

The Signs of the Times.

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

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The Signs of the Times

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The Golden Side.

THERE is many a rest on the road of life,
If we would only stop to take it:
And many a tone from the better land,
If the querulous heart would wake it.
To the sunny soil that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green, and the flowers are bright,
Though the wintery storm prevaileth.

Better to hope though the clouds hang low,
And to keep the eyes still lifted:
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted.
There was never a night without a day,
Nor an evening without a morning;
And the darkest hour, the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than a jeweled crown,
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks,
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the delicate silver threads
Of curious lives asunder;
And then blame heaven for the tangled ends,
And sit, and grieve, and wonder.

—Sel.

The Sermon.

PERPETUITY OF SPIRITUAL GIFTS.

BY ELDER J. H. WAGGONER.

ALL who are not deeply prejudiced will acknowledge that there was much consecration among the early Methodists, and that the Spirit often witnessed to their work with great power. There were among them many Godly persons of strong faith, and the fruits of faith were often manifested according to the gracious promises of the Saviour. The following case of curing of blindness is copied from the life of Bramwell:—

"William Greensmith, son of Thomas Greensmith, of Watnal, near Nottingham, when about nine years of age was severely afflicted with a scrofulous humor in his eyes, so that he was unable to bear the light even with a bandage upon them. Mr. Bramwell was then in Nottingham circuit, and went in his regular turn to preach in Mr. Greensmith's house. On one of these occasions he remained all night; and previous to his departure the next morning, when his horse was brought to the door, he asked where the boy was who had sore eyes. Mrs. Greensmith replied that he was in a dark room behind the door. He wished him to be called out. He came and stood near Mr. Bramwell, who put his hand on the boy's head, and looked upward as if in ejaculatory prayer. He then went out leaving the child standing, while the latter as if conscious of some important change, pulled off his bandages looked through the window, and asked if Mr. Bramwell was gone. On perceiving that his eyes were perfectly healed, all the family were completely astonished. He is now about thirty years of age, and has never since had any complaint in his organs of sight.—*Memoir, p. 157.*

The following is one of many cases of healing by faith recorded in *Wesley's Journal*:—

"In returning to Canterbury I called upon

Mr. Kingsford, a man of substance as well as piety. He informed me, 'Seven years ago I so entirely lost the use of my ankles and knees that I could no more stand than a newborn child. * * * I could not move from place to place, but on crutches. All the advice I had profited me nothing. In this state I continued about six years. Last year I went on business to London, then to Bristol and Bath. At Bath I sent for a physician; but before he came, as I sat reading the Bible, I thought, Asa sought to the physicians and not to God; but God can do more for me than any physician. Soon after I heard a noise in the street; and rising up, found I could stand. Being much surprised I walked several times about the room, then I walked into the square, and afterward on the Bristol road; and from that time I have been perfectly well; having as full a use of all my limbs as I had seven years ago.'—*Wesley's Journal, vol. 4, p. 682.*

The reader must not suppose that these things transpired without awakening some opposition in the minds of the unconsecrated. Prejudice was aroused which often manifested itself in bitter reproaches. To the charge of egotism and self-righteousness Mr. Wesley made the following reply, which we would recommend to the consideration of all who think there is a lack of humility in claiming answers to the prayer of faith:—

"Now let the candid man judge, does humility require me to deny a notorious fact? If not, which is vanity? to say I by my own skill have restored this man to health, or to say God did it by his own almighty power?"

Bishop Hall, speaking of the good offices which angels do to God's servants, says:—

"Of this kind was that marvelous cure which was wrought upon the poor cripple at St. Marden's, in Cornwall; whereof besides the attestation of many hundreds of the neighbors, I took a strict examination in my last visitation. This man, for sixteen years together, was obliged to walk upon his hands, the sinews of his legs being so contracted. Upon following an admonition in his dream to wash in a certain well, he was suddenly so restored to his limbs that I saw him able to walk and get his own maintenance. The name of this cripple was John Trebble."

Wesley remarks: "And were 'many hundreds of the neighbors,' together with Bishop Hall, deceived in so notorious a matter of fact? or did they all join together to palm such a falsehood on the world? O, incredulity! what ridiculous shifts art thou driven to! what absurdities wilt thou believe rather than own any extraordinary work of God!"—*Wesley's Journal, vol. 6, pp. 565, 566.*

Wesley's Journal, Dec. 20, 1742, says:—

"When I came home they told me the physician said he did not expect Mr. Meyrick would live till the morning. I went to him, but his pulse was gone. He had been speechless and senseless for some time. A few of us immediately joined in prayer (I relate the naked fact); before we had done, his sense and his speech returned. Now, he that will account for this by natural causes has my free leave; but I choose to say, This is the power of God.

"Saturday, 25. The physician told me he could do no more. Mr. Meyrick could not live over the night. I went up and found them all crying about him; his legs being cold, and (as it seemed) dead already. We all kneeled down and called upon God with strong cries and tears. He opened his eyes and called for me; and, from that hour he continued to recover his strength till he was restored to perfect health. I wait to hear who will either disprove this fact, or philosophically account for it."—*Vol. 3, p. 275.*

Mr. Bramwell's biographer writes:—

"I was once attacked by a violent pleuritic fever, when all around me despaired of my life. Many of our kind friends visited me in my affliction; and almost unceasing supplication was offered up to God for my recovery. But all prayers appeared to be without effect till Mr. Bramwell came home out of the circuit. He immediately came to see me, and on entering the room was quite astonished at beholding such a woeful change

in my appearance. He thought I had all the marks of a speedy dissolution upon me; and giving me a look of the greatest sympathy he raised my head a little higher by means of a pillow. He then went to the foot of the bed and began to pray to God in my behalf. His faith seemed to gain ground as he proceeded. He continued his intercessions with the greatest fervency; and, in agony, asked in submission to the will of God, that I might be restored. The Lord heard and answered his servant's prayers; for I immediately experienced such a sweet tranquillity and melting of soul, as I am unable to describe. From that moment my recovery commenced, and I was soon strong enough to resume my ordinary occupations."—*Memoir, pp. 163, 164.*

Mr. William Carvosso, who was sixty years a class leader in the Wesleyan Methodist connection, gives an account of the healing of a sick woman as follows:—

"The next morning, a friend asked me to visit a woman who was sick, and offered to accompany me. When we arrived at the house, we were informed she was very ill. I went up stairs and found her, to all appearance, on the borders of eternity. Finding that she had been three years a member of the society and knew nothing of salvation by the remission of her sins, I felt no little concern for the salvation of her soul. * * *

I explained to her the plan of salvation. * * * 'And now,' said I, 'it is a duty which God requires of you to believe in Jesus Christ and in the truth of his promises.' While I was thus speaking to her she was seized in a strange manner; and it appeared to me and those present that she was dying. But in a moment or two she lifted up her hands and eyes to heaven, and cried out, 'Glory be to God, I am healed! I am healed!' And for some considerable time she kept on repeating, 'The Lord has healed me, body and soul.'

"The news of this was soon conveyed to her neighbors, who rushed into the chamber in such crowds that I was afraid the beams would give way. But she continued saying, 'The Lord has healed my body and my soul.' We then kneeled down to praise the Lord for what he had done; and while engaged in prayer, two of those who came in were awakened and began to pray for mercy. With these distressed souls I was occupied four hours before I could leave the place. The next day Mr. Sibly, from Truro, came there to preach, and dined with us at the friend's house where I lodged; when the friend who had been with me the preceding day related the circumstance to him. Having expressed a desire to see the woman, I went with him to the house; and to our very great astonishment, we found her down stairs, sitting by the fire. I visited her several times after this, and found her not only happy in God, but confirmed in her restoration of health. I have seen many of the mighty works of the Lord, both in convincing and converting sinners, but never before saw the body healed as well as the soul."—*Memoir of Carvosso, pp. 73-75.*

The memory of Hester Ann Rogers will ever be precious to the Christian world. In her journal of June 29, 1782, she says:—

"This day the Lord instantaneously removed a rapid mortification in my dear mother's limb, in answer to prayer. The doctor having given his opinion that in a few hours it would be fatal, I flew to my almighty Refuge, and felt I had power with God, through faith in that promise—'The prayer of faith shall save the sick.' And when in half an hour I looked again at the wound, all the bad symptoms were gone; and the same doctor, standing astonished, said no danger now appeared. I could not forbear weeping aloud for joy and gratitude, praising the God of my life.

"June 10, 1794. I had a peculiar season in wrestling prayer with my God this night, on account of my dear little Mary. The great weakness of her limbs for three months past, and her seeming total inability to walk, has caused much pain to my dear husband as well as myself. It appears to me I had used every possible means in vain. But this night I had power to cry unto my God, and tell him, 'Thou art the same yesterday, to-day, and forever: thou art my God! Thou hast

said call upon me in the day of trouble, and I will hear thee. Thou hast healed cripples, made the lame to walk, yea, raised even the dead in answer to praying faith! Lord hear me now; stoop to my request; let the child's feet and ankle bones receive strength; give power to walk, and let me soon know thou hast heard my prayer; and I had power to believe it would be done; my soul was filled with the divine presence.

Thursday, the 12th. I already see in the child an answer to my prayer. She is greatly strengthened in her limbs. How good, how faithful, how condescending is the Lord! We may—I may, like Abraham, like Moses, like Elijah, ask and obtain."—*Journal, pp. 116, 119, 120.*

What has been said of the early Methodists may be said in truth of the people known as Christians. I mean those who are now bearing the nick-name of New Lights. Elder William Kinkaid was a well-known writer, and minister, and missionary of that church. He said:—

"There have been in the bounds of my acquaintance many miraculous cures performed in answer to prayer. I have been acquainted with several of the people who were healed, conversed on the subject with the persons who were present at the time, and some of these cures I have seen myself. I as firmly believe that Elder David Haggard had the gift of healing, as that the apostles had. He has fallen asleep, but there are many alive who saw him perform cures, and what I saw myself puts the matter beyond doubt with me. I state these facts in honor to God, who, in every age of the world has shown a willingness to bless his creatures in proportion to their faith and obedience."—*Bible Doctrine, p. 341.*

"Discerning of spirits" was set down by the apostle as one of the "gifts of the Spirit" which was "set in the church" according to the promise. The following instance of the exercise of the gift of discernment is recorded in the *Memoir* of Mr. Bramwell, whose sincerity, piety, and Christian graces were questioned by none:—

"Mr. Bramwell was by no means of a censorious disposition; yet he had the gift of discerning the spirits and dispositions of men in a remarkable manner. I have frequently known him to detect impostors who have stepped forth to exercise in various meetings. On one occasion when he was desired to visit a dying man, I went with him. We beheld the wretched object without a shirt to his back. The few rags which hung on him scarcely covered his body. His habitation was a damp, miserable cellar, and a woman was attending him who was represented to be his wife. For some time after our entrance into this dwelling, Mr. Bramwell remained silent. At length he exclaimed, 'All is not right here! I am clear there is something amiss in this place!' Then turning to the woman he said, 'this man is not your husband. You never were married to him but for several years you have been living together in sin and wickedness!' His word went with power to their hearts. They both wept exceedingly, acknowledging the charge to be true, and began to entreat the Lord to have mercy upon them."—*Memoir, p. 155.*

Other instances in his life might be given, but we omit them for the sake of brevity, promising to refer to facts which have occurred in the present generation as notable as any recorded in the times of the Reformers, Luther and Wesley.

