

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.

VOLUME 1.

OAKLAND, CAL., FIFTH-DAY, APRIL 1, 1875.

NUMBER 21.

The Signs of the Times

IS ISSUED WEEKLY AT

OAKLAND, : : : CALIFORNIA.

Elder James White, Editor and Proprietor.

TERMS: TWO DOLLARS a year to those who choose to pay a subscription price, and FREE to all others as far as the paper is sustained by the donations of the liberal friends of the cause.

Address, SIGNS OF THE TIMES, Oakland, Cal.

Sunlight in the Heart.

THERE is sunlight on the hill-top,
There is sunlight on the sea;
And the golden beams are sleeping
On the soft and verdant lea;
But a richer light is filling
All the chambers of my heart,
For thou art there, my Saviour,
And 'tis sunlight where thou art.

Thou hast whispered thy forgiveness
In the secret of my soul:
"Be of good comfort, daughter,
For I have made thee whole."
The "fowler's snare is broken,"
And loosed my captive wing,
And shall the bird be silent
Which thou hast taught to sing?
In the dust I leave my sackcloth,
As the garb of other days,
For thou "girded me with gladness,
And thou robest me with praise."
And to that home of glory
Thy love hath won for me,
In heart and mind ascending,
My spirit follows thee.

Choose thou for me my portion—
My bitter and my sweet;
The cup thy hand doth mix me,
I will drink it at thy feet;
While I'm waiting for that moment,
The brightest and the best;
When thou shalt stoop to lift me
From thy footstool to thy breast.

Oh! ye who sit in darkness,
Ever mourning for your sin,
Open the windows of your soul,
Let the warm sunshine in;
Ev'ry ray was purchased for you,
By the matchless love of One
Who has suffer'd in the shadow,
That you might see the sun!

Lord Jesus! Thou hast bought me,
And my life, my all, is thine;
Let the lamp thy love hath lighted,
To thy praise and glory shine;
A beacon 'mid the darkness,
Pointing upward where thou art;
The smile of whose forgiveness,
Is the sunlight of my heart!

—Ellen H. Willis.

The Sermon.

THE FAITH OF ABRAHAM.

BY MRS. E. G. WHITE.

ABRAHAM was directed of God to go up to Mount Moriah, and there offer up his son as a burnt offering. There the Lord tested Abraham by a most fearful trial. In taking Hagar for his wife he showed distrust in the promises of God. If he had patiently waited for the promise to be fulfilled in God's own time and manner, and had not sought to make a providence himself, he would not have been subjected to this the closest test that was ever required of man.

This command of God was calculated to stir his soul to its depths. He was one hundred and twenty years old when this terrible and startling command came to him, in a vision of the night. He was to travel three days' journey, and would have ample time for reflection. Fifty years previous, at the divine command, he had left father and mother, relatives and friends, and had become a pilgrim and a stranger in a land not his own. He had obeyed the command of God to send away his son Ishmael to wander in the wilderness. His soul was bowed down with grief at this separation, and his faith was sorely tried, yet he submitted because God required it.

But now a trial was before him which caused all his other afflictions to appear insignificant. The words of the command were sufficient to harrow up his soul and give him the deepest pain. "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Over and over again did the burdened soul say, Oh! my son, my son, would to God my life would be accepted in the place of thine; then should my light not go out in darkness. Abraham arose before day, and as he looked up to the starry heavens, he called to mind the promise which God made to him fifty years before. "Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be." And now the same voice had commanded him to slay this only son, through whom this promise was to be fulfilled.

Abraham was tempted to believe that after all this might be a delusion. Stricken with grief, he bowed before God, and prayed as never before for a confirmation of this strange command, for greater light if he must perform this terrible duty. He remembered the angels sent to tell him of God's purpose to destroy Sodom, and those who bore to him the promise that he should have this same son Isaac. He walked forth where he had several times met the heavenly messengers, hoping to meet them again and receive some special direction from them; but he gained no light, darkness seemed to close about him, day was approaching, and he must be on his journey before light.

He first passed to the couch upon which Isaac slept in peaceful innocency; he was the joy of his heart, the comfort of his old age. Abraham's lips quivered, he turned quickly away, and looked upon the couch where Sarah was quietly sleeping. He knew that Isaac was her pride, that her heart was intertwined with his. Should he awake Sarah, that she might look upon her son for the last time? Should he tell her the requirement of God? He knew that he himself had strength of faith, and confidence in God; he did not know the strength of Sarah's faith; but he did know the strength of her love for Isaac.

He passed from one sleeper to the other, undecided in regard to the wisest course to pursue. He finally awakened Isaac softly, informing him that he was commanded of God to offer sacrifice upon a distant mountain, and that he must accompany him. He called his servants, and made every necessary preparation for his long journey. If he could unburden his mind to Sarah, and they together bear the suffering and responsibility, it might bring him some relief; but he decided that this would not do; for her heart was bound up in her son, and she might hinder him. He went forth on his journey, with Satan by his side to suggest unbelief and impossibility.

While walking by the side of Isaac, he could not engage in conversation as usual, for a deep sorrow was concealed in his own breast. The night approaches, the longest day Abraham ever experienced has come to a close. He saw his loved son Isaac and the servants locked in slumber, but he could not sleep. He spent the night in prayer. He would pray, still hoping that some heavenly messenger would appear to tell him that it is enough, that he may return to Sarah, with Isaac unharmed. The stars seem to shine forth more beautiful than ever before, reminding him of the promise, As the number of the stars, so shall thy seed be.

No new light dawned upon the tortured soul of Abraham. A heavy pressure was upon him, but he staggered not at the promise. He reasoned not that his posterity, which would be as the stars, must now come through Ishmael, for God had plainly stated that through Isaac should the promise be fulfilled. Then again was that voice ringing in his ears, "Take now thy son, thine only son Isaac, whom thou lovest." That terrible command which would leave him childless can scarcely be realized. He rises early to continue his toilsome journey. Satan whispers his doubts, but Abraham resists his suggestions.

All day he had hopes of meeting an angel coming to bless and comfort him, or perhaps to revoke the command of God, but no messenger of mercy appeared. Satan suggested that he must be deceived, for God had said, "Thou shalt not kill," and that it was not like God to require what he had forbidden. The second long day comes to a close, another sleepless night is spent in humiliation and prayer, and the journey of the third day is commenced. Abraham lifts his eyes to the mountains, and upon one he beholds the promised sign. He looks earnestly, and lo, a bright cloud hovered over the top of Mount Moriah. Now he knows it is all a terrible certainty, and no delusion.

He was yet a great distance from the mountain, but he removed the burden from the shoulders of his servants and bade them remain behind; while he placed the wood upon the shoulders of his son, and himself took the knife and fire. Abraham braced himself for his sad work which he must perform. He did not murmur against God, for Isaac had been given to him unexpectedly. He had received him with gratitude and great joy, and though he was the son of his age, the son of his love, he yet believed that the same power that gave him Isaac, could raise him again even from the ashes of the burnt sacrifice. He strengthens his soul by the evidences he has had of the goodness and faithfulness of God. Had not God, who had graciously given Isaac to him perfect right to recall the gift, and demand him back?

Isaac had been a comfort, a sunbeam, a blessing to Abraham in his old age, and although this gift of God seemed so precious, so dear to him, yet he was now commanded to give it back to God. The words of God's command showed that he fully realized the pain which Abraham must feel in obeying his requirement, "Take now thy son, thine only son Isaac, whom thou lovest." Abraham wanted no witnesses. It was enough that God could look on and not only see the full consecration of his darling Isaac, but read the heart and fully understand how severely he felt the test. He wished no one but God to witness this parting scene between father and son.

Abraham knew not how Isaac would receive the command of God. As they drew near the mountain, "Isaac spake to Abraham, his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?" These endearing words, "My Father," pierced his affectionate heart, and again he thought, Oh! that I, in my old age, might die instead of Isaac. Still reluctant to open before his son the true purpose of his errand, Abraham answered, "My son, God will provide himself a lamb for a burnt offering."

Isaac assisted his Father in building the altar. Together they placed on the wood, and the last work preparatory to the sacrifice is done. With quivering lips and trembling voice, Abraham revealed to his son the message that God had sent him. In obedience to God's command, he had taken the journey. Everything was ready. Isaac was the victim, the lamb to be slain. Had Isaac chosen to resist his father's command, he could have done so, for he was grown to manhood; but he had been so thoroughly instructed in the knowledge of God that he had perfect faith in his promises and requirements.

Abraham assured his son that his affection for him was not diminished, and that he would rather give his own life than to deprive him of life. But God had chosen Isaac, and his requirement must be fulfilled to the letter. He told Isaac that God had miraculously given him to his parents, and now he had required him again. He assured his son that God's promise, that "In Isaac shall thy seed be called," would be fulfilled; that doubtless God would raise him to life again from the dead. He told Isaac that he had hoped that the Messiah would spring from him. In this he was disappointed, and then, that his darling son must die by his own hand, increased his grief a hundred-fold.

Isaac at first heard the purpose of God with amazement amounting to terror. He considered the matter fully. He was the

child of a miracle. If God had accepted him as a worthy sacrifice, he would cheerfully submit. Life was dear, life was precious, but his Creator had specified him, Isaac, to be offered up as a sacrifice. He comforted his father, by assuring him that God conferred honor upon him, in accepting him as a sacrifice; that in this requirement he saw not the wrath and displeasure of God, but special tokens that God loved him, in that he required him to be consecrated to himself in sacrifice.

He encouraged the almost nerveless hands of his father to bind the cords which confined him to the altar. The last words of endearing love were spoken by father and son, the last affectionate, filial, and parental tears were shed, the last embrace was given, and the father had pressed his beloved son to his aged breast for the last time. His hand is uplifted, grasping firmly the instrument of death, which was to take the life of Isaac, when suddenly his arm is stayed. "And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

God estimated Abraham's obedience and unswerving faith, and gave him the name of "Father of the faithful." The example of Abraham is recorded in sacred history for the benefit of his believing children. This great act of faith teaches the lesson of implicit confidence in God, perfect obedience to his requirements, and a complete surrender to the divine will. In the example of Abraham we are taught that nothing we possess is precious to give to God.

All that we have is the Lord's. Our money, our time, talents and ourselves, all belong to him. He has lent them to us, to test and prove us, and to develop what is in our hearts. If we selfishly claim as our own the favors God has graciously entrusted to us, we shall meet with great loss, for we rob God, and in robbing him, we rob ourselves of heavenly blessings, and the benediction Christ will give the faithful and obedient: "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

How many now who profess to be Christians would yield up to God their beloved Isaac? Our dearest treasure belongs to God. A solemn duty rests upon Christian parents to so educate and mould the minds of their children that they will ever have a high respect and exalted reverence for God and everything sacred and holy. Such will feel that God's claims must first be regarded, that nothing is too precious to sacrifice for him. Such will, like Abraham, exemplify their faith by their works.

How many now who profess to believe God, and pass for Christians, will not obey his voice when he calls upon them to deny self, and yield to him their darling treasures. They will hesitate, and cling to earthly things. Their affections are upon the world and the things of the world, and some of these very ones will have the most to say about how much they have sacrificed to obey the truth. Isaac felt that it was a privilege to yield his life as a sacrifice to God. If God

could accept him, he felt that he was honored. Human judgment may look upon the command given to Abraham as severe, too great for human strength to bear. Abraham's strength was from God. He looked not at the things which are seen with mortal vision, but at the things which are eternal. God required no more of Abraham than he had, in divine compassion and infinite love, given to man. He gave his only begotten Son to die, that guilty man might live. Abraham's offering of Isaac was especially designed of God to prefigure the sacrifice of his Son.

Every step that Abraham advanced toward Mount Moriah, the Lord went with him. All the agony and grief that Abraham endured during the three days of his dark and fearful trial, were imposed upon him to give us a lesson in perfect faith and obedience, and that we might better comprehend how real was the great self-denial and infinite sacrifice of the Father in giving his only Son to die a shameful death for the guilty race. No trial, no suffering or test, could be brought to bear upon Abraham, which would cause such mental anguish, such torture of soul, as that of obeying God in offering up his son.

