in Germany is neither the Old Catholic party, who objects to him for conscientious reasons, nor the German Government, who regard him as a political adversary artfully disguised in a cassock or gown. The force the Vatican has really to fear in this country is the determined rationalism of the educated classes. This is an intellectual power as strong, at any rate at present, as the fervent belief of his immediate adherents, and as there is not much visible difference in this respect between Catholics and Protestants, the pope has no reason to look upon the failure of the Old Catholic reform as calculated to improve his prospects.

—The English preachers who have long depended upon the professional sermon-writers are coming to grief. The business of furnishing sermons became so extensive that bureaux were established who employed and paid the sermon-writers, and sold to the clergy such as they needed from a "large and choice stock constantly on hand." The criticisms and exposures of this business have had the effect to decide many of the preachers to abandon it and do their own sermon-writing. But now come the "bureaus" who threaten to expose any of their old customers who refuse to continue their subscriptions. The lithograph preachers denounce this as blackmail, and ask protection from the law; but it will not avail them. Honesty is the best policy.

News and Miscellany.

—Lady Jane Franklin, wife of Sir John Franklin, died in London, July 18.

—The legislature of Panama has voted \$200,000 for the sufferers by the earthquake at Cucuta.

—Six Chinamen were ordained deacons at a late meeting of the East Maine Methodist Episcopal Conference.

—In England a gentleman was appointed second secretary of the British Legation at Rome, but upon the discovery that he was a Catholic the government required him to resign.

—Donaldson and his companion, the aeronauts who, several days ago, ascended from Chicago in Barnum's great air ship, have not been heard from since. They were caught in a storm, probably, over the lake. Who tries next?

—A pleasant touch of human nature was revealed in the Wisconsin State Prison a few days ago. One of the convicts was mortally wounded by an accident in one of the shops, and his fellow-prisoners, out of their earnings, obtained by extra work, contributed \$45 for his widow and children.

—The caterpillars are making terrible ravages in the State of Maine. They have completely stripped the foliage from many orchards, cutting off all prospects of fruit, and often killing the trees. This is a serious loss to the farmers, as many of them depend largely upon their fruit-harvest for a livelihood. Thus curses are multiplied: caterpillars in the East, grasshoppers West, and potato bugs through the Middle States.

—The Colorado potato beetle has reached New York. This pest, which in 1868 crossed the Missouri river, and in 1870 reached Michigan, Ohio, and Indiana, have now pitched their tents in New York, Pennsylvania, and States still farther east. Previous to the last ten years this bug was very little known except as a native of the Rocky Mountains, living upon a wild relative of the potato. When the emigrants began to cultivate the potato in the Territory the beetle left its native food and chose the more tender domestic plant. Their numbers greatly increased and dissatisfied with the scanty supply of food, they followed back upon the trail of the emigrants to the broader fields of Missouri, Iowa, and the Eastern States. In eight years they have traveled about two thousand miles, or about two hundred and fifty miles a year. At that rate two more years will carry them through the Atlantic States.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, JULY 22, 1875.

Eastern Camp-Meetings.

INDIANA,	August 5-9, 1875.
MICHIGAN,	" 10-17, "
VERMONT,	" 19-24, "
NEW ENGLAND,	" 26-31, "
MAINE,	Sept. 2-7, "
NEW YORK,	" 9-14, "

The California Printing House.

THE California printing house, when all complete, fully supplied with presses, engine, and material for printing and binding, will cost about \$30,000. Our brethren on the Pacific Coast will cheerfully complete a fine building the size of one of our printing buildings in this city. This, with the lot, will cost \$15,000. It will require about \$15,000 more to properly furnish this building as it should be with machinery, material, &c. We design to raise \$10,000 of this amount in sums of \$100 each, and \$5,000 in smaller sums. Only about \$5,000 of the \$15,000 has been collected. We expect to lay out \$10,000 immediately and depend upon collection at the camp-meetings. Do not disappoint us, brethren. Be in season. Get your free-will offerings ready.

JAMES WHITE.

Certificates of Stock.

In a few weeks we shall receive our stock book and seal press, and shall commence to issue certificates of stock to all full paid shareholders who have paid \$10.00 per share in coin.

Currency will be counted at the rate of \$11.50 per share, until further notice. So those who have paid currency expecting shares to the amount they have paid will take notice that all shares are counted in coin value.

J. N. L.

Camp-Meeting.