The following cases of deliverance from enraged enemies are recorded by John Wesley and Dr. Adam Clarke. While the facts cannot be disputed we must look upon them as direct interpositions of divine grace, and as truly miraculous as any case recorded in the New Testament:—

"The circumstances that follow I thought were particularly remarkable: 1. That many endeavored to throw me down while we were going down hill on a slippery path to the town; as well judging, that if I was once on the ground, I should hardly rise any more. But I made no stumble at all, nor the least slip till I was entirely out of their hands. 2. That although many strove to lay hold on my collar and clothes, to pull me down, they

could not fasten at all: only one got fast hold of the flap of my waistcoat, which was soon left in his hand; the other flap, in the pocket of which was a bank note, was torn but half off. 3. That a lusty man just behind, struck at me several times with a large oaken stick; with which if he had struck me once on the back part of my head it would have saved him further trouble. But every time the blow was turned aside, I know not how; for I could not move the right hand nor the left. 4. That another came rushing through the press, and raising his arm to strike suddenly let it drop, and only stoked my head, saying, 'What soft hair he has!' 5. That I stopped exactly at the Mayor's door, as if I had known it (which the mob doubtless thought I did), and found him standing in the shop, which gave the first check to the madness of the people. 6. That the very first men whose hearts were turned were the heroes of the town, the captains of the rabble on all occasions, one of them having been a prize fighter at the bear garden. * * * By how gentle degrees does God prepare us for his will! Two years ago a piece of brick grazed my shoulder. It was a year after that the stone struck me between the eyes. Last month I received one blow, and this evening two; one before we came into the town, and one after we were gone out; but both were as nothing: for though one man struck me on the breast with all his might, and the other on the mouth with such force that the blood gushed out immediately, I felt no more pain from either of the blows than if they had touched me with a straw."—*Wesley's Journal*, vol. 3, pp. 297, 298.

Dr. Clarke's account is as follows:—
"A missionary who had been sent to a strange land to proclaim the gospel of the kingdom of God, and who had passed through many hardships, and was often in danger of losing his life through the persecutions excited against him, came to a place where he had often before, at no small risk, preached Christ crucified. About fifty people who had received impressions from the word of God, assembled. He began his discourse, and after he had preached about thirty minutes, an outrageous mob surrounded the house, armed with different instruments of death, and breathing the most sanguinary purposes. Some that were within shut the door; and the missionary and his flock betook themselves to prayer. The mob assailed the house and began to throw stones against the walls, windows, and roof; and in a short time almost every tile was destroyed, and the roof nearly uncovered, and before they quit the premises, scarcely left one square inch of glass in the five windows by which the house was enlightened. While this was going forward a person came with a pistol to the window opposite to the place where the preacher stood (who was then exhorting his flock to be steady, to resign themselves to God, and trust in him), presented it at him and snapped it, but it only flashed in the pan! As the house was a wooden building, they began with crow's and spades to undermine it and take away its principal supports. The preacher then addressed his little flock to this effect: 'These outrageous people seek not you but me; if I continue in the house they will soon tear it down, and we shall all be buried in the ruins; I will, therefore, in the name of God, go out to them, and you will be safe.' He then went towards the door: the poor people got around him and entreated him not to venture out as he might expect to be instantly massacred. He went calmly forward, opened the door, at which a whole volley of stones and dirt was that instant discharged; but he received no damage. The people were in crowds in all the space before the door, and filled the road for a considerable way, so that there was no room to pass or repass. As soon as the preacher made his appearance, the savages became instantly as silent and as still as night; he walked forward, and they divided to the right and to the left, leaving a passage of about four feet wide, for him and a young man who followed him to walk in. He passed on through the whole crowd, not a soul of whom either lifted a hand or spoke one word, till he and his companion had gained the uttermost skirts of the mob. The narrator who was present on the occasion, goes on to say: 'This was one of the most affecting spectacles I ever witnessed; an infuriated mob without any visible cause (for the preacher spoke not one word) became in a moment as calm as lambs. They seemed struck with amazement bordering on stupefaction; they stared and stood speechless; and after they had fallen back to right and left to leave him a free passage, they were as motionless as statues! They assembled with the full purpose to destroy the man who came to show them the way of salvation; but he, passing through the midst of them, went his way. Was not the God of missionaries in this work?'"

By reference to the "Life of Adam Clarke," it will be seen that the "missionary" referred to above was no other than Clarke himself. From page 209 we take the following:—

"During the whole time of his (Clarke's) passing through the mob, there was a death-like silence, nor was there any motion, but that which was necessary to give him a free passage! Either their eyes were holden that they could not know him; or they were so over-awed by the power of God that they could not lift a hand, or utter a word against him. The poor people, finding all was quiet, came out a little after, and passed away, not one of them being either hurt or molested! In a few minutes the mob seemed to *awake as from a dream*, and finding that their prey had been plucked out of their teeth, they knew not how, attacked the house afresh, broke every square of glass in the windows, and scarcely left a whole tile upon the roof. He afterward learned that the design of the mob was to put him in the sluice of an over-shot water-wheel, by which he must necessarily have been crushed to pieces."

(To be continued.)

Will the Belief of a Lie Save a Man?

"BE not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6:7. The apostle here exhorts us not to be deceived, and states as a reason for this that whatever a man sows that he shall certainly reap. If he is deceived and led to sow the wrong kind of seed, the seed will yield bad fruit, just as certainly as though he sowed it with a full knowledge of its nature. The truth of this principle we see illustrated all around us in every-day life. Unfortunately we live in a world where deception is very common. Men are liable to be deceived at every turn, however honest they may be, or however anxious to avoid deception. And when a person is deceived, it does not change the result any to know that he was deceived. An honest man enters into partnership with a rogue. He meant to secure an honest partner, and make an honest livelihood, but he was deceived and lost all he had, and he has to suffer the consequences. A woman is deceived by a man, and marries a tyrant and a scoundrel. Her life is one of sorrow. She suffers just the same as though she knew just his character. A man in planting an orchard is deceived in the nature of the trees which he purchases, but this will not change the result in his orchard. So it is ever and always. When a man is deceived he suffers for it. Honesty or good intentions does not save him. Hence, in the affairs of this life, men have to exercise the greatest caution, keep their eyes open, obtain the best information, and look at a thing on all sides lest they get deceived and suffer irreparable loss.

But, alas! how differently men reason with regard to religion and eternity. It has come to be quite a maxim that it does not make so much difference *what* a man believes as it does that he is *sincere* in his belief—that he really believes it; that it will not effect a man's salvation particularly either way whether what he believes is truth or error, provided that he sincerely believes it. But we are prepared to show that this is a most pernicious and fatal doctrine to hold. We boldly affirm, upon the authority of the Bible, that it is not a man's *belief* which saves him, but it is *what* he believes. Two men can be equally strong and sincere in their belief, and yet one may be saved by what he believes, and the other be damned by what he believes. Take an illustration from nature: We obtain strength by eating, yet it is not the act of eating that gives us strength, but it is the nature of the food which we eat. A person may be very hungry and anxious to obtain nourishment. He takes food, but he is deceived in the nature of it. It is poisonous; he eats and dies. Another person eats proper food and receives strength. Both eat—one was killed, the other was strengthened. It, then, is not the act of eating that gives us strength, but it is the nature of the food which we eat.

Just so the idolator puts his faith in Moloch, or Jugernaut. He trusted in a lie. The Mahometan verily believes in that false prophet. He is willing to defend his faith with his sword and his life, and yet he will be damned, for he trusts in an impostor. If simply firm belief can save a soul, then Christ died in vain, for men could have been left of God to believe in their false gods, and then have been saved as well as by the true. But no; both in nature and in the Bible, God has ever taught us that those who are deceived and trust in a lie must suffer for it. Eve's case well illustrates the teachings of the Bible upon this point. The Lord told her not to eat of the forbidden fruit, and if she did she should die. But the wily serpent, with his subtlety, persuaded her that this was

not so, that the fruit was good for her, and she should not die. She was deceived. 1 Tim. 2:14. Suppose that she had reasoned as men do now. She would have argued to the Lord that it was not right to punish her, for she sincerely believed that the fruit was good, and that it was not wrong to eat of it. Of course she did really believe this or she would not have done it. Now will not her sincere belief excuse and save her? By no means.

But let us tear the veil off from this deception. Did not the Lord plainly tell her not to take of it? Certainly; but Satan persuaded her that God had lied, and thus she believed, and in this she trusted. Now, reader, what did her sincere belief amount to? She really believed that God had lied. When properly stated, her act grew out of blank unbelief; and so it is with all who believe a lie instead of the truth. God, in his word says a thing is thus and so, they do not believe this, but believe it is some other way. It is entirely wrong to call this sincere belief. It is simply strong unbelief; and unbelief never will save any body.

The case of Paul is to the point. He says: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Acts 26:9. If ever a man was honest and sincere in opposing the truth and believing error, it was Paul. But would he have been saved had he died before he was converted to Christ? Is it proper to call his faith sincere belief? No indeed. Hear what he afterwards said of himself. 1 Tim. 1:13. "Who was before a blasphemer [will God save blasphemers?], and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly [what? sincere belief? No, indeed; and mark what he says] unbelief." What he did then was done in unbelief. Notice that his honesty was not counted for faith. He was in unbelief; and unbelief will save no one. All unbelief is sin. God says that the fearful and unbelieving shall have their part in the lake of fire. Rev. 21:8. And the Prince of Peace has said, "Preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16.

The Lord sends out his truth with sufficient evidence upon which men can base their faith. Then he requires all men to accept that truth upon that evidence, upon the pain of being damned. If for any cause they do not believe, but reject it, and really believe that which is false in its stead, God says they shall suffer the consequences for it; they shall be damned.

Then will no one be saved but those who have believed the whole truth, and nothing but the truth? Will all be damned who have believed error? We do not claim this; but we do claim that the belief of error, or that which is not true, will not save any one. It is the belief of the *truth* which saves a man. If a man's faith embraces enough cardinal truth, he will be saved by that truth notwithstanding the error which he has mixed with it. It is not his faith in the error which saves him, but it is the truth which he holds with it that saves him. On the other hand if the cardinal pillars of his faith are error, although he may have some truth mixed with it, yet he will perish in his error.