Our Heavenly Father surrendered his beloved Son to the agonies of the crucifixion. Legions of angels witnessed the humiliation and soul-anguish of the Son of God, but were not permitted to interpose as in the case of Isaac. No voice was heard to stay the sacrifice. God's dear Son, the world's Redeemer, was insulted, mocked at, derided, and tortured, until he bowed his head in death. What greater proof can the Infinite One give us of his divine love and pity. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

The meagre conception that many have of the worth of the soul, and the sacrifice of God's dear Son for sinful man, is shown by their works. Should God speak to them as he did to Abraham, Sacrifice your possessions, your temporal benefits that I have lent you to advance my cause, they would look in astonishment, thinking God did not mean just what he said. Their riches are as dear to them as their children, their worldly treasure is their Isaac. To honor God with their substance, they think, is a requirement altogether too great, and they cannot believe that God means it. What have this class sacrificed for God?

Men will show all the faith they have. If God should speak to them and command them to go and offer one of their beloved children, they would think God a hard master. Yet he has done more than this for them. No such command will come to test and prove them. God knew to whom he spake, when he gave the command to true and faithful Abraham. Abraham knew that it was God who had commanded, and that his promises were infallible. Had God commanded him to offer his gold, his silver, his flocks, or even his own life, he would have done so cheerfully. He would have felt that he was but yielding back to God that which belonged to him.

But there are many who know not what self-denial, or sacrifice, or devotion to God, is. They never can have extended and elevated views of the infinite sacrifice made by the Son of God to save a ruined world, until they surrender all to God. If God should speak to them in a command, as he did to Abraham, they would not be enough acquainted with his voice to understand that he did really require something of them, to show their love, and the genuineness of their faith.

The claims of God upon our love, affection, and possessions, our talents, and ourselves, are correspondingly great as was the infinite sacrifice made in giving his Son to die for sinful man. Those who really appreciate the work of the atonement, those who have a high sense of the sacrifice Christ has made to exalt them to his throne, will count it a special honor to be partakers with Christ in his self-denial, sacrifice, and suffering, that they may be co-workers with him in saving souls.

There are many who profess the truth, who do not love God half so well as they love the world. God is testing and proving them. Their love of the world and of riches darkens their minds, perverts their judgment, and hardens their hearts. God has, to some of them at least, revealed his will, and called for a surrender of their Isaac to him. But they refuse to obey, and let golden opportunities pass. Precious time is bearing into eternity a record of duties unfulfilled and of positive neglect.

Nothing we have is of true value until it is surrendered to God. The talent of means devoted to the cause and work of God, is of tenfold more value, than if selfishly retained for the gratification of our own pleasure. The faith of the devoted martyrs was like that of Abraham, it was genuine. They valued the precious truth, and in their turn, although

despised of men, hunted from place to place, persecuted, afflicted, and tormented, were valued of God. There was no place for them upon the earth, but of them, says the apostle, the world was not worthy. Those who clung to precious truth in face of prison, torture, and death, had faith that few now living possess.

Many have chosen a life of ease. They have exalted their earthly interests above the spiritual and eternal. They neglect to learn the hard lesson of self-denial, and of surrendering all to God. They do not count anything interesting, save that which is learned without much effort, and without involving any sacrifice of temporal enjoyment; and it is forgotten as soon as learned, because it cost them nothing.

The deepest poverty, with God's blessing, is better than houses and lands, and any amount of earthly treasure, without it. God's blessing places value on everything we possess; but if we have the whole world without his blessing we are indeed as poor as the beggar, for we can take nothing with us into the next world.

Those who profess to be looking for the soon coming of our Saviour, should have Abrahamic faith, a faith that is valued because it has cost them something, a faith that works by love, and purifies the soul. The example of Abraham is left on record for us upon whom the ends of the world have come. We must believe that God is in earnest with us, and that he is not to be trifled with. He means what he says, and he requires of us implicit faith and willing obedience. Then will he let his light shine around about us, and we shall be all light in the Lord.

The Unity of the Faith.

CHRISTIAN union has always been considered desirable; but lately, seeing that confusion and diversity are increasing, and knowing of no means whereby to correct the evil, the churches have resigned themselves to the apparent necessities of the case, and, to solace themselves, have devised what they call "unity in diversity." But we are sure no such unity as that was ever learned from the word of God.

The gospel inculcates union, and has made provision to effect it. The apostle, concerning the benefits and privileges conferred on the church by Christ, wrote as follows:—

"When he ascended up on high he led captivity captive, and gave gifts unto men. * * * And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4: 8-13.

Here we have definite information concerning the object for which these gifts were given unto men, and the time of their continuance. The reader will bear in mind that the absence, or the apparent absence, of the gifts of the Spirit at any time or in any age of the church, is no argument against their perpetuity. The apostle says, "Follow after charity, and desire spiritual gifts." Now if charity should not be found with a certain body of professed Christians, or in a certain age of the professed church, it would not prove that it was not duty to exercise it; but it would prove that there was a serious declension from the divine standard of piety. In like manner, if the gifts of the Spirit were entirely wanting in a given time, yes, if the church had ceased to "desire" them, that fact would by no means prove that God had withdrawn the gifts. But it would prove that the church had forgotten the injunction of the apostle, and had lost sight of the standard of Christianity as it was at first erected. We do not learn what is truth or what is duty by the position or practice of professed Christians at any specified time, but by the teachings of the divine word; and the position and practice of all are to be judged by the word.

Those who plead that God has withdrawn the gifts from the church usually affirm that they were given to the apostles for the especial purpose of completing the canon of revelation, or a system of divinity, and when they had completed their writings the gifts were removed as being no longer necessary. But it is worthy of particular notice that when the apostle specifies the objects or uses for which the gifts were conferred, the above mentioned reason is not given at all. It would be very strange indeed if the apostle, in recounting the uses of the gifts, should mention several but entirely omit the real one, or the chief one!

It is to be noticed also that all the gifts were given with the same end in view, and

for the same length of time. If they were withdrawn there are now in the church no evangelists, pastors, nor teachers, for these are among the gifts of the Spirit.

Or, if God saw fit, in his wisdom, to withdraw them from the church, it is daring presumption to try to reinstate them. It is allowable, and may be expedient, to devise methods of operation on points concerning which there has been no revelation, when such methods do not conflict with revelation. But, when God has ordained a plan and adopted a means, and afterward reversed or abolished it, to endeavor to reinstate it is an effort to impeach divine wisdom. Had it been wise and right to retain it, he would have retained it. If it be proved that he has abrogated a certain order, that is sufficient proof that he did not consider it wise or expedient to have it continued. What, then, must we think of that class of professed Christians who teach that God "set in the church" certain gifts, as evangelists, pastors, and teachers; that he afterwards withdrew them and left the church without them; and they themselves proceed to reinstate or supply them to the church, according to their own will and pleasure? Such proceedings toward any earthly government would be considered no less than treason,—an entire subversion of the authority of the government by erecting offices contrary to the known will and action of the governor.

The gifts were at first conferred on the apostles to qualify them to preach the word, and so says Paul in Eph. 4: 11, they were given "for the work of the ministry." Jesus would not suffer the apostles to preach even a single sermon until they were "endued with power from on high," though they had been under his personal direction and instruction more than three years; and we have no warrant to believe that he intended the work of the ministry to be carried on at any time without the direct aid of the gifts of the Spirit.

And it is expressly declared that they were given for their several offices "till we all come into the unity of the faith," a position unto which the church has not attained. It will not do to say that the church did arrive at such a state in the days of the apostles, and that it has fallen from it, for the admonitions and reproofs given in their writings disprove that. Or if it were true that the saints at first were so united in faith, but fell from that state in the great apostasy, then is proved the necessity of a revival of the gifts to accomplish their destined work. But it is not necessary to argue that point. The church has not yet been so perfected. Nor is it true that such a state of things is found in any one church of the present age; for in most of them, and in all large bodies of them, there is found almost endless diversity of faith on many Bible doctrines.

There are many who, instead of confessing their shortcomings and trying to remedy their defects, frame excuses and scout every grace they themselves do not possess. Destitute of the gifts of the Spirit, they deny that they were designed to be perpetuated. Having among them such a diversity of faith, they deny the New Testament doctrine of unity, and urge that it is impossible for all to see and believe alike. They think such a state of things as is now found in the different churches is not only allowable but providential, and a right development of the gospel plan. We admit that men of different education, prejudices, and prepossessions, will not see and think alike, unless their prejudices and prepossessions are overcome. But this is the very end contemplated in the gospel. If this is not so—if each one is to gratify his prejudices and act according to his own prepossessions, then the gospel is a nullity; for then cross-bearing and self-denial are not required, and humility is not even a Christian grace.

But what then means the text already quoted, that we are designed to come into the unity of the faith? That it means all that the words can imply is proved by other texts, as the following:—

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one in us; as thou, Father, art in me, and I in thee, that they also may be one in us." John 17: 20, 21.

Here surely is described a more perfect unity, a more complete oneness than is found among professed Christians of the present time. But verse 11 is equally explicit:—

"Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."

If the Christians of this day who plead so much for "union," even those styled evangelical, think their union truly represents the union or oneness of the Father and Son, then their ideas of a "trinity in unity" are not very exalted. It must be evident to every thoughtful observer that, either there

is no very close union between the Father and the Son, or else this prayer is not fulfilled in the churches of the present age. That it was designed to be fulfilled is proved by the apostle's words in 1 Cor. 1: 10, as follows:— "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; and that ye be perfectly joined together, in the same mind and in the same judgment."

And again in Phillipians 2: 2, as follows:— "Fulfill ye my joy; that ye may be like-minded, having the same love, being of one accord, of one mind."

And that last excuse for discord and disunion among Christians, namely, that the various churches with their diversity of faiths are recognized as so many "branches" of the body of Christ, is removed by our Saviour's words to his disciples:—

"I am the vine, ye are the branches." John 15: 5.

This language was not addressed to different churches, but to individuals, before any contention or departure from truth had separated believers into different factions of diverse creeds. Every excuse or reason offered to justify the present state of discord, or any diversity of faith and judgment among Christians, is founded in selfishness, and is an evidence of calamity according to the words of Paul.

Some imagine that a gift of the Spirit cannot be manifested "for the work of the ministry" without interfering with the canon of revelation. But this is a very narrow view of the subject. An evangelist may "make full proof of his ministry," and yet conform to the word already given. And so of any other gift. Paul was directed by the Spirit to go to Macedonia. Peter, by direct revelation, was sent to Cornelius. Paul and Barnabas were separated to a certain work by order of the Spirit. By the same power Elymas the sorcerer was discovered and rebuked. In these and other instances, nothing was added to the body of the Scriptures. And so, since the days of the apostles, in the time of the Reformers, of Wesley, and in later times as will be shown, instruction, reproof, and comfort, have been given by the Spirit. Words of comfort, warnings of danger, personal reproofs, directions to duty, all come under the heads of the perfecting of the saints, the work of the ministry, and the edifying of the body of Christ, while none of them are additions to the Scriptures. The objection arises from prejudice, and must at once be rejected by all who recognize the truth that the ministry is not sufficient, without being "endued with power from on high," to so instruct and lead the church as to bring them to the unity of the faith and spirit. Human strength and human wisdom cannot accomplish it.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." 1 Cor. 12: 28.

As God set these in the church we have a right to ask, By what authority and by what power have they been removed from the church? Did God ever make known his intention to deprive the church of their aid? They should remain where God has set them unless he has removed them; but of their removal we have no intimations in his word. The Bible foretells a falling away; the arising of false teachers in the church; the entering in of grievous wolves, not sparing the flock; and the bringing in of damnable heresies. But all these indicate, not the withdrawing of the gifts from the church; but the necessity of their retention; for surely they must be needed most for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ, when such a sad state of things exists. There is no reason to dispute that the instruction of the apostle to "covet earnestly the best gifts," and to "follow after charity, and desire spiritual gifts," was given to the church for the entire dispensation.