THE California Camp-meeting is to be held this year on the Fairfax Picnic-grounds, Marin Co., three miles above San Rafael, commencing Thursday, Sep. 23, and closing Thursday, Sep. 30. This ground is under the control of the North Coast Pacific R. R. Company. In behalf of the Conference I have signed a contract with the R. R. Company to occupy the grounds at the time above specified. They offer, on their part, privileges and advantages very desirable to us.

The grounds are handy of access from San Francisco and Oakland, being only 17 1/2 miles from S. F. by boat and R. R. They reduce their fare, during the meeting, for the round trip from S. F., to one dollar. Besides this, they haul our straw thirty miles free of freight, and deliver wood and lumber at the grounds at as cheap rates as we obtained them last year. They guarantee us all the water we need.

There is on the ground a building 60x150 feet, in which is a good matched floor, and there are also three sheds, two of them 10x30, and one 20x20, and a necessary out building with four rooms and a good door to each. We have the free use of the grounds and of all the buildings upon it, as well as the use of 150 feet of tables, 600 feet of benches now on the grounds. The grounds are about fifteen rods from the R. R. stopping place. There is a stream of water running through the grounds, and a good well of water on the ground.

The large building consists of the floor and roof, without sides, surrounded by shade trees. We design to put up a tent 60x96 for our meeting room, and prepare lodging rooms in the large building. These rooms can be constructed of factory cloth tacked to frames, which frames can be furnished on the ground at a small sum. These rooms will be of uniform width and height, 12 feet wide, and 6 feet high. The length of them can be 10, 12, or 14 feet, as most desired by those who occupy them. These should be made of factory, one yard wide, and do not require any sewing at all.

To construct a room 10x12 will require 44 yards of factory, one yard wide. A 12x12 room will require 50 yards. A 12x14 room will require 56 yards. Their being only six feet in height will be no objection, as there is a good roof for shade above them. Those who have tents will have a chance to erect them in good shade. Those who have no tents can have tent room for sleeping apartments as above described in the building, where there is space for at least twenty-four of these rooms. All that is neces-

sary is for those who wish rooms to send the requisite number of yards of cloth for their room to Fairfax Camp-ground, Sept. 15, and they will find their room ready for occupying the evening of the 22nd, by settling the expense of frame and tacks. When meeting is over the tacks can easily be drawn and the cloth can be taken home for domestic purposes.

We wish to know soon, however, who wish to erect these rooms, so that our committee can plan the building before the hurry of camp-meeting comes on. Some have already spoken to me, in person, for room, without stating size; but let that pass. We now call for definite orders, stating the size of the room you wish, whether 10x12, 12x12, or 12x14. Remember, your cloth must be exactly one yard wide to construct these rooms. Send your orders to me at Oakland, or hand them to me in person when you see me.

We have three new tents of drilling, 10x12, for sale at \$18 each, and can furnish others at the same rate. Those men who do not wish tents, but bring their blankets, will have free lodging in the big tent. We shall have a provision tent, restaurant, and stock yard on the ground the same as in former years.

Those coming to the grounds with teams from Napa, Sonoma, and Lake counties, should go by the way of Petaluma. They will find a delightful road with splendid scenery from Petaluma to San Rafael. At San Rafael inquire for Fairfax picnic grounds. They are on the west side of the R. R. track, three miles from San Rafael. Distance from Petaluma to camp-ground, twenty-five miles. More soon.

J. N. L.

Good Meetings.

We have enjoyed but few better Sabbaths at Battle Creek than the last. The word of the Lord seemed very precious while speaking to the people in the morning, and at the close of the exercise we were very happy in waiting upon Deacon Young and wife, who received at our hand Christian baptism.

Bro. Young had served the Presbyterian church as deacon fifty-four years, and now, although several years above four score, he and his wife go down into the water, and come up out of the water, with the willing, happy cheerfulness of youthful converts. The quiet and solemn calmness of the scene at the water gave dignity to the occasion. It was remarked by a Presbyterian sister who witnessed the baptism, that the Spirit of the Lord seemed to pervade the whole place, and cover the entire congregation. Mrs. White spoke in the afternoon, and also at the Health Institute Grove, at 3 P. M., the day following.

Just before the baptism a telegram was put in our hand announcing the death of the daughter of Eld. Kenyon of Monterey, and that the funeral would be first-day, A. M. We at once resolved to be present, and were happy to meet Eld. Smith and Prof. Brownsberger at the house of mourning and at the place of worship. Remarks were made before a crowded house by Eld. Smith and others, and everything pertaining to that funeral seemed appropriate to the burial of a youthful Christian who had fallen asleep in the brightest hope of immortality at the soon coming of the Lifegiver.