To illustrate; a hungry person eats food. In the main it is good food, yet there is some poison mixed with it but not enough to materially injure him. He receives strength from his food, but does it come from the poison? No, indeed. So of what we believe. No soul will ever be saved for his belief in a lie, but it must be the truth that saves him. This fact is ever kept prominent all through the Bible. Thus Jesus says, "And ye shall know the truth, and the truth shall make you free." John 8:32. Sanctify them through thy truth; thy word is truth." John 17:17. Observe that we are to be sanctified through the truth. It is never said that we are to be sanctified through error. Paul says, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2:13. How are we sanctified? By the Spirit and the belief of the truth.

Again Christ says, "God is a Spirit, and they that worship him must worship him in spirit and in truth." John 4:24. We must not only worship God in spirit, but it must also be in *truth*. Again, Jesus says, "I am the way, and the truth, and the life." John 14:6. Once more he says, "And for their sakes I sanctify myself, that they also might be sanctified through the truth." John 17:19. And again, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." John 18:37.

These texts are but examples of how the truth is everywhere exalted in the Bible. Time after time it is directly stated that we

are to be sanctified through the truth. Hence there is a vast difference whether we believe a lie or the truth. The devil is the author of every lie, every falsehood, every error, and every fable, every false doctrine, and everything that is not the truth. Jesus says he is a liar and the father of it. John 8:44. But God is the author of every truth and every true doctrine. Satan is intensely interested in the sustaining and building up of error; but God is interested in putting down error, and establishing the truth.

Just so far, then, as our influence goes in sustaining error and false doctrine, just so far we are sustaining Satan and his kingdom. The fact that we are deceived and do it ignorantly does not alter the result in the least, and just so far as we give our influence against that which is truth, whether we know it be the truth or not, just so far we are opposing the kingdom of God. Is it so, then, that the Lord is equally pleased with a man, whether he believes a false doctrine, or a true doctrine, provided that he is only honest in his belief? No, God is not in partnership with the devil, nor will he ever bless a soul for believing a lie, however honestly he may believe it. But it is objected and some claim that it is impossible to know the truth because there are so many contradictory doctrines held by men, all claiming to be proved by the Bible; each one sure that he has the truth and that the other is wrong; hence they say, do the best we may, we are not certain of finding the truth. I do not believe that these affirmations are true. To maintain them is virtually to charge God with injustice, and throw the blame of our errors upon the Creator. This view of the case squarely contradicts the plainest teachings of the Bible. "If any man will do his will he shall know of the doctrine, whether it be of God or whether I speak of myself." John 7:17. This is the language of our Saviour. Is it reliable? Does he mean what he says? If so, then we can know whether a doctrine is of God or not. But mark the condition. We must first submit our wills to do God's will, give up our ways and be willing to be led and taught by the Lord, however crossing it may be to us.

Again, the Saviour says: "He that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. My brother, are you in darkness? Then you are not really following Christ; for he declares that the very object of his mission to our earth was that his followers should not walk in darkness. Again, he says: "I am come a light into the world, that whosoever believeth on me should not abide in darkness." John 12:46. And again: "Blessed are they which do hunger and thirst after righteousness for they shall be filled." Matt. 5:6. Righteousness is rightness, that which is right, that which is true, in opposition to that which is false and untrue.

Jesus says that those who hunger and thirst after this shall be filled. Is his promise reliable? Can we depend upon it? Yes, if the conditions are complied with—if we hunger and thirst after it. This does not mean an indifferent, careless wish for the truth, nor simply a faint effort to obtain it; but it means a most intense, anxious, and longing desire for the truth—a disposition which will not be satisfied with anything but the truth, though it costs everything to obtain it. Look at the illustration: a man hungering and thirsting for food and drink. For hours and days he has been without nourishment. He is almost perished. His stomach is gnawing with hunger, and his tongue clings to the roof of his mouth for very thirst. What would not that man give to obtain food and drink. He would not be very dainty as to how it was prepared. Now, says Christ, the soul which longs for the truth, as that man does for food and drink, shall be filled. But, alas, how few feel thus. Most persons are perfectly contented with error. If convinced that they are holding error they feel indifferent about it and argue that it does not make much difference. If truth is presented to them their first inquiry is, How much will we have to sacrifice if we receive this? Will it be unpopular? Will it be inconvenient? Will it conflict with our business? If so, they promptly inquire whether they cannot be saved without believing it? What does this show? A hungering and thirsting after the truth? An anxious desire to know the real will of God? No, but a selfish desire to be saved without any regard to the truth. If such persons are left to their own ways, to believe a lie, it will be no marvel.

Such cases are very numerous. Paul says that Satan will work "with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved." 2 Thess. 2:10. Here is a class of persons who had the truth presented to them, but they did

not receive the love of the truth. They thought that error would do just as well. Now notice the consequences: "And for this cause God shall send them strong delusion, that they should believe a lie." Verse 11. Notice now that God leaves them to really believe a lie. They not only say they believe it, but they do believe it, they strongly believe it, they are willing to risk their souls upon it. Now will such strong faith as this save them. Listen a little farther, "That they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." Verses 11, 12.

What! will a just God damn a soul for believing that which he really thinks to be true? Certainly he will, and serve him right too; for, mark, it is those who do not love the truth, but had pleasure in unrighteousness. God's truth was presented to them but it required a sacrifice on their part to receive it. They did not wish to do this. They were anxious to avoid the cross; hence they made the most of every objection which they heard against the truth. They diligently sought for every plausible pretext to sustain them in their error, and God saw that the real love of the truth was not in their hearts. Hence, he leaves them to ways which they have chosen, to really believe the fable and false doctrine which they love. They had the light presented to them but they did not love it, for it exposed their errors and called on them for reform. They turned away from the light and they then imagined that their garments needed no changing, because in their darkness they could see no defilement upon them. But had they come to the light and walked in the light, they would have seen it. Says Jesus: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light believe in the light, that ye may be the children of light." John 12: 35, 36.

An important fact is stated here of which few are fully aware. It is this: "To-day a person may see the truth, may be strongly convinced that it is the truth, may be almost decided to obey it, but halts, and falters, and neglects to take up his cross; he seeks for objections and excuses to justify him in disobedience, and in this way the Spirit of God is grieved. The light gradually departs from him, his conviction passes off, he becomes less interested, at length indifferent, and finally does not believe it at all. He now persuades himself that it never was true; he settles down satisfied with a lie, and God leaves him only to be awakened from his fatal delusion by the terrors of the Judgment.

Dear reader, we beseech you to be careful how you trifle with light and truth. God has no fellowship with Satan, nor with any of his lies or fables. Truth alone will save us. Do not persuade yourself that you cannot distinguish between truth and error. You can, if you will, but you must be willing to search for it, to dig for it as for hid treasures, make any sacrifice, even that of property or friends, or life itself, to know and obtain the truth. If you do not you are not worthy of it. Be not deceived; God is not mocked. He cannot be trifled with. He means what he says, and will execute what he has threatened. Have you sought God in prayer for light and help? Have you lifted up your voice and cried after the truth? Have you fasted and prayed that you might find it; or has your desire been to get around the truth, quiet your conscience, excuse yourself, and to hope for Heaven in known disobedience? Vain hope! Throw away that fatal delusion. Arise and shake yourself from its grasp or it will sink you in perdition. The day is coming which will try men's souls and shake their foundations. Eternal interests are at stake. You cannot afford to risk your soul upon a lie. The day of Judgment will sweep away the refuge of lies. Truth, pure, holy, God-given truth alone will profit us then. With the poet let us say:—

"Truth is the gem for which we seek,
Oh! tell us where shall it be found.
For this we pray, and search, and weep,
That truth may in our hearts abound."

D. M. CANRIGHT.

Unbelief of Pretended Science in Reference to the Lord's Coming.

"THERE shall come in the last days scoffers, saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Peter 3: 3, 4.

IN modern times there has arisen a school of thought which turns the reasoning of the scoffer into an axiom of pretended science, and makes the constancy of the laws of nature its plea for setting aside the great hope of the Christian church, and denying the solemn certainties of the second coming of Christ, the resurrection of the dead, and eternal judgment.

The creed of the scoffer implies that the laws of nature exist of themselves, without the fact of a supreme Law-giver, and that all things continue and must continue as they have been from the creation, because there is no power capable of suspending or reversing the firm and settled course of things. Ungodly science will clothe its icy creed with the flowers of fancy and speak elegantly of a power which

"Warms in the sun; refreshes in the breeze;
Glow in the stars, and blossoms in the trees;
Lives through all life; extends through all extent;
Spreads undivided; operates unspent."

But belief in a living God is rejected. Now, it is plain that the scientific theory, that the course of nature admits of no disturbance, is fatal to the reception of those great doctrines which Scripture prophecy proclaims. The maxims of pretended science, and the lively hope of the Lord's coming, cannot dwell together in the same heart.

But since perverted science will dare to set itself up against the revealed warning of Jehovah, the apostle ventures boldly into her domain, wrests her own weapons from her puny grasp, and turns them into arrows to pierce the conscience, and alarm the stout-hearted sinner into repentance and godly fear. The heavens and earth which now

ARE "STORED WITH FIRE,"

he tells us, "against a day of Judgment and perdition of ungodly men." The agencies do not require to be created, which the Almighty will employ to clear the earth from the dominion of evil, and introduce the promised kingdom of righteousness and peace. From Adam to Noah the waters were already in existence, by which the flood was brought on the world of the ungodly, and when once the signal was given, and the windows of heaven were opened, and the fountains of the great deep broken up, they came forth spontaneously to do the bidding of Him who had treasured them against the time of Judgment.

And so also, from Noah until now, the heavens and earth are already stored with treasures of fire, which are ready to execute the threatenings, and to fulfill the counsel of the Almighty.

"What is creation else
But a capacious reservoir of means,
Wrought by His will, and ready for his use?"

What is the secret of the two main discoveries which have stamped their character on the present age of advanced science and eager enterprise?

LATENT HEAT AND LATENT ELECTRICITY.

But these watchwords of science, the talisman of her power, by which she has wrought wonders, suggest a deeper meaning to thoughtful ears. All creation, yes, every drop of water, as science in her triumphs is compelled to bear witness, is stored with treasures of secret fire, and one of her latest conclusions, after full research, is that the hidden electricity of each single drop of rain is equal to the production of a thunderstorm.

All creation, then, down to each dewdrop and blade of grass, is stored with the hidden fire of electricity; and it needs but one touch from the finger of the Almighty, one secret, imperceptible change of its laws, or even perhaps without a change of law, some foreseen and foreappointed accumulation of its hidden powers,

TO PRODUCE A TEMPEST OF FIRE

that would consume the whole human race, and completely change all the physical features of the planet on which we live. It is a childish science which treats such a catastrophe as impossible and incredible. It is a proud and stout-hearted folly which, having merely wetted its feet in the spray of the great ocean of natural laws, pretends to have sounded their unfathomable depths, and dares, in the confidence of its own foresight, to reject the solemn warnings of a Judgment to come.