The intention of the apostle's argument in 1 Cor. 12 is not generally appreciated because its connection is not regarded. After enumerating the manifestations of the Spirit, saying the gifts are divided to every man as the Lord will, he says "we are all baptized by one Spirit into one body." This is a most important declaration, as it gives us to understand that if we are not baptized by that Spirit into that body we are not of that body.

When the Saviour left the disciples he said, "Ye shall be baptized with the Holy Ghost not many days hence." Acts 1: 5. That baptism they received on the day of Pentecost, according to "promise of the Father" to the Son. And this promise they held out to all whom they preached, "even as many as the Lord our God shall call." With this baptism of the Spirit are all the saints

baptized into one body, yet "having gifts differing," as it pleases God to bestow. This can have reference to nothing but the immediate operation of the Spirit. Then follows the argument for their necessity in the church. He says:—

"For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body, is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body as it hath pleased him." 1 Cor. 12: 14-18.

God hath set the members in the body so that it is perfect and complete in every part. If any part is lacking, there is schism or division. The hand cannot supply the place of the foot, nor can the ear fill the place of the eye. A perfect body, complete in all respects, has every member in its place; each fulfilling its office; each aiding and strengthening the other; as it is written:—

"And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you." Verse 21.

Let it be remembered that this argument is concerning the gifts in the church, and here is a rebuke to that spiritual pride which asserts that Christians are now so wise and strong that they have no need of some of the members which God set in the church; which virtually boasts that we have outgrown the bounds of God's original arrangement. This is actually taking common ground with that class of infidels who kindly admit that the Bible was good enough for the time when it was given, but that we have outgrown its narrow confines and find it unsuited to our present wants. Neither the revelation nor the arrangement for the church was local and temporary, unless the gospel itself is temporary or confined to a part of the age.

The apostle has affirmed that no part of the body, as God originally constituted it, can boast against any other part. And yet this is exactly what the professed "body of Christ" is doing in this age. Some of the most important parts which God set in the church are ignored, despised, and boasted against, as if they were hindrances instead of helps; as if they marred the body instead of their being necessary to its perfection. Of this same subject the apostle further says:—

"The members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." Verses 25, 26.

The error commonly entertained in regard to this chapter is that: it is supposed that "the members" referred to are individuals in the church without any reference to the gifts. But such, certainly is not the idea conveyed by the language; nor can any gather that idea from the entire chapter in its connection. It relates to the gifts as divided to the several individuals composing the entire church, as God was pleased that they should exist, that no part be lacking, or weak, or defective, but that the whole body may be perfect according to the divine plan. For they were all given

"For the perfecting of the saints, for the work of the ministry, for the edifying [building up] of the body of Christ; till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Happy state! blessed privilege! May we all have grace to obtain it, and humility to accept the means whereby it is obtained.

J. H. WAGGONER.

Sabbath in Scotland.

[ELDER JONES of London has sent us a tract written by James Scott, of Elgin, Scotland, entitled, "The Only Sabbath-day by Divine Appointment, proved from Scripture and History." It is of interest because Bro. Scott was ignorant that there were other Sabbath-keepers in Great Britain, when he wrote this little tract. Our readers are acquainted with all the arguments given, as they have been presented by those who have long studied the subject on this side of the Atlantic. The following extracts will show the style of the author. The Spirit of God seems to be moving on minds in all parts of the world to stand up for this important truth. In this we will rejoice, for herein we see the way preparing for a fulfillment of Rev. 14: 9-12.—Ed. Signs.]

I have, after carefully examining the Scriptures on the subject of the Sabbath, found that the seventh day, the day the Lord appointed, is the only authorized Sabbath in the

Scriptures; that it was observed by the Lord Jesus and his apostles; also that the first day of the week was never observed by the apostles nor by the Church during the lives of the apostles as the Sabbath; neither is it once named in the Scriptures, which is the only authoritative guide we have, and we frankly say on any religious subject whatever. If any man does not speak according to the "law and the testimony" we shall not be guided by him, or support him as a religious guide.

It appears to me that if Christian ministers would consider the Sabbath question, and observe the proper and appointed day, there would be a stumbling-block to the Jews concerning the belief in the Lord Jesus taken out of the way, for all Jews know that the seventh day, and the seventh day only, is the Lord's Sabbath. I may say that we are in duty bound to do all that we can to bring the Jews to the faith in Jesus of Nazareth, because all the true religious knowledge we possess we have received from or through them. * * *

It is admitted on all hands that the appointment of the Sabbath is of God only; that it is of his own-will, purpose, and appointment; that it is for his own glory, and for our benefit. It was kept sacred as a day of rest by him in honor of his making all things in heaven and earth by his word in six days, and working not (or resting) on the seventh, but rejoicing in all that he had made, because it was all very good. In Ex. 16: 23-31, we see that the sanctification of the Sabbath consisted in abstaining from the ordinary work of the other six days, and the desecration of the Sabbath consisted in the working on that day, contrary to the commandment. In Ex. 20: 8, it is resting from labor that is especially marked as the sanctifying of the Sabbath. In Ex. 31: 13, the Lord exhorts the children of Israel to keep his Sabbath, commencing with the word, "Verily." Now this word surely reveals to us the great desire that he has that we should keep his Sabbath (*i. e.*, his rest) according to the commandment, even to rest that day from the work that we are commanded to do on all the other days, and he concludes by saying that it is a sign between Him and the children of Israel forever—"for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."

Lev. 23 contains a description of all the feasts, but the holy Sabbath is specially described and commanded to be observed as a day of rest and a holy convocation. Thus we see that the people were to be called together, likely to hear the law, &c., read, and to worship God, and to pray to him for all the good things that we need. It is very instructive to read this chapter over carefully, and to compare the festivals here enumerated with the accounts in the New Testament of the passover and Pentecost, &c. It would relieve our minds from the foolish absurdities which we are apt to fall into by being half taught. I am sure I have attended the preaching of ministers for more than forty years, and I never knew what the feast of Pentecost was, nor what it was instituted for, till lately, when examining the Bible. Let us notice here again, that the sanctifying of the Sabbath consists in resting from labor, because God commanded it to be done. In Deut. 5: 12-14, we find that the sanctifying of the Sabbath is all along the same, even by resting from the ordinary manual labor of the other days of the week. In Neh. 13: 15-23, you can see how Nehemiah considered that the Sabbath should be sanctified, and how he believed that the great wrath that was upon Jerusalem was, in some measure at least, caused by disobedience to God in the observance of the Sabbath according to the fourth commandment.

The united testimony of Scripture is that the seventh day is the appointed Sabbath day; that it was recognized by the apostles during their lives, and any record that we have of their actions and sayings bear testimony to the same; and also it is evident that they know nothing about the historical invention of the first day of the week, or Sunday, being the Sabbath day.

But some say that the resurrection was a greater work than the creation, and therefore God changed the Sabbath day to be a memorial of it. Without entering at all into the merits of the statement about the comparison of the creation and the resurrection, as to their relative values and comparisons, I am of the opinion that it is above my knowledge or that of any other man, and therefore I hold it to be dangerous to meddle with it. But I do say that there is no such statement in all the New Testament that the first day of the week was to be observed as the Sabbath because the Lord Jesus rose from the dead on that day. * * *

Seeing that there is no authority for the observance of the first day (or Sunday) as

the Sabbath, what are the duties that are to be performed on that day? What are we called to do? Are we called to rest from our labors, and to meet as a general convention, and perhaps hear a tune on some musical instrument accompanied by the human voice, and perhaps the preacher will go through a round of prayers, and read a text, and then lecture a long time, telling what the text is not—for the simple reason, probably, that he does not know what it is, but he must make an appearance? Is this what we are commanded to do on the first day of the week? Certainly not; for it is the first day of the six that we are commanded to work in. This is certainly the only divine authority how the first day of the week is appointed to be kept; and as we are commanded to rest on the seventh, so also we are commanded to labor in the other six days. Sunday, therefore, is the first of the working days. Mankind and beasts of burden require a weekly rest. Indeed, men would require more rest than they get. Look at an old working man, and behold him with his bent body and his laboring step, caused by being overwrought and badly fed, both of which are brought about by the dominant parties in order that they may hoard up money and eat and drink and live forever. But the working man must submit to it, in order to get a morsel of bread. We must have a day of rest, but let us have it on the divinely appointed day. We have a Bible, let us read it, and pay no attention to teachers who tell us anything that we cannot get in it, such as that the first day of the week is the divinely appointed Sabbath, it being only a human transformation of a heathen practice, adopted by the clergy and political governors in the fourth century, without any divine authority whatever. Is it not Sabbath desecration in the Christian church to work on the seventh, the appointed day, and to observe the first in its stead, contrary to the commandment of God? Search the Scriptures and see if it be not so.

Spiritualizing.

THE proper use of language is the communication to others of what we feel, think, or purpose; the words we speak are the symbols of what we think or feel; and, in order that the means may accomplish the end contemplated, it is indispensably necessary that there be a common understanding between speaker and hearer, or writer and reader, as the case may be, regarding the import of the terms employed. In conversation, any defect in this matter can be remedied by explanation; but written language, to convey the ideas of the writer correctly, must be used and understood in a sense that is settled by usage and common consent; otherwise it would be impossible to have the conviction that we understood what the writer meant to express. These observations, of course, are as true of the language of Holy Scripture as that of any other writings; yet it is simply by acting otherwise that there are so many conflicting meanings put upon words spoken by the messengers of God to men.

If the Bible is a revelation of the mind and purposes of God, we surely ought to understand its terms in the same sense we would understand the same terms in any other book; yet, strange to tell, men, apparently by common consent, treat the words of Scripture as if they were those of an enigma, rather than those of a revelation; and modes of interpretation the most capricious, empirical, and fanciful, have been applied to the blessed book; hence those whom it was meant to enlighten and save have been perplexed, bewildered, and led astray.

There are only two senses in which ordinary language is understood, namely, the literal and figurative; but interpreters of the Bible affirm that its language is sometimes used in a third sense, which they call the "spiritual,"—a sense never sought for in the language of any other book. And what is meant by the spiritual sense? Not the figurative, which is as apparent, where it is used, as the literal; for where language is used figuratively the figure is either expressed or implied, and every term in such a sentence must have a literal signification; because a figure of speech does not consist in the terms of a sentence, but in their application to subjects to which they do not properly belong. For example, in the sentence, "Fear not, Abram, I am thy shield," all the terms must be understood in their literal sense before the import of the figure, evidently used in the language, can be properly apprehended. Neither does the spiritual sense mean the symbolic, which differs somewhat from the figurative, and is sometimes used in the sacred writings.

The spiritual sense is the mystic, which is no way expressed, but rather concealed, by the terms used. Its character will be more

apparent by a few examples. Thus one interpreter affirms that the language, "Behold I create new heavens and a new earth," means, "Behold I am about to give my Church a new and beautiful form, by introducing a new dispensation of grace." When Jehovah says, "Behold I create Jerusalem a rejoicing," "Jerusalem" means the Church of God under the New Testament dispensation. The prediction, "The wolf and the lamb shall feed together, and the lion shall eat straw like the ox," is resolved thus: "The wolf" means the fierce, rapacious enemies of the flock of Christ; "the lamb" means the disciples of Jesus; "the lion" represents the blood-thirsty foes of the Church; "the ox," the preachers of the gospel; and "the straw" is the Gospel itself!

This mode of treating the word of God was introduced among the adherents of the Christian faith in the third century, by Origen, who is often styled "the father of biblical criticism." Deeply imbued with the neo-platonic philosophy, and the puerile allegorizing of the Jewish Rabbins, whatever he found in Scripture that contradicted his notions of truth and propriety, he explained according to, what he termed, the spiritual sense. He affirmed, that "as man consists, according to Plato, of body, soul, and spirit, so Scripture has a three-fold sense,"—that is, the literal, intellectual, and allegorical, or mystic. By this means he got rid of the garden of Eden, the serpent, Adam and Eve, or whatever he found in Scripture contrary to his philosophy. This is the man who, in our day, is styled "the father of biblical criticism and exegesis," by theologians who, with filial faithfulness, follow his track in accommodating the true sayings of God to their systems of theology.—*W. Luing.*

The Deluge Confessed.