We gave a practical discourse in the afternoon, and after the public service enjoyed a successful examination of unpleasant matters before the members of the church, which had grown out of bad management of the leadership question. Many were encouraged at the prospect of a better state of things. In the evening we held a similar meeting with the church at Allegan, with the same results. This meeting held past midnight. After a few hours sleep at the good home of Bro. Baker, breakfast, and a season of prayer, such as we seldom enjoy, we took the train for Battle Creek.

Here we meet cheerful faces, good reports of progress of affairs, and among other items of interest from our sons at the SIGN Office in Oakland, Cal., the statement that the new building will be ready before the presses, engine, and other material, can be transported from New York by rail. We go immediately to the Atlantic to see a car loaded for the Pacific.

JAMES WHITE.

Kansas.

PERSONS receiving the SIGNS OF THE TIMES on trial in Linn, Bourbon, Anderson, and Miami counties, are requested to report by mail to J. N. Ayers, Farlinville, Linn Co., Kan., whether they wish their paper continued, how they like it, and if any of their neighbors or friends are interested in the truths it teaches.

And if you can pay the postage on your paper, or wish to donate anything for its support, you can forward it to me at Farlinville. I want to hear from all as soon as convenient.

J. N. AYERS,

Director of T. and M. Society of Dist. No. 3.

Cal. Tent Fund.

PLEDGES were made to the tent fund at our last camp-meeting, amounting to over \$1600. The sums pledged were all to be paid by Oct. 1, 1875. About one-half this sum has already been paid. But it will be remembered that out of the means raised there was \$700 to be used in paying money borrowed to purchase the new tent; \$184, for the splicing to the two tents; and \$45.00, for three camping tents, remaining on hand at the close of the camp-meeting. Some \$60.00 received for old camp materials, was also put into the tent fund. All that has been paid in has been applied on the old debt. Fifty dollars more are requisite before we can say that the old debt is cancelled.

We are beginning to make arrangements, and shall soon commence purchases, for the camp-meeting. In order to be rightly prepared for the meeting, quite a portion of the tent funds should be paid in immediately. We shall soon send out lists of unpaid pledges to the business agent in each of the churches that they may collect from those who are ready to pay their pledges. We give this notice that all, as far as practicable, may be ready to meet these collectors of funds.

J. N. L.

Notice.

THE P. O. address of Eld. I. D. Van Horn and wife will be Oregon City, Oregon, till further notice.

I. D. VAN HORN.

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

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

Appointments.

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

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

GILROY.—Sabbath and first-day, July 31, and Aug. 1, as Brn. Canright and Waggoner shall arrange.

SAN JOSE.—Sabbath and first-day, Aug. 7, 8.

HEALDSBURG.—Sabbath and first-day, Aug. 14 and 15.

SANTA ROSA.—Aug. 21 and 22.

J. N. LOUGHBOROUGH.

Business Department.

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

Received for the Signs.

\$2 EACH. C H Clark 2-1, C Bartlett 2-38, Mrs Rebecca Cummings 2-33, H A Rima 2-38, Mrs M A Du Navey 3-1, B G St John 2-1, D B Rickey 3-1, Christian Leininger 2-38, Mrs Geo Andrews 2-20, Jerusha Wisel 2-1.

\$1 EACH. Wm Owen 2-14, Mrs E A Horne 2-14, Mrs Anna Green 1-38, A R Carpenter 2-14, Susan B Griffin 2-14.

MICELLANEOUS. A H Kauffman 10c, Sarah A Calder 50c 2-2, F G Quant 50c 2-2, Anna Boyl 50c 2-2, Wm Mc Phun \$2.25 2-1, Jennie A Stiarvali 10c, Mrs U Sevrens \$2.25 3-1, Mrs Potter 75c 1-39, Henry A Denison 25c, John Cary 25c, Myron W Locke 25c, Mary B Needham 25c, Mrs M Munson 20c, O Ensign 20c, Mrs L J Slocum 20c, Miss Stella M Hayes 20c, M L Rondebush 20c, Miss Mary Brittain 20c, James Brunson 50c 2-2, N Stone 50c 2-2, H K McKinney 50c 2-2, A Z Hamersley 50c 2-2, S E Hamersley 50c 2-2, Mrs L E Henderson 50c 2-2, G W Cannon 50c 2-2.

California Publishing Fund.

J B E Young \$2, Mrs J S Howard \$20, B Stein \$100.

Donations to the Signs.

Mrs C Bartlett \$10, A friend \$1.

California Conference Fund.

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