But perhaps some may urge that the long period which has elapsed since these warnings were given, and given as of an event near at hand, may well abate our confidence in their truth, and justify their doubting inquiry—"Where is the promise of his coming?"

Have not sixty generations passed away with no trace of Messiah's return, though the first generation of believers were taught to expect it in their own lifetime? Here, too, the apostle supplies us with an answer. The length of the delay confirms instead of weakening the certainty of the Judgment.

This is the time of God's long-suffering. And just as, in the history of Joseph, seven years of plenty were purposely given, because the famine that would follow would be intense and severe, so also it is a part of the wisdom of God, that a judgment, solemn beyond all example, should be introduced by the richest, fullest, and most enduring display of grace and forbearance toward sinners. This is the true secret of the calm constancy of the laws of nature, and the silent course of sixty generations of mankind since the Son of God returned to the bosom of the Father from which he came.

This long-suffering of God is our salvation. It is by this long delay that his elect are gathered in, and the message of his gospel sent to the utmost bounds of the human family. But the time will come when the voice will go forth from the throne in Heaven, saying, "It is done," and the mysterious delays of grace be followed by the hour of open Judgment. Rev. 16.

We have many signs around us which may well lead us to the conclusion that

THIS JUDGMENT, SO LONG DELAYED, IS NEAR AT HAND.

The gospel once more being preached in all the world, for a witness to all nations. * * *

The moral conflict which has been carried on for ages, first between Christianity and heathen idolatry, Poper and Mohammedanism—enemies without, and secret corruptions within—is passing over into the East again. And if the evil passions of mankind come to be once more

UNCHAINED AFTER A LONG PEACE, BY THE SOUNDS OF WAR,

who can tell what bitter fruits of a rejected gospel may reveal themselves in these last days of Gentile dominion? In our own favored nation we hear almost daily the sorrowful report of hateful crimes, that should make us blush with shame and tremble with fear, lest Sodom itself should rise against us in judgment, to condemn our more aggravated abuse of mercy.

And if once the hateful infection of infidelity should spread more widely through all Christian lands, so that the gospel be rejected with scorn by sensual profligates and covetous oppressors, or philosophical unbelievers, and Christianity itself be considered as a worn-out and worthless thing, a secret voice will then be addressed by the God of holiness to his waiting people, "Come, my people, enter thou into thy chambers, and shut thy doors above thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26: 20, 21.

How solemn is this certainty of a Judgment to come, when once we realize the true force of the divine warning! The laws of nature, though sure and constant, are not so sure and unchangeable as that perfection of the Almighty Lord of providence which involves the moral necessity of a coming day of retribution. The stars in their silent course are measuring out, one by one, the appointed hours of merciful delay. The heavens and earth which are now, are stored with treasures of fire, against the season when the Lord shall come out of his secret hiding-place, and call to the heavens and to the earth, that he may judge his people.

Beyond it there is a vista of eternal bliss and glory to all the children of God, and ages of recovered beauty and holiness to our fallen world. But before that glory can dawn there is a day of darkness and gloominess, a day of clouds and of thick darkness, and

A STRANGE AND FEARFUL JUDGMENT

to the workers of iniquity. Oh! how needful to be sheltered in that hour, and to have the blood of the true Passover sprinkled upon the lintels of our hearts, that the destroying angel may pass by! Prophets, long ago, have trembled in themselves, that they might rest in the day of trouble.

But an ark of mercy is now open before us. In Christ there is safety and full deliverance. Whoever believeth in him shall not be confounded. Whoever builds on this foundation is securely sheltered, and safe for eternity. The rain may descend, the winds may blow, the floods may rise and beat on that house, but it cannot fall, for it is founded on the rock. May we build on this Rock of ages, instead of relying on the vain, delusive promises of science, falsely so called, the pre-

sumptuous ignorance of the scorner, which sets itself in array against the truth of God, and tells us that all things must continue as they were from the beginning of the creation. May we listen for the approach of the true King and Judge, and catch the distant sound of his returning chariot wheels.

AMIDST WARS AND RUMORS OF WARS,

and the fermenting changes of a sinful world that is never at rest, but wears itself for very vanity, may we catch the dawning beams of the day-spring that will soon visit the earth once more, and when these things begin to come to pass, "look up and lift up our heads, because our redemption is drawing nigh."—Prof. Birks, of Trinity College, Cambridge, Eng.

The Father's Duty.

WE estimate a mother's importance in her family as high as any one; and yet we do not believe that she monopolizes all the qualities needed in the great work of training up human beings. Her familiarity with her children places her, in some respects, at a disadvantage for the exercise of wholesome authority. The wise father will not indeed take the reins of the family government from his wife, but he will make his children feel that her gentle sway is sustained by a firm and steady hand; that behind their mother's tender heart stands a cool judgment, and a will stronger even than their own, and that they cannot impose upon the one nor resist the other. But if he would be truly the father of his family, he must not be a stranger to them. It will answer no purpose for him to come in once in a while to meet some great emergency and awe down rebellion by hard authority. He must be the companion, the friend of his children. Strong natural love must be the basis of all beneficial discipline. To preserve an affection for and retain companionship with the young is a sure way for a man to remain always young himself.

But this is also, we had nearly said equally necessary for the father himself. Nothing keeps the heart so fresh and young, saves it from bitterness and corrosion through the cares and conflicts and disappointments of life, as daily enjoyment of a happy home. A man of business, or a scholar, who thus allows himself time for relaxation, and for the play of the domestic affections, will in the course of years have accomplished more, with less wear of mind and body, than one who has been all the time on the stretch, seeking "to catch the nearest way" to wealth or any object of personal or public good.—Sel.

OUR TURN MUST COME.—Generation after generation have felt as we now feel, and their lives were as active as our own. They passed like a vapor, while nature wore the same aspect of beauty as when her Creator commanded her to be. The heavens shall be as bright over our graves as they are now around our paths. Earth will have the same attractions for our off-spring unborn that she had for us as children. Yet a little while, and all will have happened. The throbbing heart will be stilled and we shall be at rest. Our funeral will wind its way, and prayers will be said, and then we shall be left alone in silence and in darkness for the worms. And it may be for a short time we shall be spoken of, but the things of life will creep in, and our names will soon be forgotten. Days will continue to move on, and laughter and song will be heard in the room in which we died; and the eye that mourned for us will be dried and glisten again with joy; and even our children will cease to think of us, and will not remember to list our names.

TRIBUTE TO A MOTHER.—Children, look into those eyes, listen to that dear voice, notice the feeling of even a single touch of that hand! Make much of it while you have that most precious of all good gifts, a loving mother. Read the unfathomable love in those eyes, and the kind anxiety of that tone and look, however slight your pain. In after-life you may have friends, fond, dear, kind, friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my struggles with the hard, uncaring world, for the sweet deep security I felt when of an evening, nestling in her bosom, I listened to some quiet tale, suitable to my age, read in her tender and untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed away since we laid her beside my father in the old church yard; yet still her voice whispers from the grave, and her eyes watch over me, as I visit spots long since hallowed to the memory of my mother.—Lord Macaulay.

WHAT a mystery, that a worm of the earth should be one with incarnate Deity!

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, MAY 13, 1875.

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

A Good Foundation.

"CHARGE them that are rich," says Paul to Timothy. Many times the sacred writers have seemingly found it necessary to charge the rich. Riches are regarded in the word of God as a talent, no less so than any other endowment. They seem also to be regarded as a more difficult talent to manage than many others, and more liable to perversion, if we may judge from the number of special directions and warnings given in reference to them. To a right use of them there are also many special promises. Let us continue the quotation already commenced: "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." And what promise is appended to this course of action? It follows: "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19. Glorious promise to those who are rich in this world's goods! Glorious end to be attained by a right use of the mammon of unrighteousness! Inestimable privilege of putting uncertain riches into such an investment with the certainty of so infinite a profit! A good foundation against the time to come, and a strong hold upon eternal life! Who can estimate the value of these in dollars and cents, or any of the advantages which they confer upon us here!

The great index-finger of the signs of the times is now pointing to the present day as the period in which they that are rich should haste to make good their title to this promise; for verily the time draws near when they, and all, will need a good foundation on which to rest. The "time to come" is opening before us: the time when it will not be sufficient to have our house built *near* the rock only; when it will not be enough to have some good stones amid the sand upon which it is founded; when it will not answer to have one end, merely, of the house upon the rock and the other in the sand; but it must be all upon the rock and upon that alone. Happy they who when the storm comes shall find their house so founded! Happy they who then find that they have such a hold upon eternal life that there is no danger of the cable's parting in the hour of trial, and they being swept away into everlasting oblivion.

With the sentiment expressed by Paul to Timothy above quoted, that with the right use of riches, eternal blessings and honors may be gained, agrees the parable of our Lord in Luke 16:1-12. The directions of verse 9 are, "And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." Here it is represented that the rich may so use the mammon of unrighteousness, or worldly riches, as to make everlasting friends thereby. Of whom can they make such friends? Answer: Of God, Christ, and good angels; and they, when the earth is removed like a cottage, and all things are shaken that can be shaken, will receive them into everlasting habitations.

Great then are the advantages, and precious the promises, but fearful the responsibilities involved in riches; for that malevolent being who is ever searching to take advantage of the weak points of human nature, has given them the power of charming with a double charm; and those who break not away from the influence of the unhallowed fascination, but bury their Lord's money, will wake at last, and soon, to the fearful sentence, "Go to now ye rich men, weep and howl for your miseries that shall come upon you." James 5:1. No wonder, therefore, that the Holy Spirit, through the sacred writers, has deemed it proper to give, over and over, solemn charges to those who are rich in this world's goods. May all who are stewards of the unrighteous mammon, give them timely heed, and thus avail themselves of that which is given as a special promise to the rich, namely, to lay up in store for yourselves against the time to come, and lay hold on eternal life.

u. s.

The Whole Counsel of God.

PAUL said he had not shunned to declare the whole counsel of God. A failure in this respect is often fatal to both speaker and hearer; to writer and reader. We are persuaded that the disagreement and confusion in the world—the theological and denominational differences—are largely owing to a partial or one-sided presentation of truth. Men build up theories on certain classes of texts, without regard to the direct teachings of other texts. Plausible inferences are drawn which are contradicted by Scripture. So we might deny the divinity of Christ by quoting the text in which he is called "the man Christ Jesus," and ignoring other scriptures which speak further of his nature. Again, we might deny his humanity, and hence the incarnation, by quoting John 1:1-3, and shutting our eyes to all testimony but that. But the whole truth is found by bringing the two classes of texts together, by which it is shown that "the Word was made flesh and dwelt among us."