It is quite refreshing to find one fact mentioned in the Bible, which the modern men of science are willing to admit is confirmed by the progress of discovery. Mr. George Smith, of the British Museum, makes the subjoined most interesting account of the record of the deluge, which he has lately deciphered from the Assyrian monuments:—

The cuneiform inscription which I have recently found and translated, gives a long and full account of the deluge. It contains the version or tradition of this event which existed in the early Chaldean period at the city of Erech (one of the cities of Nimrod), now represented by the ruins of Warka. In this newly discovered inscription, the account of the deluge is put as a narrative into the mouth of Xisuthrus, or Noah. He relates the wickedness of the world, the command to build the ark, its building, the filling of it, the deluge, the resting of the ark on a mountain, the sending out of the birds, and other matters. The narrative has a closer resemblance to the account transmitted by the Greeks from Berosus, the Chaldean historian, than to the biblical history; but it does not differ materially from either. The principal differences are as to the duration of the deluge, the name of the mountain on which the ark rested, the sending out of the birds, etc. The cuneiform account is much longer and fuller than that of Berosus, and has several details omitted both by the Bible and the Chaldean historian. This inscription opens up many questions of which we knew nothing previously, and it is connected with a number of other details of Chaldean history which will be both interesting and important. This is the first time any inscription has been found with an account of an event mentioned in Genesis.

Only Two.

ONLY two ways. One broad, the other narrow; one leads to destruction, the other to life; many go by the one, few by the other. Which is your way?

Only two sorts of people. Many sorts in man's opinion—many societies, classes, sects, denominations. Only two in God's sight—the righteous and the wicked, the wheat and the chaff, the living and the dead. Which are you?

Only two deaths—the death of the righteous, and the death of the wicked. Which do you think you will die? Which do you wish to die? Which would it be if you were to die this moment?

Only two sides at the day of Judgment—the right hand and the left. Only these two. Those on the right hand will be blessed—"Come ye blessed of my Father." Those on the left hand will be cursed—"Depart, ye cursed." All must appear before the Judgment-seat of Christ, to receive the things done in the body, whether good or bad. What word shall be spoken to you? Reader, on which side will you stand?

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, APRIL 1, 1875.

The Law and the Gospel.

TESTIMONY OF THE APOSTLES OF CHRIST CONSIDERED.

THE apostle James illustrates the object and work of the law of God by that of a common mirror. In the one, we see the imperfections of the face. In the other, we behold the imperfections of the moral character. The apostle introduces the figure in these words: "If any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." James 1:23, 24.

The figure is thus clearly set before us. And the application of this impressive figure is made in forcible words: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Verse 25. In this scripture God's great looking-glass is termed the perfect law of liberty. In the next chapter it is called the royal law, and is applied to the Christian's every-day life in a most searching manner. The apostle continues:—

"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Chap. 2:8-10. And to place the matter beyond all cavil as to what is meant by the law of liberty, or the royal law, the apostle next quotes two of the ten commandments. "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Verse 11. And we also learn by this last verse that it requires the observance of all ten of the precepts of the moral code to be a commandment-keeper, while the violation of only one of the ten commandments constitutes one a commandment-breaker. Hence, the declaration that he who offends in one point is guilty of all.

And let it be borne in mind that the epistle of James was written A. D. 60, about twenty-nine years after the death, resurrection, and ascension of Christ, and the day of Pentecost. The church had been fully established, and had passed down in the Christian age more than a quarter of a century when the apostle took up his pen to write. Consequently, what he said of the nature and work of the royal law, or the perfect law of liberty, and which he illustrated by a mirror, in the year of our Lord sixty, is applicable in all its original force in the nineteenth century.

The beloved John, whose epistles are so rich and thorough in Christian experience, speaks of both the Father and the Son as holding close relation to true believers in the Christian age. In this fact may be seen the relation which the law of God, and the gospel of the Son of God, sustain to each other in Christian experience, and in the great plan of redemption. John speaks of what he had seen and heard of the Word of life, which makes him a proper witness of Christ. But he does not by any means leave the Father out of the scheme of redemption from sin and death. John says:—

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." 1 John 1:3-5. The statement of the apostle that "truly our fellowship is with the Father, and with his Son Jesus Christ," is worthy of especial notice. It is in wide contrast with that stripe of modern gospel which leaves the Father and the ten precepts of the royal law upon the background, and brings the Son to the front, as lawgiver, mediator, and redeemer, so that Christ alone sustains a close relation to Christians. If John was of this class we might expect him to repeat the popular revival strain, that "Christ is light," and "Christ is love," and "Behold what manner of love Christ hath bestowed upon us." But the apostle brings the Father also to the front, and declares that "God is light, and in him is no darkness at all." Again he says, "God is love."

Chap. 4:8. And again he exclaims, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." Chap. 3:1. John continues:—

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Verses 6, 7. Please notice:

1. That it is the Father that is represented as a body of pure light, in whom is no darkness at all. This is evident from verse 7, where Jesus Christ is called his Son.

2. That while Christians should seek to walk in the light as Christ is in the light, this is but a part of their duty. They should endeavor to walk in the light as the Father is in the light. They should come very near the Father by cheerful obedience to all the precepts of the divine law.

3. It is when Christians walk in the pure light of the Father, in obedience to all his commandments, that the blood of Jesus Christ his Son cleanseth from all sin. The chapter closes:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." Verses 8-10. The apostle has written very pointedly and sharply in this first chapter of his first epistle. And as though fearing that feeble minds might be discouraged at the straightness of the way, he magnifies the grace of God through Jesus Christ in the first verse of the next chapter. Hear him:—

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." The beloved John has written pointedly that the church might be faithfully guarded against sin. And at the same time he has set before the erring the light, and depth and breadth of the pitying love of the Father through his Son Jesus Christ for those who are overcome by sin. Three parties are here introduced.

1. The Father, the author of the divine law.
2. Jesus Christ the righteous, who is the sinner's advocate with the Father.
3. The sinner who, having transgressed the law of the Father, needs an advocate with the Author of the divine law.

"Sin is the transgression of the law." 1 John 3:4. What law? "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Chap. 2:1. The sinner is in trouble with the Father. He needs Christ to plead his cause with the Father, simply because he has transgressed the Father's law. But if it be said that John speaks of the law of Jesus Christ, then we inquire:

1. Is Christ an advocate with himself?
2. If Christ is the law-giver in the Christian age, why should the apostle introduce the Father into the plan? Why not say: If any man sin against the law of Jesus Christ, we have an advocate with Jesus Christ, which is Jesus Christ? If it be objected that Christ cannot be an advocate with himself, then:

3. If Christ be our law-giver, who is our advocate? The Catholic may answer, "The Virgin Mary." But if the Protestants cling to the popular error that Christ is the law-giver for the Christian age, then we press the question—Who?

Those who recognize the harmony of the law of God and the gospel of the Son of God in the plan of redemption will see the natural application of the text, and will feel the force of the great facts stated therein. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

The Moral Law.

A LATE exchange says that "Henry Ward Beecher, at a late meeting in Plymouth Church, took the ground that the patriarchs of the Old Testament, and the apostles of the New, were far behind the people of the present age, in their understanding and appreciation of the moral law. And yet the house, misnamed a church, was filled to overflowing, and the people calling themselves Christians applauded the sacrilege."

Yes; the patriarchs and apostles believed that the moral-law was binding and acted accordingly; but many in the present age, ministers as well as laymen, don't believe it is binding; and they act accordingly. That's the difference.

U. S.

Religious Self-Deception.

THE fifty-eighth chapter of Isaiah has especial reference to these times, and is, in all respects, very interesting to us. It opens with a two-fold description of a certain class of worshipers. Viewing them only in the light of one of these descriptions we should be forced to admit they are a truly devoted and God-fearing people, and accepted with the Lord. Notice what the Lord says of them:—

1. They worship God. "They seek me," says the Lord. Such would scorn to worship idols. They pity the heathen; and their conscience would not permit them to renounce their profession of Christianity.

2. They are diligent worshipers. "They seek me daily," says the Lord. This is a mark which every Christian should bear.

3. They are intelligent worshipers. They "delight to know my ways." They are pleased to learn the doctrines of the Bible, and are diligent to attend the preaching of the word. Another good mark of Christian character.

4. They are cheerful worshipers. "They take delight in approaching to God." They are not driven to their worship. It needs no arm of authority, no urgent appeals, to keep them in the way of their devotions. It is a pleasant path to them, in which they take delight.

After reading such a description as this, and noting in them so many marks of true Christians, and marks in which so many professors are lacking, it is sad to be compelled to admit that the very people so described are self-deceived and hypocritical. There is another view of them which gives them quite a different appearance from the above.

1. A call is made to show them their transgressions and their sins. They are sinners, transgressors of God's law. They draw near to God with their lips while their hearts are in the world. They cry, Lord, Lord, but do not his will. They love an easy religion, which does not cross their selfishness; which leads to no self-denial.

2. They seek God only "as a nation that did righteousness." Says an apostle, "He that doeth righteousness is righteous." The religion in which they delight consists in profession, prayer, church-going, and that which is no deeper than feelings or emotions. "The weightier matters of the law they neglect. Though the Scriptures say, 'He that turneth away his ear from hearing the law, even his prayer shall be abomination,' they will not listen to it, nor reflect on its meaning or application. They profess to delight in 'gospel liberty'—freedom to choose their own path. They are afraid of 'legal bondage,' as they call obedience to the commandments of God. Truly they are but 'as a nation that did righteousness.'"

3. They have forsaken the ordinance of their God. What the ordinance is which they have forsaken we learn by reading this chapter. Two prominent faults are marked against them: they do not righteousness, and they have forsaken the ordinance of God. In verses 4-12 their shortcomings are particularly noticed, and exhortations to certain duties are given, whereby their light should spring up and their righteousness should abound. In verses 13, 14, the ordinance of God is pointed out which they have forsaken. "If thou turn away thy foot from the Sabbath," they are trampling the Sabbath under their feet. A horrible abuse of that which Jehovah so highly honored; "from doing thy pleasure on my holy day;" they have profaned the holy day, and degraded that which is sacred to the Lord to make it minister to their own carnal pleasures; "and call the Sabbath a delight, the holy of the Lord, honorable;" the holy day of God has been no delight to them. In the expressive language of the prophet, they "have snuffed at it." Every feature has been expressive of scorn when the Sabbath is mentioned. It is not honorable in their esteem. Instead of calling it a delight, the holy of the Lord, honorable, they have derided it and all who observe it, stigmatizing it as "the old Jewish Sabbath," and "a yoke of bondage." They have departed very far from "the right ways of the Lord," while professing to be his servants.

4. They do not understand why their fasts have not been seen of the Lord, and why their prayers are not answered. The Lord shows them that the fault is in their own lives. If they will work righteousness as well as pray; if they will "honor him" in his own sacred institution which commemorates his work of creation, then will their "light rise in obscurity," and they shall "delight themselves in the Lord," not merely in their own form of worship. Here God shows that *his honor* is concerned in the

observance of the Sabbath, and they who dishonor him he will lightly esteem.

Here is a lesson of warning to all. It is a faithful description of the superficial religion of the age. And it shows how fearfully strong is self-deception. It will admit of our wearing the garb of Christianity, of making a great profession, and of working ourselves up to a feeling of delight in worship. With all this our profession may be that of the Pharisee, and all our worship vain. "The heart is deceitful;" we should not trust it, but constantly compare ourselves with the divine standard. "Who can understand his errors," asked the psalmist; and the only means of a correct understanding of them is given in the same psalm: "The testimony of the Lord is sure, making wise the simple. The commandment of the Lord is pure, enlightening the eyes."

Examination of self, and meditation on the word of God, are much needed to keep us from thoughtlessly going astray. How greatly we need to keep ourselves in the love of God, and under the direction of his Spirit.

"Lord, let not all my hopes be vain;
Create my soul entirely new.
Let thy sweet Spirit me sustain;
Oh! guide me all my journey through."

J. H. W.

Matthew Twenty-four.

THE readers of the SIGNS have been favored with a series of articles on the twenty-fourth chapter of Matthew, and we hereby express the hope that they have carefully read and treasured up the truths therein presented. The importance of the instruction given in this chapter in regard to the second advent, cannot be overestimated.