Those theories which are thus built upon a one-sided view or partial presentation of truth, are as erroneous as though they were not built upon Scripture at all. This is not a harsh judgment, though it may seem to be so. For, by hiding the full intent of the Scriptures they are perverted, and thus made to teach dangerous error. And oftentimes such error is more dangerous than that which is not based on Scripture at all; a perversion or abuse of Scripture is worse than even a neglect of Scripture. An error having a perversion of Scripture for its foundation is the most dangerous of all errors. It is an error having the apparent sanction of Scripture to sustain it. It is the very worst form of deception, because our reverence for the authority of Scripture is made to serve the cause of error.

We were led to this train of thought by receiving a letter from Davenport, Iowa (not for publication), in which the writer takes exceptions to the "Declaration of Principles" put forth by Seventh-day Adventists, accusing us of inconsistency and of contradicting the Scriptures, because we declare our belief that God is eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable," &c., and again speak of the time when "the work of mercy for the world is finished."

1. Our correspondent wishes us to re-examine our ground—"to examine carefully the ground you occupy in relation to the mercy of God, which you say is infinite, terminating at the coming of Jesus Christ," &c.

If we had ever said that the mercy of God will terminate at the coming of Christ, or at any other time, there would be just ground for strong condemnation of our language. We are firm in the belief that "his mercy endureth for ever." But that his "work of mercy" for a class or for certain individuals will be finished, is plainly taught in the Bible. See the manifestation of that mercy as recorded in Psa. 136:13-15. He divided the Red Sea, and made Israel to pass through it, "But overthrew Pharaoh and his host in the Red Sea; for his mercy endureth for ever." Was it mercy toward the Egyptians that caused him to overthrow them in the Red Sea? No; it was a judgment on them, for the deliverance of his people, toward whom his mercy was manifested.

2. The writer says that the anger of God is temporary, and "endureth only for a moment." Then he must admit that it is consistent with the eternal mercy of God that he is angry with the wicked. Is anger a demonstration of mercy or of justice? Is it not evident that infinite justice, which we also ascribe to God, demands some action towards sin and sinners? And what is it? A correct answer to this will show when his anger will cease. "For yet a very little while and the indignation shall cease, and mine anger in their destruction." Isa. 10:25. "All the wicked will he destroy." Ps. 145:20. "Who shall be punished with everlasting destruction." 2 Thess. 1:9. And very many others.

3. We are referred to the fact that Christ died for all. We were aware of it, and also that some are wicked enough to "deny the Lord that bought them, and bring upon themselves swift destruction." Jesus is the only Saviour, who grants repentance and the remission of sin; but the time will come when he will resign the office of Mediator, and come "taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

4. He quoted that "God is the God of salvation." True; and they who accept his salvation will partake of it eternally. And he has set forth his Son Jesus that through faith in his

blood we may receive remission of sins that are past, "that he may be just, and the justifier of him that believeth in Jesus." Rom. 3:26. He was given, that "whosoever believeth in him might not perish, but have everlasting life." John 3:16. "He that believeth not shall be damned." Mark 16:16. The text which says he is a God of salvation, is true, and it presents the truth in one light. That which says "Our God is a consuming fire," is also true; and it is just as much infidelity to deny the second as the first. Fire shall descend from the presence of God, and destroy the wicked. Ps. 97:3; Rev. 20:9; Mal. 4:1.

5. The writer says God will destroy sin, and sinners, which we verily believe; and that he will do this "through death." But here he mistakes. It was *through the death of Christ* that this is effected. Jesus by dying and rising from the dead obtained power over him who had power over death. As the "enemy" of his saints, death will be destroyed. But our friend says death will be destroyed by "raising from the dead all that have been destroyed by death," for he says, when they are raised from the dead they will all live forever. This is not Scriptural. Paul says there will be a resurrection of the unjust. Christ says that the evil-doers will come forth to the resurrection of damnation. Again Paul says of the righteous, they will be raised incorruptible; but of the wicked, they shall reap corruption. 1 Cor. 15 and Gal. 6. And Revelation says that they who do not have part in the first resurrection, will suffer the "second death." Rev. 20. The "blessed and holy" have part in the first resurrection. The unjust and unholy come forth to the resurrection of damnation, and to the second death. This harmonizes all the Scriptures; and reconciles mercy and justice, and does violence to neither.

6. He says God's "purpose" in creating man was that he should have dominion over the earth, and this is said "not of one man, but of the race; not a single exception," &c. But both man and the earth were cursed after this purpose was declared. Now we believe in the redemption, by which the curse will be removed; and the just, the believers in Christ, and they who fear God, will have this "purpose" fulfilled in them. "The meek shall inherit the earth, and delight themselves in the abundance of peace." "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." Ps. 37:11, 20, 22; &c.

7. We also believe that Christ came to put away sin by the sacrifice of himself; and we believe this is done in all them who cease to sin; who are justified by faith; who walk not after the flesh but after the spirit. They will reign with him forever. But to them who do not believe; who deny the Lord that died for them; who count the blood of the covenant an unholy thing; who do despite to the spirit of grace, there is reserved tribulation and anguish, indignation and wrath; for they "treasure up to themselves wrath against the day of wrath, and revelation of the righteous judgment of God." Rom. 2.

8. We also believe the time will come when there will be no more curse. And that will be when the enemies of the Lord are cut off; when the wicked are destroyed; when they are even as if they had not been. And this is a proof of the mercy of God, working with justice. Infinite justice will be honored. "The wages of sin is death." Justice will be satisfied with the execution of the sentence. And mercy will rejoice that sin and suffering are not perpetuated by the power of the Almighty. We hail with joy the thought that the time will come when the universe will be purified from the defilement of sin; when every creature in Heaven, and in the earth, and in the sea, shall give glory and honor to him that sitteth on the throne, and to the Lamb.

Our friend, who says he belongs to no party, has shown considerable familiarity with the Scriptures, and ingenuity in presenting a theory. But we are certain that he cannot harmonize the Bible with his view, and we invite him candidly to examine *both sides* of the question, and to discard that theory which virtually ignores one class of texts, and which, professing to exalt the mercy of God, really dishonors him by commuting his justice. May the Spirit of God guide him into *all truth*.

J. H. W.

MANY who have escaped the rocks of gross sin have perished in the sands of self-righteousness.

Purple, Scarlet and Precious Stones.

THE old "mother of harlots," Rev. 17:4, 5, is beginning to flaunt her tawdry trappings in the United States. The following is the programme announced to be followed on the occasion of conferring the cardinal's hat on John McCloskey, D. D., of New York, April 27, 1875, which we suppose has been carried out to the letter:—

"The service will open with a grand procession from the sacristy. First, will be the acolytes, in white surplices, and white, scarlet, and black cassocks. The reverend clergy of the city and others from a distance will follow in the order of their rank, and immediately after them the bishops and archbishops, wearing their rochets, purple cassocks, mantelettas, and berettas. The celebrant of the Pontifical Mass, with his assistant priests, deacons of honor, and the deacon and sub-deacon will come next. After the celebrant the Cardinal's cross-bearer, bearing the archiepiscopal cross, will follow. The procession will close with the Cardinal himself and his attendant ministers. His Eminence will wear his Capa Magna, a long flowing purple robe, which bishops and archbishops are entitled to use when assisting at solemn mass, 'coram episcopo.' This robe is fringed with ermine, and has an ermine cape attached. Its train will be borne by four acolytes. The Cardinal will wear, in addition, his archiepiscopal dress, consisting of rochet, purple cassock, manteletta, and beretta.

"When the procession enters the sanctuary, the priests will proceed to the middle isle and occupy the position assigned for their accommodation. The sanctuary will be devoted to the Archbishops and Bishops. It has been enlarged for the occasion, and will be decorated with unusual splendor."

In relation to this event the Battle Creek Journal says:—

"It is perhaps too soon to say what importance attaches to the fact of the appointment of an American Cardinal. A correspondent of the *Debates* (Paris) from Rome, says the prelate who brought to Monsignor McCloskey his barretta was charged with an important mission, and the Holy See has firmly resolved, should its stay in Rome become insupportable, to transport itself to the United States. Neither France nor Austria could give it asylum, without the most certain risk of war with Germany. England cannot be depended upon to renew the offer of the island of Malta, and Spain is too much disturbed internally to afford a safe refuge to the pope. The nomination of a large number of new bishops for the United States is thought to also have some connection with the ultimate design to make his headquarters here. The Saint Siego is credited with having taken the precaution to create a large reserve fund, which would not be useless in such a contingency. It already amounts to £1,600,000, and increases daily. Undoubtedly, popes and Cardinals will be as safe personally, in the United States as in any country in the world, and perhaps as harmless."

u. s.

Unity of the Third Message.

THE message of the third angel is one message. And as it is the last step in the restoration of primitive Christianity, and the last merciful warning to prepare a people for translation, it will unite God's people in one. It will not divide and scatter the flock of God; but will move on harmoniously, and accomplish its destined work. There is no danger that the ship will split upon some rock; for our Father is at the helm.

The first message did not finish the work, neither did the second, therefore they must be succeeded by the third. But there is no fourth message marked out by the Holy Spirit to correct the errors of those who should give the third—the third message finishes the work. It will not be corrected by another message.

What! do you believe that those who first preached the third message had no errors?

By no means. They have already discovered some of their errors and repudiated them. Men are not infallible, but the message is. What I mean to say is, that the work will move on harmoniously till all the errors of God's children are corrected, and they stand without fault before the throne of God. This is the last message, and the Lord has set his hand to fulfill it; and those who will labor in harmony with it, may correct their own faults and those of others; but whoever attempts to reverse the engine will only switch himself off on some fallacious track. May God help me, and all the dear brethren, to work in harmony with the work of God.

R. F. C.

What is the Truth Worth?

THERE are many who believe the present truth, who are deterred from obeying the commandment of God only by their worldly feelings. They fear they cannot succeed in business and lose the seventh day. They cannot trust God, and sacrifice one-sixth of their time to please him and to secure the eternal inheritance. They hazard the salvation of their souls for a mere trifle, while the Saviour said it would not profit them to gain the whole world.

Speaking of the commandments of God, David said they were more to be desired "than much fine gold." Psa. 19. Again he said, "The law of thy mouth is better unto me than thousands of gold and silver." Psa. 119:72. And in verse 127, "I love thy commandments above gold; yea, above fine gold."

We shall be able to justify David's expression of the value of the commandments by reading Rev. 22:14: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The city here means the New Jerusalem, which the prophet had just described as most glorious. The inhabitants of that city have no care, no pain, no tears, no death. There all is joy, and they shall evermore "delight themselves in the abundance of peace." Thousands of gold and silver, much fine gold, cannot purchase admittance into that glorious city. But they who keep the commandments of God may enter there. Truly they are worth more than all the treasures of this poor world.

This view I have often contemplated with a thankful heart that the Lord has enabled me to sacrifice the hopes and riches of this world, to keep the commandments of God. But never was the poverty of earthly hopes more strongly contrasted to my mind, with the value of God's truth, than by the words of a brother with whom I was conversing recently. He had introduced me to a friend who was a professed believer in the Bible. He was also a believer in the Sabbath, but not openly. He thought we were right—that the commandment is binding, and the seventh day is the Sabbath—but he could not keep it without losing one-sixth of his time. For, where he is laboring he could not work on the first day, and therefore, said the brother, "he cannot obey God, as it would cost him fourteen dollars a month!"

This is a just view of the value that many professed Christians put upon the word of God, in this age. There is much that is superficial; little that is deep and substantial, much formality, and little power. The religion of the day is worldly and selfish. "Luke warm" is its best description. To the professed Christians of these times these words of the Lord well apply: "With their mouth they show much love, but their heart goeth after their covetousness." Ex. 33:31.

We are often led to wonder that people with Bibles in their hands can be so deluded as to indulge a hope of salvation while the truth of God is everywhere sacrificed for worldly considerations. Perhaps the true explanation is found in the scriptures: "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29:13, 14. They that do not love the truth, who have pleasure in unrighteousness, are left to strong delusions. 2 Thess. 2. Unrighteousness is sin, which is transgression of the law. 1 John 5:11, and 3:4. They who turn away from the law of God lose their discernment in sacred things. Their wisdom becomes folly. Their understanding is perished.

The Saviour quoting this made a more direct application of "teaching for doctrine the commandments of men," to those who have "made the commandment of God of none effect by your tradition." Matt. 15:4-9. This is the sin of this age: things taught only by tradition are magnified, while the weightier matters of the law are made of none effect.

The danger, however, is not with those classes who reject the truth; who do not confess the commandments before the world. We who have accepted and heard the message need to pay the more earnest heed to the things we have heard lest at any time we let them slip. Heb. 2:1. To us the words of Peter have special application: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also,

being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3:17, 18.

Brother, sister, how much is the truth worth to you? What is its value to you in the sight of the world? in the work of overcoming? in your every-day life and calculations? in your hopes and joys? Is it first, greatest, chief of all? "Examine yourselves." We mourn the folly of the world in their not accepting the truth. Let them not be led to wonder at our inconsistency in our profession of it.

J. H. W.

Little Sins.

THE idea has obtained that there are degrees of sin all the way from murder, for instance, down to nothing; that certain actions, though not really proper, are not worthy the notice of God. If some case is mentioned the reply will be, "O, that's nothing, such little sins are not worth minding." The careless reader is here requested to pause and point out one place in the Bible that speaks of "little sins"—"sins not worth minding," or anything like it. When degrees of comparison are used, sin is always called great, grievous, &c. David says, "O Lord, pardon mine iniquity for it is great." Ps. 25:11. The Bible throughout holds up sin in its true deformity. No one ever prayed in the spirit to have their sins pardoned because they were small. It is true that there are degrees of sin, yet no sin is really small. Any act which is a transgression of the law, however small it may appear to men, is sufficient to condemn the transgressor to death, unless he obtain pardon.

For instance, it is supposed to be very innocent to tell a clever falsehood for the sake of playing a trick on another. This is not lying; O, no! it is only sport. It is thought to be quite harmless to joke, tell stories, play all manner of games, and have all the fun and sport possible. It is supposed to be nobody's business how much the mind is occupied with foolish thoughts. It is even looked upon as commendable to get the best end of a bargain by shrewdness and misrepresentation. There are a thousand such things as these that are looked upon as of no importance. But the just demands of an abused law will stare transgressors in the face by and by. Those who will not take heed to their ways now, will be compelled to reflect and to regret when their wine and their revelling have forever ceased.

Scripture testimony will now be produced, and if this meets the eye of any careless one, let him remember that the following passages of scripture, and others of like import, will stand in array against the sinner at the great Judgment day. Many things that are supposed to be of no importance are particularly mentioned in the Bible.

SINS OF COMMISSION.

Idle words. "But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of Judgment." Matt. 12:36.

Foolish thoughts. "The thought of foolishness is sin." Prov. 24:9.

"He that despiseth his neighbor sinneth." Prov. 14:21.

"An high look, and a proud heart, and the plowing of the wicked is sin." Prov. 21:4.

"But if ye have respect to persons ye commit sin." James 2:9.

"As a mad man who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor and saith, am not I in sport?" Prov. 26:18, 19.

"It is as sport to a fool to do mischief." Prov. 10:23. See also Ps. 109:7; Prov. 28:9, and many others.

Paul's conclusion. "Whatsoever is not of faith is sin." Rom. 14:23.

SINS OF OMISSION.

"Beware that there be not a thought in thy wicked heart, saying, the seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him naught, and he cry unto the Lord against thee, and it be sin unto thee." Deut. 15:9.

"Thou shalt not oppress an hired servant that is poor and needy. * * * At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee." Deut. 24:14, 15.

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty." Judg. 5:23.

"Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way." 1 Sam. 12:23.

"Wo unto you, Scribes and Pharisees, hypocrites! for ye pay tithes of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." Matt. 23:23; Heb. 2:1-3.

James' conclusion. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Chap. 4:17.

These are only examples. The word abounds with testimony on this subject. Our words, actions, and thoughts will tell either for or against us in the day of accounts. How careful we ought to live in view of the strict account we must all give by and by. Nothing short of a complete consecration of all to God; nothing less than an entire sanctification of the will, affections, and purposes to the will of God will answer his just demands upon us. If the idle words, foolish thoughts, vain actions of a single year should be written out before us, what a huge scroll it would be! What a catalogue of sin and folly! We should not want to look at it the second time. The heart would sicken and the head would faint. But it is nevertheless the fact that a faithful record of these things is kept in the archives of Heaven, and nothing will blot it out but the blood of Christ in answer to our prayers and confessions. There is no safety outside the provisions of the gospel, therefore turn ye to the Lord and live.

D. HILDRETH.

The Limit of Peace in Europe.

THERE has been no considerable disturbance of the peace of Europe since the close of the Franco-German war in 1871, now a little over four years ago—a longer period of exemption from war on the part of all the "great powers" than has come to pass at any time in the last thirty years. It is a striking fact that the existing general peace in Europe of four years and two months is a peace of longer duration than any since the popular upheavals which had their climax in 1848, when there were insurrections and revolutions from the Mediterranean to the Baltic, and from Paris to the countries bordering on Asia. This was the year of the revolt against Louis Philippe, and of the gallant effort of the Hungarians for independence against the combined forces of Austria and Russia. The latter struggle, during which "Kossuth," "Georgey," and "Magyar" were familiar words on this side of the Atlantic, closed in August, 1849. In four years and one month (September, 1853), Europe saw the beginning of that war in the Crimea, pending which the central figures in the foreign news were "Sebastopol," the "Malakoff," "Alma," "Inkerman," "Balaklava," "Canrobert," "Raglan," "Pelessier," "Mentschikoff," and "Todleben," (the great Russian engineer), from 1853 until April, 1856. This war engaged Russia, France, England, Turkey, and Sardinia. Next came the "Italian war," in April, 1859, after an interval of about three years, in which combatants were France, Austria, and Sardinia (then beginning to expand into Italy). This made the reading world familiar with "Solferino" and "Magenta," the "glory" coming to a sudden termination with the peace of Villa Franca, in July, 1859. Following this, Europe had a year or two of comparative quiet, but, in 1861, the first mutterings of the "Schleswig-Holstein" war were heard, in the preparations of the gallant little kingdom of Denmark to resist the expected attack of Prussia and Austria, which culminated in actual war, in December, 1863, terminating in August, 1864. In less than two years from that date, the short but deadly war broke out (March 13, 1866) between Austria and allied Prussia and Italy. The central point of "glory" in this war was "Sadowa," or "Konigsgratz," in July, 1866, which, with the subsequent victorious marches of the Prussians, brought peace in November of the same year. Then there was a lull for a period of less than four years, until the early summer of 1870, when the candidature of a young Hohenzollern prince, for the vacant throne of Spain, ultimately led to the tremendous war between France and united Germany, which opened on the 15th day of July of that year. This war was closed by the treaty of peace of February, 1871. Since then a term of four years and two months has elapsed without a war in Europe, involving any two of the great powers—a longer period of general exemption from war than the Continent has enjoyed for thirty years. Of course we throw out of this account the internal strife in Spain, and such

casual and distant wars as those of Great Britain, on the coast of Africa, and of the Dutch in Acheen, as not falling in with the line of these operations, just as we throw out the French invasions of Mexico in 1862-5, and the terrible war Great Britain encountered in India in 1857-8.

Peace in Europe may now be considered as having reached the maximum limit of its average term of duration, since the universal upheaval of 1848. It is, therefore, not without reason that the European world was startled by the warlike utterances of the Berlin journal, which the Prussian Government seems to have repudiated. The peace since 1871 has been characterized by the most gigantic armaments Europe has ever seen on the "peace establishment." The condition of "unrest" and of continual apprehension is so marked as almost to be felt. Nations are suspicious and jealous—most of them fearful that a war is impending—and this is accompanied by a general belief, that, at least one of them would welcome a plausible pretext for a quarrel.—*Christian Statesman.*

Help from Heaven.

WHEN man had fallen—broken God's law, and forfeited all claims to life and happiness, and death was to blot out his name forever; from whence was he rescued? Help came from Heaven.

When angels hurried home with the news that a man had sinned, and that the earth was to be filled with a race of rebels covered with sin, pollution, and crime, without the possibility of amelioration, who was it that asked his Father to let him suffer and die to save them? Jesus in Heaven.

When the period had arrived in which God had purposed to carry out the plan of salvation, who was it that took upon himself the form of a servant, and paid such a great price to redeem mankind? Jesus from Heaven.

When man had forgotten the right ways of the Lord, and wandered in the crooked paths of sin, what was given to guide his steps back to the path of life? The book of heaven. Man could not originate such a book as this; for its principles are perfect. Man is imperfect, and cannot originate a thing better than himself.

When I was wandering from the fold of God, covered with sin and shame, justly meriting the wrath of God, who was it that daily followed me, and in tones of love and pity, besought me to return to the Shepherd? An angel from Heaven.

When I am discouraged and sad, filled with doubts and fears, what is it that encourages, strengthens, comforts, yea, melts my heart till the tears freely flow? The Spirit from Heaven.

Sinner, I would direct your attention to this great store-house of love and mercy. The fountain is inexhaustible. Infinite love, mercy, and compassion are the attributes of Him who is gracious and merciful, slow to anger and of great kindness.

Heaven. Did you ever hear of a name more sweet? It is the personification of all that is holy, just, and good. It is the home of angelic hosts, who with meekness, simplicity, and fervent love worship the Most High in the beauty of holiness. And there is the city with its brilliant walls, golden streets, shady walks, fragrant flowers, luscious fruit, and pleasant music. But the sinner's Friend is the crowning attraction of the place. In him we behold all that is lovely, all that is pure, all that is good.