Perhaps no other chapter in the Bible has been made the subject of so much controversy. Universalists well understand its importance, and they have therefore been untiring in their efforts to enlist it in the service of their cause. It is indeed the deciding ground of the whole question between them and evangelical believers, for it must appear plain to all that, if the personal, second coming of Christ is not taught in Matt. 24, it is not taught in the Scriptures; and if the Universalists could succeed in spiritualizing this chapter, or of confining its testimony to the subject of the destruction of Jerusalem, it is easy to see that the ideas of a future advent, of a resurrection of the dead, and a future judgment might easily be discarded entirely. The victory on all these questions is with those who maintain their ground on Matt. 24.

If this is so, and we think none can dispute it, then it appears that all denominations who do not wish to yield the whole ground to Universalists, have an interest in maintaining the literal interpretation of this chapter. Certainly no part of the Scriptures more clearly teaches the actual coming of Christ, and the gathering together of the saints at his coming. Mistify this, and you have prepared the way to mistify every Scripture declaration on this important subject.

But there is another point of equal interest in this chapter to which we would ask the attention of all who feel an interest in the doctrines of the resurrection and future Judgment. Admitting that Matt. 24 teaches the literal second coming of the Lord, then we must admit that it teaches just as certainly that we may know when that event is near. Here we take our stand without any fear of successful contradiction. This is a consistent position as all must admit who candidly examine verses 29-51 in connection. And therefore there are but two sides to the controversy over this chapter, namely, that of the Universalists, and that of the Adventists. They who deny that Matt. 24 gives positive knowledge when the advent is near, even at the doors, virtually deny that it refers to the advent at all; and thus take sides with the Universalists. For again, they who deny that Matt. 24 teaches the literal coming of Christ, virtually deny that that doctrine is in the Bible, for no scriptures teach it more clearly and unmistakably.

We think all must agree with us in regard to the importance of this chapter in its bearing on the controversy between Universalists and evangelicals, and also between the Adventists and all their opponents. It should be well studied and carefully considered by all who have an interest in "the present truth."

J. H. W.

A DISPATCH dated Constantinople March 22, 1875, reads: "The Roumanian government has issued orders for the levy of 100,000 troops. This warlike measure excites comment there."

Mission to Prussia.

In last week's SIGNS we copied from the *Review* that portion of Elder Andrews' report from Prussia, which includes the discussion of the election question. This week we give the closing part of the report relative to the Sabbath. It is gratifying to know that Elder A. is ready to meet all forms of objections to the ancient Sabbath of the Lord. And that, while it is his nature to treat opponents with kindness and liberality of soul, he seems fired with the spirit of his mission to speak the truth of God with all confidence. Elder Andrews continues:—

As soon as the meeting closed, I returned at once to the place where we were to stop for the night, at some little distance from the hall. In a few minutes who should come in to converse, but the pastors of two of the principal national churches in that place. Indeed, one of these gentlemen is the superintendent over the national churches in this section, an office corresponding somewhat to that of bishop in the English national church. They had both been present in our meeting. This superintendent can speak English. He said he wished to know the object of our mission. I told him that I would answer his questions with the greatest pleasure; that I had come to Europe to preach to the people upon the prophecies which indicate the speedy return of the Son of man, and also to preach in behalf of the Sabbath of the Lord which the great apostasy has trodden under foot. He said in reply that there is in Germany and Switzerland an extensive association of ministers that are engaged in the study of the prophecies, and that they are generally agreed that the coming of Christ must be near. He said that he was a member of this association. I asked him if he thought I had taught the people error in what I had said in his hearing. He said, "No; I cannot deny anything you have said, but would it not have been better to preach the gospel?" I asked him if a description of the day of Judgment was not a part of the preaching of the gospel as we found it in the New Testament. He said, "Oh! yes."

Then I gave him quite a definite account of the Sabbath cause in America, and of the nature of our work. This was what he wanted to know. Then he said if we keep the Sabbath we ought to keep the Jewish feasts. I told him that we recognized the obligation of the moral law, but not that of the ceremonial, and I asked him if he did not do the same thing, and in particular if he did not believe and teach that men should keep the ten commandments. He said, "Yes." Then I added that this very position constrained us as honest men to hallow the seventh day, and that I was unable to see how he could honestly do otherwise. He replied, "Christ when he arose entered into his rest, and his rest must be our rest, and it is much superior to the seventh-day rest," etc. He spoke here at some length, and in an animated though good-natured manner.

As soon as he paused, I told him that I had only one objection to offer, and that was that nothing of this kind was said in the Bible. He smiled, and then said, "But we have the apostolic meetings upon this day to show that it is the right day." I answered that there was barely one such meeting in the book of Acts, and that though Luke is very particular when recording any act that is a custom to mark it as such (see Luke 1: 8, 9; 2: 27, 42; 4: 16; 22: 39; Acts 16: 13; 17: 2; 18: 4, and other places), he does not intimate that meetings on the first day were customary, though if they were such it was of the utmost importance that he should state the fact. It was therefore only a meeting caused by Paul's departure next morning.

To this he made no reply, only that there were some other texts which mention the first day. I referred him to 1 Cor. 16: 2, as perhaps the text he wanted. He then took out his Greek Testament to read the passage when I made this direct appeal to him: Does not "*par heauto*" signify that each individual was to lay apart by himself, and not to put his offerings on that day into the public treasury? He was frank enough to own, what indeed it was impossible for him honestly to deny, that this text related to what each one should do at home. But, said he, the day itself is called "one of the Sabbaths." I asked him if he would translate it thus instead of the common translation "first-day of the week"? He said, "Yes." Then said I, If you translate it thus how do you know it is the first day that is intended? He asked if I did not believe that the first day was here intended. I told him I did, but that it had no Sabbatic character in this text, for that the Hebrews spoke of all the days from one seventh-

day to another in this manner, as "the one of the Sabbaths," "the two of the Sabbaths," etc.

I asked him if he was not aware that the best authorities confirmed this. He said, "Yes," and dropped the point. But, said he, there is the Lord's day, and he quoted the Greek of Rev. 1: 10. I replied, There is nothing in the connection nor in any other part of the Bible to show that Sunday is here intended, or that it has any right to that title, but there are many facts to prove that the seventh day is God's holy day, and the day which Christ claims as his own. But, said he, "We have the Christian fathers to prove that Lord's day is the proper title of Sunday." I told him that I had carefully examined all of the Christian fathers on this subject down to the Council of Nice, and that I have them now in my library at Neuchatel. I told him that no one of them gave Sunday this name till about two hundred years after the birth of Christ. And yet several of them speak of the day before that time, but only as Sunday or first-day.

He referred to Barnabas. I told him that the epistle of Barnabas was spurious, and asked him if he did not think so. He assented to that view. But I said that he would find in Barnabas no sacred title for first-day, much less that of Lord's day. "Well," he said, "there are the writings of Papias." I said, Yes; but Papias does not mention the first day, or even allude to it. "But," said he, "why was there not a violent controversy on this subject between the adherents of the two days?" I told him that the apostasy was a gradual departure from God, like that which in the lapse of years elevated the pastors of the church of the Romans to claim supreme authority. I said to him that Sunday was a day of ordinary labor during the first three hundred years. At this point it was necessary that he should leave to take the cars. He acted like a gentlemen throughout our entire interview, and never appeared in the slightest degree vexed. He invited me to call upon him, which perhaps I shall hereafter do.

The other pastor remained a little longer. I said to him, I will change the form of pastor E's question, and give it to you to answer. If the Sabbath was changed from the seventh to the first day by Christ, why do we never find the Jews laying this change of action to the charge of the apostles? There is never a hint of controversy between them on this point. Can you explain this? He thought the seventh-day was a point of no importance. I told him in God's sight it was important enough to be put into the ten commandments. But, said he, we can call Sunday the seventh day. I said, Yes; but God has called the previous day by that name. I referred him to Luke 23: 56; 24: 1, to show him that the Sabbath according to the commandment is the day preceding the first day of the week. I also referred him to James' statement that he who violated one of the commandments becomes guilty of all. I said to him, I do not judge you, but I have very decided convictions that you and all others should keep the Sabbath of the Lord. Here our interview ended. This gentleman also was perfectly courteous throughout our entire conversation. Probably I cannot hope to lead either of them to the truth, but I do believe they were made to see it and to feel its force.

Elberfeld, Prussia, Feb. 15, 1875.

Life of William Miller.

THE following is continued from the Introduction to Sketches of the Christian Life and Public Labors of William Miller, Gathered from his Memoir by the late Sylvester Bliss, and from Other Sources, by Elder James White. The compiler says:—

We hold that the great movement upon the second advent question, which commenced with the writings and public lectures of William Miller, has been, in its leading features, in fulfillment of prophecy. Consistent with this view, we also hold that in the providence of God Mr. Miller was raised up to do a specific work; therefore to us the history of the important events in his Christian life and public labors possess peculiar interest.

It is true that Mr. Miller and his associates and numerous friends were disappointed in the definite time of the second coming of Christ. And as might be expected from the nature of the case, those who have not sufficient interest to investigate the subject, especially those who are opposed to the doctrine of the soon coming of the Redeemer, conclude that the second advent movement has been a fanatical mistake.

But we take a more favorable view of this matter. We hold that Mr. Miller was correct in three of the four fundamental points of Ad-

ventism, while on the fourth he was mistaken. But even this one mistake, viewed in the light of Scripture and reason, does not in the least affect his general position.

1. Mr. Miller was correct in his views of the premillennial second appearing of Christ. No doctrine is more plainly stated and more fully sustained by the sacred Scriptures than the personal appearing and reign of Jesus Christ. And whatever may be said of the views and labors of Mr. Miller, this fact will not be denied, that very many ministers of the different denominations changed their views upon the millennium, renouncing the popular view of the conversion of the world, and the spiritual coming and reign of Jesus Christ.

2. Mr. Miller was correct in his application of the prophetic symbols of Daniel and John. In this he is sustained by Protestant expositors generally.

3. He was also correct in his exposition and application of the prophetic periods. The dates fixed upon have stood the test of the most rigid criticism. And those Adventists who have changed to other dates have done so simply because of the passing by of the first periods of expectation.

4. But Mr. Miller was mistaken in the event to occur at the close of the prophetic periods, hence his disappointment. In the case of the 2300 days of Dan. 8, which period was the main pillar in his calculations, his error was in supposing the earth to be the sanctuary of that prophecy, and that it was to be cleansed by the fires of the last day.

The primary signification of the word sanctuary is "a sacred place." Neither the earth, nor any portion of it, has been such a place since the fall of man, and the reign of Satan and of death began. The apostle's commentary upon the typical system, in his epistle to the Hebrews, points to two sacred places as the sanctuary of Jehovah; first, the typical tabernacle of the Jews; and, second, the greater and more perfect tabernacle of which Christ is now minister in Heaven. For a full exposition of the subject of the sanctuary and the nature of its cleansing, see *Thoughts on Daniel*, by U. Smith, and *The Sanctuary and Twenty-three Hundred Days*, by J. N. Andrews.

But other great men have made as grave mistakes relative to the event to occur at the close of the great periods of Daniel as Mr. Miller. These, however, are soon forgotten, while that of Mr. Miller is ever fresh in the public mind. The late learned Geo. Bush, Professor of Hebrew and Oriental Literature in the New York City University, in a letter addressed to Mr. Miller, and published in the *Advent Herald* for March, 1844, made some very important admissions relative to his calculations of the prophetic times. Mr. Bush says:—

"Neither is it to be objected, as I conceive, to yourself or your friends, that you have devoted much time and attention to the study of the *chronology* of prophecy, and have labored much to determine the commencing and closing dates of its great periods. If these periods are actually given by the Holy Ghost in the prophetic books, it was doubtless with the design that they should be studied, and probably, in the end, fully understood; and no man is to be charged with presumptuous folly who reverently makes the attempt to do this. On this point, I have myself no charges to bring against you. Nay, I am even ready to go so far as to say that I do not conceive your errors on the subject of chronology to be at all of a serious nature, or, in fact, to be very wide of the truth. In taking a day as the prophetic term for a year, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir Isaac Newton, Bishop Newton, Kerby, Scott, Keith, and a host of others, who have long since come to *substantially* your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John do actually expire *about this age of the world* and it would be a strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominent in the notices of these eminent divines. Your error, as I apprehend, lies in another direction than your *chronology*."

Here Prof. Bush speaks frankly and truthfully, and his words of candor and wisdom sustain the Adventists in that feature of their faith most objectionable to their opponents. But what was the event for which Mr. Bush looked to mark the termination of the 2300 days? Let the following extract from the same letter to Mr. Miller answer:—

"You have entirely mistaken the nature of the events which are to occur when those periods have expired. This is the head and front of your expository offending. You have assumed

that the close of the 2300 days of Daniel, for instance, is also the close of the period of human probation, that it is the epoch of the visible and personal second coming of Christ—of the resurrection of the righteous dead, and of the dissolution of the present mundane system. The great event before the world is not its *physical conflagration*, but its *moral regeneration*. Although there is doubtless a sense in which Christ may be said to come in connection with the passing away of the fourth empire and of the Ottoman power, and his kingdom to be illustriously established, yet that would be found to be a *spiritual coming* in the power of his gospel, in the ample outpouring of his Spirit, and the glorious administration of his providence.

Evidently, Mr. Bush looked for the conversion of the world as the event to mark the termination of the 2300 days. Both Mr. Miller and Mr. Bush were right on the time question, and both were mistaken in the event to occur at the close of the great periods. Mr. Miller held that the world would be regenerated by fire, and Mr. Bush, by the gospel, at the end of the 2300 days. The conversion-of-the-world theory of Mr. Bush has had the terrible test of the last thirty-two years of apostasy, spiritual darkness, and crime. This period has been noted by departures from the faith of the gospel, and apostasies from the Christian religion. Infidelity in various forms, especially in the name of spiritualism, has spread over the Christian world with fearful rapidity, while the dark record of crime has been blackening since Prof. Bush addressed his letter to Wm. Miller. If this be the commencement of the temporal millennium, may the Lord save us from the ballance. Both these great men mistook the event to terminate the 2300 days. And why should Mr. Miller be condemned for his mistake, and Mr. Bush be excused for his unscriptural conclusion? In the name of reason and justice we plead that while the Christian world excuse Prof. Bush for his mistake, professedly pious men and women will not too severely censure Mr. Miller for his.

Christian Union.

WORDS among the churches of the present day, seem to have lost their significance. The Lord God of Israel told his people they would be holy if they kept his commandments. Now we find professors of religion boasting of the highest type of "holiness" who openly break God's commandments. And more, they teach that obedience to the whole law of God is a hindrance to holiness! A more marked case of putting darkness for light was never known among any people. Again, the Lord commanded his people to be of one mind, to speak the same thing, and to keep the unity of the spirit in the bond of peace. Of late they have sought for union on a different basis. Not to be united in spirit, in judgment, in doctrine, and in word, but to be united in *personal courtesies*, in mere outside civilities, and this they call "union of Christians!" For what more than courtesy, or expediency, is a union which leaves each party with all their *sectarianisms* complete? What does such a union amount to?

Of late many who profess to be Adventists have talked long and loud about this union. They try by every means to coalesce with denominations whom they profess to think entertain the most grievous errors. With far more show of consistency the denominations often hold them off, and refuse to recognize them. We have lately seen some notable instances of this.

But now comes the last and least-looked-for move toward "union." It is of the factions claiming to be Advent believers in parts of New England. Eld. H. Pratt, in the *Crisis* of March 3, thus expresses himself, and quotes as follows:—

"THE SCALES FALLING.

"In Springfield, Mass., where the cause has been bleeding for years by division, a new era seems to be dawning. The old path of oneness, unity in Christ, apparently is being sought out. God help to find it. And if unity in Christ can be effected in Springfield, among Adventists, then why not in other places? The following from the *Springfield Republican* of Feb. 13, 1875, is the true outlook for to-day:—

"It is well known that, of late years, the sect of Adventists has been broken up into sections, there being three of these represented in this city, known as 'old-school Adventists,' 'age to come Adventists,' and 'non-resurrectionists'; and the same division has existed throughout the denomination, to some extent. Recently, however, a movement has taken place in this city toward the union of these different branches for evangelical work, which reached its conclusion, last evening, in the formation of the Springfield Adventists Union, composed of the old-school and age-to-comes, the others holding themselves aloof, for the present, but with some prospect of eventually coming in."

The Work in Europe.

ELDER ANDREWS has a very interesting account of his labors in Europe, given in the *Review* for March 18, 1875, under the heading, *The Work in Europe*, from which we take the following concerning the results of advertising. He writes from Prussia:—

I will now state the result of advertising in the *Journal de Geneve*, so far as that result has been reached. My call was addressed to those who observe the seventh day as the Sabbath, or who are interested to examine the subject.

The first response was from a professor of languages in one of the institutions at Geneva. He is a first-day man, and in response to his letter, I addressed him a communication in behalf of the seventh day, and sent him some Sabbath publications.

My second letter was from a gentleman who stated that he was proprietor of an extensive watch factory in Geneva. He also is a first-day man. He wrote me that he finds it difficult to establish the sacredness of the Christian Sabbath in the minds of his workmen, and asked counsel as to the proper course. I responded by showing him that the difficulty lies in the nature of the institution; that if he would return to the Sabbath which God ordained, he would find the authority of God's law to back it up, whereas now he has nothing but a human institution and no greater authority to move the conscience than the authority of man. I sent him also publications on the Sabbath.

My third letter is from a gentleman of Geneva who states that himself and his family are adherents to the seventh-day doctrine, and that he desires to enter into communication with me upon the subject. In signing his name he styles himself "*maitre imprimeur*," meaning, if I understand the term, foreman of a printing office. I have written this gentleman from this place, but have not yet had time for his reply. But to get knowledge of this seventh-day family in Geneva gives me no little joy.

My fourth letter is from a gentleman, also a resident of Geneva, who thinks "*le Dimanche*," that is, Sunday, the day to be hallowed, but he wishes publications. I shall write him at once, and send him what publications I can. But alas! my stock is almost exhausted.

My fifth letter is in English, though from the name and the style I am sure that the writer is a Frenchman. He also is a resident of Geneva. The penmanship is very beautiful. I omit the first sentence it is so warmly expressed. The remainder of the letter reads thus:—

"Having just read your appeal inserted in the *Journal de Geneve*, I hasten to let you know that my wife and myself are observers of the divine command relative to the seventh-day rest, and desirous to see it fully observed. Therefore, we are quite willing to hear from you any communication on this most important subject. May the Father, Son, and Holy Spirit, bless your gospel mission to Europe.

"Yours respectfully, M. de C."

I have just written to this gentleman concerning our sacred work, and given him quite a full account of the Sabbath-keepers throughout the world. These five letters are all that I have thus far received in response to my advertisement. But two of these letters are from seventh-day families! If it please God, I shall very soon after my return to Neuchatel visit these Geneva friends. These things greatly interest our friends here in Prussia.

The writer gives his experience in holding evening lectures in Hidden, Prussia, in the paragraphs that follow:—

The only hall that could be obtained is a large hall in the second story of a hotel. There is a custom connected with such halls that I did not know. It is in good order to drink beer and to smoke while listening to the speaker. The first intimation that I had of this was when entering the hall I saw that four rows of tables extended the entire length of that large hall, and that the chairs were placed by the side of these tables, and on each table was a match case. A good congregation assembled, very intelligent in appearance, and they were very well dressed. Before our services commenced, a waiter handed about beer, and he renewed this from time to time during the meeting! Moreover, a considerable number smoked during the service! The reader will say, perhaps, that it would have served them right had I turned away and left them. But it was this place or none. Paul says, "Instant in season, out of season." If this was not a good place, it was at least a poor one, and this was better than none at all. But now I will say that these people paid the strictest attention. I could never turn my eye to any part of the hall in which

I did not see every eye fixed steadfastly upon me. And when prayer was offered by Bro. Ertzenberger at the commencement and at the close, every person stood up and remained motionless. We had a very solemn meeting, and God gave great freedom in speaking.

The meeting next evening was at a private house. Here the smokers came again, though they ceased to smoke on coming in. But to see men sit before you with pipes about four feet long is a strange sight. As some of them seemed possessed of fair mental powers, I watched them to detect some tinge of shame for having such implements of folly in their hands. But I looked in vain. These persons smoke during their entire waking hours. I am told that they take their pipes with them to their beds, and smoke as they lie down to sleep! Tobacco is the god they worship; or rather, their base appetite is their god, and the tobacco is the incense which they burn to the demon they worship. The Sabbath truth is too pure to dwell in the same heart with this vile weed; and it is no small witness to this that our German Sabbath-keepers are wholly clear from tobacco.

I cannot close without mentioning a very interesting item that appeared in the German papers of last week. It is this: That a few days since there died at Prague, in Bohemia, a Sabbatarian, aged one hundred and five years. From some cause he has been very highly honored by the last two Austrian emperors, and at their request has visited them both in their palaces. The papers say that this man was the last of the sect of Sabbath-keepers. I do not believe this statement; for though Sabbath-keepers have always been in a minority, God has always had these witnesses to his truth, and though their enemies have wished them to die out, and have thought from age to age that they would, they have thus far waited in vain.

J. N. ANDREWS.

Elberfeld, Prussia, Feb. 21, 1875.

Pendleton, Oregon.

WE have now been holding meetings in this place three weeks. We can report no definite result, more than a good interest to hear and some are favorable to the truth. We had our first Sabbath meeting yesterday. About a dozen were out, and the meeting was one that gave us some hopes of a good result.

To-day Elder Horner, Methodist, spoke against us on the nature of the soul. He speaks again this evening on the Parable of the Rich Man and Lazarus. Judging from his course to-day, I think his effort will help on our cause, as I have already presented this subject to the people. His effort will serve to wake up the people to an investigation of the subject, which we are sure will work favorably for our cause.

We have sold about \$28.00 worth of books, beside ten pictures of the Way of Life. The school teacher, a man of good education and ability, who has heretofore been a skeptic, acknowledges now that his skepticism is all gone.

My prayer is that the Lord will give grace to carry the meeting through to his glory, and that the standard of truth may be raised here and held up till the Lord comes.

I. D. VAN HORN.

Calls for Help.

ELDER ISAAC SANBORN of the Wisconsin Conference writes from Baraboo, Wis., Feb. 24, 1875, under the heading of *The Calls for Help*:—

"A few weeks ago, I put a notice in the *Review* without qualification, requesting any one who wanted preaching in his locality to write to me. Within ten days I have received twenty letters calling for help; one from New Jersey; three from Illinois; five from Iowa; five from Wisconsin; the rest from Kansas, Dakota, Nebraska, and New York. And I consider most all of them good openings. But where are the consecrated men to fill these calls? Truly the harvest is great, and the laborers are few. Why should we not pray the Lord of the harvest to send forth laborers into his harvest? I notice that several of these calls are the result of an interest awakened by reading a tract or a trial volume of the *Review*, which has caused the readers to see light in God's word. Some have already commenced keeping the Sabbath, and are calling for preaching. May the Lord send them the living preacher soon."

A "LITTLE philosophy," said Bacon, "inclines men's minds to Atheism, but depth in philosophy bringeth men's minds about to religion."

Patience.

"IN your patience possess ye your souls." It is the duty of Christians to manifest the grace of patience under all circumstances. Not only is this clear from the injunction in the above text, but Peter, in giving us his great problem of addition in the Christian graces (2 Pet. 1:6), says, "Add to temperance, patience." As much as to say, be temperate because it will be difficult for you to be patient unless you are temperate. Temperance is defined by Webster, "Habitual moderation in regard to the indulgence of the natural appetites and passions."

Applying the above definition to eating and drinking, we may say that the excessive use of food, that is of itself healthful when taken in proper quantities, will overburden the nervous system and become a source of nervous irritation to be manifested in the impatient words or manner of the excessive eater.