Desponding one, where is your faith? All Heaven is interested for you. All will be done that possibly can be done to save you. Read his promises over again, and believe they are for you. Jesus wants you to become holy and pure so that you can enjoy his presence. The more you live out the religion of Jesus, the more you will love it; the nearer you live to God, the more strength you will have. Look at the world, and then look at Heaven. Behold the contrast! Which will you have? Beware that no man take thy crown.

The Inward Christ.

THE outward word is good and true, But inward power alone makes new; Not even Christ can cleanse from sin, Unless he comes and works within.

Christ in the heart! If absent there Thou canst not find him anywhere; Christ in the heart! O friends, begin, And build the throne of Christ within.

And know from this that he is thine, And that thy life is made divine, When holy love shall have control, And rule supremely in thy soul.

Both Sides.

A MAN in his carriage was riding along,
A gaily dressed wife by his side;
In satin and laces she looked like a queen,
And he like a king in his pride.

A wood-sawyer stood on the street as they passed;
The carriage and couple he eyed;
And said as he worked with his saw on a log,
"I wish I was rich and could ride."

The man in the carriage remarked to his wife,
"One thing I would give if I could—
I'd give my wealth for the strength and the health
Of the man there saving the wood."

A pretty young maid, with a bundle of work,
Whose face, as the morning was fair,
Went tripping along with a smile of delight,
While humming a love-breathing air.

She looked on the carriage; the lady she saw,
Arrayed in apparel so fine,
And said in a whisper, "I wish from my heart
Those satins and laces were mine."

The lady looked out on the maid with her work
So fair in her calico dress,
And said, "I'd relinquish position and wealth,
Her beauty and youth to possess."

Thus it is in the world, whatever our lot,
Our minds and our time we employ
In longing and sighing for what we have not,
Ungrateful for what we enjoy.

—Sel.

Missionary Department.

"Philip saith unto him, Come and see." John 1:46.

Mission to Europe.

RETURN TO SWITZERLAND.

WHEN my work in Prussia was finished, I hastened my return to Switzerland. Bro. Ertzenberger kindly accompanied me to Cologne to aid me in setting out, and then returned to enter upon a course of lectures at Hilden. As we separated we commended each other to the blessing of God, which can alone give us success in his work. From Cologne my route was up the west bank of the Rhine to Mayence, where I crossed to the east side and made my way direct to Basel by way of Darmstadt and Carlsruhe. From Mayence to Carlsruhe my only companion in the compartment of the car which I occupied was an officer of the Prussian army. He saw that I had some difficulty in talking with the conductor and volunteered to aid me, saying that he understood a little English. I thought it a favorable time to learn something concerning the bearing of military affairs upon our own people, as he seemed interested to talk with an American, and very free to give me any information. In answer to my questions, he gave a very interesting account of the discipline in the Prussian army.

The military authorities consider it of great consequence that a soldier should have some education; for his officer is often compelled to depend upon his judgment as to what he has seen, and to accept his statements, which are often of little value unless he has ability to calculate. He said that when the officers find an ignorant soldier, the government takes the case in hand and traces it out till they ascertain where this man was brought up, and then they punish that village or city for allowing a young man to grow up among them in ignorance. If ignorance makes a man unfit to serve as a common soldier in the Prussian army, is it no detriment to Christ's soldiers, who have to act in matters of infinitely greater consequence?

I asked this officer if they ever had cases of persons who thought it not right to bear arms. He said that they had quite a number of such cases. I asked him what they did with such persons, whether they shot them, or whipped them, or inflicted violence upon them in any way. He said that they did none of these things, but either imprisoned them, or made them work upon the fortifications or in the hospitals. I thought it important to learn this, as the discipline of the Prussian army is well known to be very severe, and as war is liable to break out at any time.

After he had spoken much concerning military matters, he said he would like to know for what purpose I had come to Europe. This was just the question I wished him to ask. I told him that I had come to Europe for the purpose of showing the people that the coming of Christ in the clouds of heaven is now very near at hand; and also that I might call their attention to the fact that they are breaking the fourth commandment of the law of God in not hallowing the day of the Creator's rest. I proceeded to give my reasons, very briefly indeed, but with some degree of distinctness, and as he had invited me to speak he had the courtesy to listen. He said these things were all new to him. I

promised him some books, and have fulfilled the promise as far as my supply would admit.

In reporting our meeting at Hilden, I omitted to mention that a Baptist lady, who had formerly lived in Wirtemberg, said that during the past twenty-five years some thousands of people in that part of Germany have embraced the faith of the near advent of Christ. The lady herself is one of the number. I regret to add, however, that these people have adopted the idea that they must remove to Palestine, and that many have actually gone thither. This lady did not adopt this view, and I think others did not also.

When I reached Basel, I called again on the printer of whom I have spoken, and had an interesting interview with him and his family. Basel is a beautiful city on the frontiers of Germany and Switzerland, and near to France. I have a great desire to hold meetings in this city. And now, having returned to Switzerland, my constant prayer is that the work of God may here begin to advance in a powerful manner.

J. N. A.

La Coudre, Neuchatel, Suisse.

Meetings in Vallejo.

THESE meetings commenced according to appointment, Sabbath evening, May 7. I had suffered a severe attack of cold the day before, which was relieved by thorough bathing, by which I was so weakened that it seemed almost impossible to get to Vallejo. But I went trusting, and the Lord blessed me, and my weakness passed away almost entirely when I commenced speaking.

The attendance was not large; few were out beside the believers, except Sunday night. But the interest was good with all who attended. And I trust some good was done. All the brethren and sisters seemed greatly to be refreshed and encouraged. There had been no preaching there for about eight months but they keep up their meetings, and are strong in the faith of the third angel's message. I enjoyed much freedom in speaking to them.

J. H. WAGGONER.

The Tent at Stockton.

WE have now held meetings just two weeks, and the interest is better, and the attendance much larger than at any previous time. Our audience, from 150 to 300 regular attendance, is not large for this place. I sell from one to four dollars' worth of books every day. Have several callers every day, and many invitations to visit.

Strangers from all parts of the State, and of the world, for that matter, drop in, hear a sermon or two, load up with books, and go on their way. This is the great advantage of working in a large city like this. Scores, and even hundreds drop in and hear a few sermons and go everywhere, carrying the impressions and some of our books with them.

One man became deeply interested, but had to leave for the mountains to herd sheep all summer. He bought the history of the Sabbath. Another man ten miles away says he shall keep the Sabbath. It is court week and some are attending our tent from different parts of the county. Half a dozen have already decided to obey the truth.

So we thank God and take courage. We have the peace and blessing of God in our hearts, and rejoice daily in the blessed hope. Bro. Howard makes a good tent master, and is a great help to me.

D. M. CANRIGHT.

Stockton, May 6, 1875.

Incidents at the Tent.

A STRIKING illustration of bigotry, and the power of priests over their followers, has just come under my observation. A young couple came to our tent about one week and were greatly pleased. They were very grateful for the light they received upon the Bible and the prophecies, and they invited us to board with them.

But their minister, learning of this, visited them, told them that they were being deceived, that they were not able to judge on such matters, and warned them to stay away from the tent. They never came again. I talked with them about it, but the young man said, "I am a Methodist, and I shall never leave that church though hell stands before me." He would stick to the church though it took him to hell! Poor, deluded soul! His love is not a love for God, and truth, and right, but for his church and party. Thousands of such are everywhere found.

Last evening the southern Methodist minister was at our meeting. I gave him liberty to speak, and among other things, he said that the Jews kept the Sabbath to commem-

orate their deliverance from Egypt. It so happened that a learned Jewish Rabbi and his lady were present, and to this assertion they both shook their heads and said, "No, no." I then asked the Rabbi to give us their views of the Sabbath. He spoke very earnestly in favor of the Lord's Sabbath, telling the congregation that it was an entirely wrong idea that it originated with Moses, but that it was as old as creation, and was kept by Adam and the patriarchs, and that its design was to commemorate creation. We keep the passover, said he, to commemorate our deliverance from Egypt, but he who breaks the Sabbath denies the Creator, the only true God.

This, of course, did not help the minister very much. I asked the Rabbi if there was any difference between the ten commandments and the other laws of the Old Testament. He said, "Oh, yes. The ten commandments are the foundation of everything. They are eternal and apply to all nations, while many of the other laws of Moses applied only to the Jews while in the land of Canaan."

These statements strengthened our cause very much in the minds of the people.

D. M. CANRIGHT.

"Feet Washing."

I AM very much edified with the manner in which the writer of the article on "Feet Washing" in *Sabbath Recorder*, No. 16, Vol. 31, discloses the mind and probable design of Christ in performing upon his disciples a service, which for impressiveness could not be excelled. The exordium or prefatory remarks show deep research and divine conclusions, "in epitome," the whole gospel of Christ; in which Christ teaches in effect and practice every Christian virtue. But "that he does not teach feet washing as an ordinance, simply as a duty effecting our relations with each other," is foreign to the conclusions we are led to by endeavoring to understand the mind of Christ in this solemn service. I do not wish to enter upon a criticism, but would simply ask leave briefly to give my reasons, through the *Recorder*, for believing feet washing to be a binding church ordinance. My first reason is, because it stands inseparably connected with the universally conceded institution called by Paul the Lord's Supper. Performed at the same time, in the same solemn way, without any previous notice to his disciples of either, having the deepest and most heart-searching object in view that could be brought to bear upon the human feelings, and clothed with similar imperative language, or if any difference, more obligatory as to feet washing than the eating and drinking the emblems of his commoration. Of the bread and wine Christ says, "Take eat, this is my body;" "Drink ye all of it." Matt. 26: 26, 27; Mark 14: 22, 23. "This do in remembrance of me." Luke 22: 19. "Take eat, this do in remembrance of me," &c., 1 Cor. 11: 24-26. Of feet washing he says, "If I wash thee not thou hast no part with me." "He that is washed needeth not, save to wash his feet." "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." "I have given you an example that ye should do as I have done to you." John 13: 8, 10, 14, 15.

From a fair and impartial consideration of the above quotations, and others bearing on the manner and design of each of the above services, I fail to be able to see a literal duty in the one and a shadow in the other. In the controversy between Christ and Peter, we have two facts undeniably established. Refusing to allow Christ to wash his feet cuts off his share or part with Christ unconditionally. And the other is that the feet only must be washed of those that are washed [baptized]. "For thus it becometh us to fulfill all righteousness." Christ does not say, "You twelve who are all washed need not," &c. But he says, "He that is washed," &c. The same as when he said, "He that doeth the will of my Father," &c. The pronoun "he" has for its antecedent the whole human family who will accept the offered salvation. And after explaining this singular service of feet washing, he says, "If I . . . have done this humble service to you, ye ought also to do it to one another . . . for I have given you an example." All this was done and said when the minds of the disciples were filled to overflowing with the wonder-working power of the acts and words of Christ. They had met with their Lord to celebrate the Passover. He had rode in triumph into Jerusalem and declared that the hour was come when the Son of man must be glorified. A voice from heaven having come saying, I have both glorified it and will glorify it again, he made it as plain to them as language could do it, that he was going to leave them, to suffer, to die, to rise again,

to go to his Father, to send the Comforter, and gave them the promise that they could eventually be with him again in the glory of his Father.