So, also, one may exhaust nervous energy by overwork, and under a pressure of care loose that power of self-control that steady nerve and calm reflection would insure. With one thus overworked, and carrying a greater burden than is meet, work will not only be improperly done, but under circumstances of perplexity, their work will be liable to be marked with words and acts of impatience.

During the few weeks past, while released from public labor, I have been looking over my life, especially in California, and I have some things to say relative to the bearing of the above principles on my own case. I have, in many instances, been intemperate in labor. I have gone many times beyond my strength, and, at such times, with nervous power exhausted, I have not moved with that calm reflection becoming a minister of Christ. Words of impatience, savoring too much of scolding, have been spoken by me, under such circumstances. This is true relative to two or three instances in connection with our last camp-meeting. This was all wrong. I ask of those who witnessed it forbearance. I do not ask you to excuse the wrong under the plea of overwork. Wrong is wrong.

I am resolved, by the Lord's help, to be temperate in labor for the future, not only in amount of labor, but in kind; leaving that which can be done to better advantage by others than myself for them to do, and calmly and patiently doing what the Lord would have me to do.

J. N. LOUGHBOROUGH.

Two Ways of Giving.

RECENTLY, a man in Worcester, Mass., has died, bequeathing to the city \$250,000 for the establishment of a city hospital. The bequest did not involve sacrifice on the part of the giver. The money was designed for this object, when it could no longer be retained in the hands of the owner. The will is contested; an expensive lawsuit will follow; the eyes of the lawyer will stand out with fatness; hard feelings will be engendered; very possibly the testator himself will be abused by both sides, to make him turn in his grave; at last, possibly, many years hence the property, or what is left of it, will go towards the designed object; but more likely the bequest will prove futile and the will be broken. It is always the instinct of a jury to decide for the natural heirs, and against a corporation. Nothing is so easy as to prove the insanity of a man, after he is dead, especially if he has left his property in a manner not expected or desired by his relations.

Within a few days, an honored citizen of Philadelphia, has died. We do not learn that he made any bequests. Indeed, we presume he had nothing to leave. While he was in the enjoyment of life and health he gave to a hospital in West Philadelphia the large lot of land on which the hospital stands, devoted through all the time to the relief of the distressed, of whatever creed, race, or color. The lot has risen in value, and now is worth at least \$150,000; perhaps more. He further bound himself to raise \$100,000 towards the endowment. This amount he reached and exceeded. He was permitted to see the hospital erected, dedicated, and occupied. He heard the thanks of those whose woes were alleviated. After enjoying a few months of the purest pleasure which the great God permits to man, he departed in peace from within the walls, which speak of his truly Christian enterprise, of his grand design, and of the work completed within his lifetime. Shall we insult the common sense of our readers by asking the question, which of these two ways of giving most commends itself? If we have anything to do for God, for man, let us do it; let us do it now; let us do it to-day. Let us not put off the doing of it till after we

are in our graves. Let us allow ourselves the pleasure of seeing it done, of knowing that it is done, done in the best way, and of seeing its results. Let us sit under the shade of the tree that we ourselves have planted, and let us, if it pleases God, taste of its ripened fruit.—*National Baptist*.

It's No Use.

It is said that a country woman went into a store on Hanover St., Boston, one day, and putting four dollars on the counter, remarked to a clerk: "There; fourteen years ago—'twill be fifteen this fall—I bought something next door, and gave them a dollar bill; but they couldn't give me the change, so they sent a boy into the next shop, and he brought me back the change for five dollars instead of one. I took it, but 'taint no use; I ain't going to keep it any longer; so there it is, all back again." And before the astonished clerk had time to make any inquiries, she was gone.

Poor woman. She had endured fourteen years of trouble for a single sin, and at last had to confess and make restitution. It was well that she had courage and grace to do it finally.

We heard of an old gray-headed man who took a returned missionary aside one day, and confessed to him how fifty years before, when they were boys together he picked up and kept a quarter of a dollar which the missionary lost, and tried in vain to find. "I have carried the load on my conscience," said he, "for fifty years, and I would not carry it fifty years longer for the whole world." And so he paid him back a silver dollar, and begged that he would forgive the sin committed so long ago.

It is of "no use" to sin. If you have done wrong, make it right, and the quicker you do it, the better; life is uncertain; time is short, sin is a heavy load here, but it will be heavier still to bear it before the Judgment-seat of Christ. Make haste, then, to get rid of every sin; fly to Christ for pardon and for peace, and make ready to stand accepted and blameless in the Judgment day that is "near and hasteth greatly."—*Sel.*

Limit your Wants.

LORD BOLINGBROKE, in his reflections upon *Exile*, says: "Our natural and real wants are confined to narrow bounds, while those which fancy and custom create are confined to none." Young men who are just entering upon life, and forming habits which are likely to adhere to them to its close, will do well to treasure up in memory these true and instructive words of one of England's finest writers and most philosophic statesmen: "Our natural and real wants are confined to narrow bounds." It is surprising how little it is that is absolutely essential to man's existence, and, if he will take an intelligent and considerate view of life, to his comfort and happiness. Intellectual enjoyments are comparatively cheap. The cultivation of the mind, which affords the highest and the only enduring satisfaction, can be pursued on an income quite insignificant for the supply of luxuries. Our physical wants are very few, if we preserve our tastes simple, as they are by nature. To eat, to drink, to exercise, to sleep, to keep warm, and to be sheltered: a small sum will supply all these necessities. The pleasures which are pure, and which tend to our improvement, are within the reach of almost every one. But the wants which fancy and custom create, as Lord Bolingbroke well says, are confined to no bounds. It is against these that young men on the threshold of life should sedulously guard. Beware of luxurious and expensive habits. The gratification of them may cost you much of the labor and time which, if given to intellectual cultivation, would be far more conducive to happiness. It is easy to do without that which you have never indulged in. It is hard to leave off habits, however extravagant and absurd. When you are to decide about adopting a mode or style of living, consider well whether it is certain that, without inconvenience, you will be able always to preserve it. The only safe rule is, to keep your wants within narrow bounds.—*Sel.*

A CHRISTIAN lady writes, asking, "Do church tea-parties glorify God?" She says a lady belonging to a certain church gave a ticket to a Catholic, her dress-maker, for one of these festivals. She attended, and her friend afterward asked her candid opinion of the affair. The Catholic said she was delighted with it, but to tell the truth, she never would have thought that it was a *Methodist* gathering, or indeed, a *religious* gathering of any kind. How careful the church needs to be about expedients employed, lest there be a deadly influence.—*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.

Bible Hygiene.

THE Bible, from the earliest record of man's creation in Genesis, to the closing Revelation which brings to view his triumphant redemption, exalts man as

THE GLORY OF THE CREATOR.

This is seen in the words of Jehovah to his Son, in the beginning, "Let us make man in our image, after our likeness," and it is no less apparent in the declaration in the last book of the Bible from the four and twenty elders, as they worship at the throne of Heaven, "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created."

Whether it was man's moral character, his physical form, or both, that was made in the likeness of God, we leave with theologians to discuss. In either case, we behold man as expressed in David's song of praise to the beneficent Creator, "Thou hast crowned him with glory and honor; thou madest him to have dominion over the work of thy hands. O Lord, our Lord, how excellent is thy name in all the earth." The goodness of God in creation, in the gift of his Son for the redemption of fallen man, and in the ministrations of holy angels and the gift of the Holy Spirit, through which his word has been revealed, is feebly expressed in these words of the beloved John, "God is love."

The record of his creation, his ample provisions and glorious surroundings in Eden, fully attest the love of God to man, and the glory he would confer upon him in this life. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food."

LABOR A BLESSING.

Man was formed for activity. "And the Lord God took the man, and put him in the garden of Eden to dress it and to keep it." It was the design of the Creator that he should derive his chief delights of existence from those pursuits that would demand physical and mental action. Before sin entered happy Eden, the representatives of the race were put into the garden, "to dress it and to keep it," where their minds could trace, in a thousand varied forms, the perfections and power of the divine creative hand. In the estimation of God, and his Son, and of the holy angels, labor was honorable and for the good of man, even for sinless hands in holy Eden.

After the transgression, God said to Adam, "Cursed be the ground for thy sake." The earth was cursed in consequence of Adam's sin. But the fact that he was to eat his bread by the sweat of his face was not the curse. Increased labor was simply a consequence which was for his best good in his fallen condition.

"God is love." We must not view the curse in the light of retaliation on the part of the gracious Creator. We call in question that lazy theology that makes work the sum of the curse, and looks forward to the time when immaterial spirits shall go to an immaterial Heaven to get rid of work, and sit on the edge of a cloud and sing hallelujahs to all eternity.

But labor, first instituted in holy Eden, is for man's best good in his fallen condition out of Eden. And as for the future, give us the tangible inheritance of the saints, in light, in the earth redeemed from the curse, and happy Eden restored upon it again. There the redeemed, in all the gladness of immortal life will enjoy the delights of activity of body and mind in a world of inexhaustible variety, bearing the impress of both the creating and the redeeming hand.

GOD IS LOVE.

And in love he created our first parents, and richly endowed them with physical and mental power. This was for the glory of the Creator, and the happiness of the creature, man. God is the author of life, health, strength, and true happiness. Death, sickness, sorrow, physical and moral wretchedness, are the legitimate offspring of the transgression of moral and natural law instituted by the divine Author of all good.

"God is love." He is not the author of sickness, sorrow, and death. In a general sense, sickness is no more a necessity than

sin. At a funeral, a sensible minister once made the startling assertion that it was a disgrace to die. He did not mean that death was avoidable at a good old age; but that its existence, even in ripe age, was the result of the first great transgression on the part of the representatives of the dying race. And he might have added that premature death, in childhood, youth, or in the strength of middle life, was the result of continued transgression. "God is love." He is not the author of our woes. And it is a stupid reflection upon the divine character to lay our sicknesses, pains, bereavements, tears, and sorrows, to the mysterious dealings of his providential hand. It may, however, be fashionable, on funeral occasions, for ministers, in their words of condolence to the bereaved, to charge, the progress of disease and the ravages of death, in those who should live to bless society, to the wise dealings of the loving Disposer of events. They may gravely state that for very good and wise reasons, he has removed dear friends from us by death. Fashion and custom may dress and decorate corpses of the youth with muslin and flowers. Taste and expense may adorn our cemeteries with the sculpture of art and the glory of nature; yet we hear the voice of revelation and of reason declaring that death is the reward of sin; and is man's dreaded foe. Poets may sing:—

"Why do we mourn for dying friends?
Or shake at death's alarm?
'Tis but the voice that Jesus sends,
To call them to his arms."

"Why should we start, and fear to die?
What tim'rous worms we mortals are!
Death is the gate to endless joy,
And yet we dread to enter there."

And yet the great apostle, when speaking off the resurrection of the just to the joys of eternal life, says, "The last enemy that shall be destroyed is death." 1 Cor. 15: 26.

"God is love." And his revealed will relates to man's well-being in this life, as well as to that which is to come. God does not take pleasure in the miseries of this mortal state. He delights in the happiness of obedient intelligences in this world, as well as in the future joys of the redeemed in the world that is to come. The Bible teaches how to live so as to enjoy that health and happiness in this life, favorable to securing eternal life. True godliness does not neglect the laws of our present being, and dimly view only the immortal existence. It is profitable unto all things. It gives promise of the life that now is, and of that which is to come.

The religion of the Bible was not intended simply as a garment to put on, to cover moral and physical impurities. It was designed to convert the entire man, soul, body, and spirit, that he might be pure within and without. That bogus piety which would give licenses to consecrated gluttony, devoted lust, and sanctified filthiness, is simply a burlesque upon the religion of the Bible. J. W.

Ministers vs. Tobacco.

It seems that the clergy are really awaking, at last, to something like a proper sense of the necessity for raising their voices against a habit which threatens to exterminate the race unless some measures can be adopted to stay its progress and rescue its victims. Ministers can do more to aid the anti-tobacco reform than any other class. They have a powerful hold upon the moral characters of their followers, and can exercise a mighty influence in instilling into their minds sound physiological principles as well as moral truths. But in no way can clergymen accomplish so much in this direction as by a correct example. It would be of very little avail for a preacher to declaim against tobacco in the pulpit when half his congregation were accustomed to meet him in the street with a cigar in his mouth.

At a recent meeting of Methodist ministers in New York, the subject of tobacco was considered, especially its relation to the ministry. A paper on the subject was read by Dr. True. A city journal gives the following brief account of the essay together with subsequent remarks:—

"Besides the well-worn arguments touching its unhealthiness and uncleanness, it contained many excellent suggestions drawn from its effect upon the minds of public speakers and writers. It destroys the logical faculties and tends to make such men very superficial. The pernicious effect which the habit has on the young, who are so fond of imitation, and its hindrance to growth in grace were made prominent reasons for breaking off the use of the weed.

"The Rev. Mr. Corbitt, who is recognized as the champion 'chewer,' was unanimously called to respond to the essay. He did so, and entered his solemn protest, founded on many years' experience, against the use of tobacco in any form. He did not feel called upon to sacrifice his life in the attempt to

give up the habit himself; but if he had his life to live over again he would not touch, taste, or handle it. These remarks, so unexpected from such a quarter, were received with applause."

The Rev. Mr. Corbitt, certainly deserves credit for his frank acknowledgement of the harmful nature of tobacco; but how much more good he might accomplish by resolutely discarding the filthy weed and asserting his liberty from the bondage which has so long enslaved him. His fears of dying are groundless. Many a man has done the thing before, and never one died for want of tobacco. He would doubtless feel as though his dissolution was close at hand, but he would certainly survive, and his usefulness would be immeasurably increased.

The Illinois Methodist Conference recently adopted the following resolution which augurs well for that denomination as evincing their appreciation of one of the great truths which reformers have been for years advocating:—

"Resolved, That in view of the fact of the great expensiveness and filthiness of tobacco, and of the fact that tobacco belongs to the same class of poisons and conduces to strong drink, we urge upon all our laymen to abstain from its use; we recommend that all young men admitted to the conference at this important point in life forego its use; and we suggest that the example of presiding elders using it is extremely hurtful.

Dr. Talmage, also, who has so long been a vigorous supporter of the total abstinence cause, declares himself an opponent of tobacco in every shape; and this, notwithstanding the recent demonstration by Rev. Mr. Spurgeon, who is a contributor to his paper.

Tobacco-using is adverse to piety, whether ministers or laymen indulge in it; and the wonder is that Christian ministers have been so long in finding out that the narcotic weed is one of their most powerful enemies. A narcotized Christian is not likely to be a very energetic one.—*Health Reformer.*

News and Miscellany.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth."
Luke 21: 26.

—Large Washouts, caused by the rapidly melting snows of the Humboldt Mountains, are reported along the railroad near Humboldt Wells and Toana. Trains run slowly over many dangerous places, while men walked ahead to examine the track, and were delayed several hours for the rebuilding of places where the track had been carried away.

—It is reported by missionaries laboring in Russia that the existing demand for Bibles in that country is greater than can be supplied at present. Ten thousand copies of the New Testament have been disposed of within a short time, and another edition is in press. The British and Foreign Bible Society has circulated 27,000 volumes of the Finnish Bible during the past year. The Greek Church, in marked contrast to that of Rome, shows much cordiality toward efforts for the spread of the Scriptures. Monks are frequently engaged in the work, and Bible book shops are connected with many of the monasteries. The last few years have seen a new impetus given to missions in the Russian Church. The Czar is president of the National Missionary Society, the chief fields of which are in Kamschatka, Siberia, the Caucasus and China.

—The number of Jews in New York is reckoned at 50,000. They have two synagogues valued at \$500,000 each, and the ark in one cost \$70,000.

—Nearly 1,000 families of Mennonites it is expected will soon arrive in Canada from Russia. They have chosen Manitoba for their future residence, and have commissioned an agent to buy for them several thousand head of cattle in the West. There has been a large immigration of this people to the United States during the past two years, the number being estimated at 6,000 persons or 1,200 families.

SAD FACTS.—The superintendent of the Liverpool workhouse states, in his recent report, that eighteen out of every twenty-seven persons sent to the workhouse were suffering from delirium tremens.

One of the physicians of Bellvue Hospital recently informed me that at least two-thirds of all the patients treated at that institution, were suffering from the effects of alcohol.

It is well known that at least nine-tenths of all the crimes committed are due to the influence of liquor.

Who will say, in the face of these facts,

that the sale of alcohol should not be as stringently prohibited as that of arsenic, strychnia, prussic acid, or any other poison?

Five cardinals have lately been created by the Pope; among them Archbishop McCloskey of the United States.

Great Guns.

THE CANNON OF THE FUTURE—HOW THE MILLENNIUM MAY BE BROUGHT AROUND.

THE London *Standard* says: England is now building a ship to carry 24 inches of armor, and she is making a gun which will be 81 tons in weight. It may be said here is proof of England's superiority. Unquestionably the ship is splendidly designed. So also is the gun, which we are to have ready some time about next July, and which will doubtless turn out to be a wonderful weapon. Artillerists speak of the coming monster as an "awful gun." Crowds assemble at the forge whenever one of the huge coils is to be pumelled by the new steam-hammer at Woolwich Arsenal. Even in the making of the 38-ton guns, masses of iron weighing 28 tons, at a welding heat, have to be laid under the hammer.

For the larger gun an incandescent mass of 45 tons has to be fetched out of the fire, and duly hammered. The furnace has the capacity of a cottage, and the tongs by which the glowing cylinder is lifted out of its burning bed weighs no less than 30 tons. A steam crane bears the whole weight of tongs and coil, and everything proceeds without accident or hitch of any kind. At night the sight is truly grand, and well repays those who take the trouble to be present. Other nations are not likely to be blind to the advantage which accrues from the possession of guns exceptionally powerful. Already it is known that steel tubes are being made, having a diameter six inches greater than that of the tube of the 81-ton gun. These tubes may be intended for the lining of the American smooth-bore guns, which are to be converted into rifles. Possibly they are for the use of the French Government, or for the Italian. At all events such masses of steel are being made, and are destined to play some part in connection with foreign artillery. Most certainly the appearance of a 100-ton muzzle-loading gun among foreign armaments is by no means a remote contingency.

But what are we prepared to do? Assuredly the great steam-hammer at Woolwich Arsenal can accomplish something more for us than the making of an 81-ton gun, big as that undoubtedly will be, with its bore of 16 inches in diameter and 24 feet in length, firing a projectile weighing 1,600 pounds, propelled by 300 pounds of powder, the range of the weapon being seven miles. All this is very formidable, but it is not by any means all that can be done. We may double the weight of the gun, making it 160 tons, having a calibre of 20 inches and a bore of at least thirty feet. This would be a magnificent piece of ordinance; but even then there would be something beyond, and why should we stop short of that which must be gained at some period or other?

Let us contemplate the further step at once. Why not have a gun with a bore of 24 inches—simply 2 feet? The weight would be 275 tons, the charge of powder would be 1,000 pounds, the weight of the projectile nearly two tons and a half, and the range eight or nine miles! This is not a mere dream, but a perfectly practicable piece of work. The cost would probably be a trifle less than £100 per ton, or about £25,000 for the entire piece. In weight of projectile such a gun would be something more than a 5,000-pounder. Perhaps when we had made such a weapon we might think we had gone far enough. As for armor, the projectile of the 275-ton gun would possibly penetrate three feet with a corresponding backing. As we showed sometime ago, Dr. Collis Browne modelled a ship which shall actually carry three feet of armor. This armor would also be presented at a slope, so that our 5,000-pounder would have its work to do. As for cost, there is the consideration that one such gun will give results as no number of smaller guns could accomplish. The *Inflexible* sheathed in part with two feet of armor, will carry four 81-ton guns, costing £8,000 each. Her four guns, therefore, will cost more than one 275-ton gun. Yet how would such a vessel as the *Inflexible* be able to stand the attack of so tremendous a weapon? The 5,000-pound projectiles, unless striking with considerable obliquity, would readily smash through the thickest part of the armor, and two or three such visitors, having a bursting charge of 300 pounds of powder, might decide the fate of the ship. Surely the result would be cheap at the price!—*San Francisco Chronicle.*

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, APRIL 1, 1875.

Civil Bend, Missouri.

At an early period in the brief history of Seventh-day Adventists a small company was raised up at Civil Bend, Mo. But unfortunately these became divided by the influence of those in rebellion against the body on the one hand, and the inexperienced efforts of some who had more minister than religion on the other hand.

Publishing Association.

By careful examination of the laws of California we find:—

- 1. That a Publishing Association can be immediately formed in this State.
2. That "any five or more persons" may sign "Articles of Incorporation," and choose directors, not less than three, nor more than eleven.

Steps are now being taken for the immediate formation of the Publishing Association. J. N. LOUGHBOROUGH. Oakland, March 30, 1875.

Life of William Miller.

I have just completed a careful reading of every line of the book with the above title. It has been to me a feast. My spirit has been refreshed. The book contains a history of the Advent cause from its rise to the death of William Miller, such as cannot be found elsewhere.

We think the book should be found in the family of every Seventh-day Adventist, and widely circulated elsewhere. The nominal price of \$1.00, the cost of the book, is really a small valuation of what the book contains.

J. N. LOUGHBOROUGH. St. Helena, Cal., March 22, 1875.

The Northern Christian Advocate makes the statement that the M. E. church loses seventy-five per cent of its probationers. In fourteen years 2,092,686 probationers were reported, of whom only 609,316 went into full communion, or 22 to each 100.

"Can't you make any allowance for a man's being drunk?" "Certainly!" said the Judge, "I'll allow you thirty days in the workhouse."

The Christ Alphabet.

- A is for Advocate, Alpha, Amen; All titles of Jesus, the Saviour of men.
B is for Bridegroom, for Bishop, for Bread; The soul that receives him with manna is fed.
C is for Captain, for Chief Corner stone, And safe is the man that buildeth thereon.

Poverty a Blessing.

POVERTY is the nurse of manly energy, and heaven-climbing thoughts, attended by love, and faith, and hope, around whose steps the mountain breezes blow, and from whose countenance all the virtues gather strength.

St. Helena.

DURING the last six weeks I have been at my home in St. Helena. At such times as I could leave my companion I have spoken in our house of worship there, generally once Sabbath, and twice on first-day.

On Sabbath, March 27, Bro. Kellogg was with us, and spoke with acceptance to the church. At the close of his discourse six were received into the church, and one other signed the covenant to keep the Sabbath.

I DESIGN to speak at St. Helena Sabbath and first-day, April 10 and 11, at 11 A. M., each day, and baptize at the close of the discourse on Sabbath.

No Time to Kill.

AN aged American minister states, that in the early part of his ministry, being in London, he called on the Rev. Matthew Wilks. Mr. Wilks received him with courtesy, and entered into conversation, which was kept up briskly till the most important religious intelligence in possession of each had been imparted.

ACCORDING to the latest statistics gathered by European linguists, there are 90,000,000 of people who speak the English language; 45,000,000 speak German; 55,000,000 Spanish, and 45,000,000 French.

THE London Times in a review of the situation says: "In the gloom surrounding us one thing is perceptible—all are arming. Germany is arming en masse; the surrounding nations, including the best of the world, cannot do otherwise."

English Bibles.

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

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(4) Diamond, " " " circuit, 2.00
(5) " " " Brass Rim'd 1.50
(6) " " " Plain, 1.25

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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.

Business Department.

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

Received for the Signs.

\$2.00 EACH. J C Smith, J H Kime, J H Leland, Mrs T B Kineheloe, Harlow Gilbert, Mrs D D Brady, Mrs A F Moe, Miss Mary Jenson, C W Bainbridge. \$1.00 EACH. Charity Prentiss, H D Banks.

California Publishing Fund.

J C \$20, G C Martin \$100, Mrs S A Douglass \$20, Mary A Martin \$10, R W Forbes \$10, B Stickney \$50, B N Berry \$50, I F Berry \$10, Mary Williamson \$10.

California Tent Fund.

J C \$5, Ruel Stickney \$50.

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** Address, Signs of the Times.