All these things were a feast to the soul, but foreign to the body. They must be humbled; if words could not do it, acts must be brought to service. Their hearts must be cleansed from foreign leaven before they were prepared for the next service in order; the desire to be great in the world must be purged out, that pure love could flow in. All this was absolutely necessary for them then, and I fear we are no better, and consequently need the same thorough cleansing. Mark well the language of Christ on this solemn occasion. Man speaks but to recant. Christ's words are spirit and truth; consequently the law of God. My next reason is because that in its service, according to the example given, it strikes pride—the mother of all harlots—at the very foundation. It is like Stephen Girard carrying the package home for the poor tailor of Philadelphia for fifty cents. I am not deterred from obeying it from the fact that John only of the evangelists embodies it in detail in his gospel. His modesty allowed all honors to all the others; and what they did not do, he, after waiting suitably, then supplies; introduces some facts which they omit, and enlarges upon others which they briefly mention. Paul could discriminate between feet washing for outward cleansing and washing the *saint's feet*. 1 Tim. 5: 10.

If the requisite quality for the widow was only an act to be done in common as an act of love and mercy to her fellow-creatures, why does Paul say *saint's feet*. Saint in Scripture is a term applied to persons in course of preparation for eternal life, by way of distinction from the people generally. All other duties requisite that pertained to her fellow-creatures could and must be done indiscriminately to all deserving, alike. Do not, brethren, allow yourselves to apply "saint" or "sanctification" to all things alike, or the cause of our seventh-day Sabbath will suffer. And finally, my last reason is, because it is virtually embodied among the "all things whatsoever I have commanded you." Matt. 28: 20. This charge is as broad and as long as the gospel, and narrows down our will unto the will of God; its obedience makes us servants, and "the servant is not greater than his Lord." The Lord did it, and said, "I have given you an example that ye should do as I have done to you." By omitting it, our faith is simply the result of theological reasoning, which is never free from doubts. But by doing and observing feet washing as an ordinance, removes all doubt and settles the conscience, that we try to imitate him in obedience.—DAVID C. LONG, in *Sabbath Recorder*.

Health Department.

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

Light and Digestion.

VERY intimate relations exist between the sun and digestion. Digestion and assimilation become weak and imperfect if the man or animal is not daily exposed to the direct rays of the sun. Mr. P., one of our merchants, came to see me about his stomach. Dyspepsia was written all over his face, was shown in his movements, and heard in his voice. The conversation between us was essentially the following:—

"Doctor, if you will excuse a street vulgarity, I am 'played out.' I can't digest, I can't work, I have lost my courage, I fear I must stop."

"Tell me about your diet."

"If you will excuse me, I know that it is all right. I have studied the subject, and I know my food is all right."

"How about your exercise?"

"I have a little gymnasium in my store, and exercise an hour or two every day. I sometimes tire myself out with these exercises."

"How about your sleep?"

"Why, Doctor, I go to bed every night with the chickens. At any rate, I am always in bed by nine o'clock, and I rise by six o'clock in the morning, take a bath, a plain breakfast, and go to my counting-room. Once in the forenoon and once in the afternoon, I exercise in my gymnasium half an hour or so, but I am getting worse all the time. Isn't it curious? My wife thinks I must have a cancer in the stomach. Nothing seems to help me. I live the most physiological life, but my digestion grows worse and worse."

"About your counting-room; is that light? is it sunny?"

"No, that is one nuisance we have in our store. The store is every way pleasant, only that the counting-room is so dark we have to use gas nearly all the time."

"That's it, Mr. P., that explains your cancer."

"Of course you don't mean that; but I suppose it would be better if the counting-room was sunny."

"Why, Mr. P., no plant or animal can digest in the dark. Try it. Plant a potato in your cellar. Now watch it carefully. If there is a little light the potato will sprout and try to grow. But surround it with the best manure, water it, do the best you can for it, only keep it in the dark, it cannot digest and grow. See how slender and pale it is. Now open a window in another part of the cellar and notice how the poor, hungry thing will stretch that way. Or give the stalk a little twist and see how it will lie down. It has no strength to raise itself again. No matter how much of the best food and drink you give it, it can't digest. The process of digestion, the great function of assimilation, can't go on without sunshine. Why, sir, with your excellent habits, if your counting-room were in a flood of sunlight, you would be better in a week, and well in a month. Mr. P., did you ever go into the country late in the summer? Of course you have been. Well, did you ever notice where grain is growing in orchards that the part under the trees is smaller than that outside and away from the trees? The land is actually richer there. For years the leaves have fallen and decayed, but notwithstanding this, the wheat is only half sized and never fills well. Now what is the difficulty? The sun shines upon it more or less. Yes, that is true, but that under the trees does not receive as much sunshine as that away from them. That which is thus partly in the shade can't digest so well. Why, sir, if you will move your counting-room up-stairs, in front, and stand where the sun can have a chance at you, even though it is only three or four hours a day, you will begin to digest your food better within three days.

"Have you ever noticed that the only grapes that become perfectly ripe and sweet, that the only peaches that take on those beautiful red cheeks, and offer that luscious sweetness, are those that are on the outside, entirely uncovered by the leaves, and perfectly exposed to the sun? God's laws are the same in the animal world. It is just as true that the only girls with red cheeks and sweet breaths, the only girls who become fully ripe and sweet, are those who baptize themselves freely in God's glorious sunshine. Do not you see a good many pale girls in your store, girls with bloodless, half-baked sort of faces, whose walking, whose voices, whose whole expression are devoid of spirit and force? Those girls are in the green state. Look at their lips and cheeks; they are not half ripe. Send them out into the country, let them throw away their parasols, put on their little jockey hats, and live out in the sunshine three months, and I would give more for one of them in any work requiring soul and spirit than for a dozen of those pale things that live in the shade. A pale woman! She makes a very good ghost, but not much of a woman."

—From Talks about People's Stomachs.

Religious Miscellany.

EFFECT OF THE REVIVAL.—The *Vallejo Chronicle* says: "The result of the late religious revival was not great so far as expressed in the number of those who have joined the church. Six persons have united with the Presbyterian society, four with the Methodist, and two or three will probably join the [first-day] Adventists. There have been no additions to the Congregational or Baptist churches." We were informed that not all the ten who joined were the fruit of the revival, as some united by letter. The union meetings in San Francisco shrunk to small proportions when Mr. Hammond left. The *Oakland Tribune* noticing this said their religion needed constant "boosting." These "great revivals" are merely sensational, and depend for success on the stimulus of a great name or of good acting. When the man is gone the power is gone, and the excitement dies.

MEXICO ON ROMANISM.—The law recently passed by the Mexican Congress contains the following provisions: All the Roman Catholic Church buildings are made the property of the State, and only a certain number are allowed to persons of the Roman Catholic faith in each city or town. Sunday is made a legal day of rest; public feast-days are abolished; the Sisters of Charity banished, and in future no man or woman can wear a religious habit in the street.

—The *Pacific Advocate* says: Dr. H. Barber, of Lower Lake, has been driven to insanity by spiritism. He was sent to the asylum on Tuesday.

—The Universalists twenty-five years ago had five churches in Boston, and now they have but two.

—The Annual Report of the Missionary Society of the M. E. Church shows that the total receipts of that Society from 1853 to 1873 was \$10,131,046.51, more than one third of which has been spent upon home missions. Its receipts for the last year were \$688,000.

—The *Congregationalist Quarterly* says that the membership of that denomination is 330,391. Last year they lost in Vermont, once the stronghold of that church, 506; in Illinois 113; and in New Hampshire 68. But they gained in other fields. Their contributions fell off \$25,000.

THE FIRST AMERICAN CARDINAL.

Bishop McCloskey of New York, has just been elevated to the rank of a Cardinal by the Pope of Rome. As he is the first one in America who has ever received that high honor, it has naturally attracted much attention. Some assert that is done with a view to prepare the way for the pope to remove to this country.

A Cardinal occupies the highest rank in the Roman church next to the pope, who must always be elected from the Cardinals. Hence the way is now open for McCloskey to the popedom.

At the ceremony of bestowing the red hat upon Bishop McCloskey, representatives were present from all parts of the Union. A number of front seats were reserved for the invited guests, and among those seated in them were Chief Justice Daly, Judge Donohoe, District Attorney Phelps, Sinclair Toucey, Collector Arthur, Hon. Thomas Murphy, and many other well-known citizens.

Thus this old persecuting power is steadily and rapidly gaining numbers, influence, and popularity in our government. Its influence will soon be felt.

MONASTIC INSTITUTIONS AND THE CIVIL LAW.

In Portugal monasteries have been abolished; in Sweden and Norway they are not tolerated. The Spanish Cortez, in 1868, suppressed the monasteries, but in 1872 they were sanctioned again. Since 1864 in Russia, the entry into monastic orders and the admission of novices cannot take place without the consent of the local civil authorities. In Austria recent legislation has greatly limited the independence which monastic institutions formerly enjoyed. In Switzerland they have been put under strict surveillance, and in some cantons suppressed. In Italy their property has been confiscated, and the members pensioned as a compensation for the loss of their livings. In Germany the Jesuits and other kindred orders have been dissolved, and the members banished. There is no Imperial law affecting the orders generally. The French government is disposed to be tolerant in its supervision of monastic orders, and yet does keep them under its observation.—*N. Y. Methodist*.

FOREIGN.

GERMANY—BERLIN, April 30.—The Emperor has given his assent to the introduction of a bill abolishing religious orders in Prussia.

—One of the issues between Germany and the Pope is that Germany wants the State to be permitted to nominate Bishops, but the pope doesn't acquiesce.

—Moody and Sankey continue to draw large crowds to their revival meeting in London.

—The criminal part of the Catholic population in Scotland is over 37 per 1,000; and that of the rest of the population is a little over 7 per 1,000.

—According to statistics obtained from Protestant sources, 30,000 Spaniards have been converted to Protestantism since 1868. The Protestant chapels in Madrid and elsewhere in the country remain open.

—The Bible Society of England issued last year 10,101 Hebrew New Testaments, for Poland 89,413 Irish New Testaments, 1,627,517 Welsh Bibles, 98,224 Arabic, 379,526 Spanish, 4,383,527 French, and 1,175,118 Swedish.

—The Seventh-day Baptists of America have decided to send Eld. Wardner, one of their ablest men, as a missionary to Scotland in the interest of the Sabbath cause.

EUROPEAN SITUATION.

"FOUR years have passed since the treaty of Versailles, and what do we see? All Eu-

rope is a vast camp of preparation for war. Every great nation on the continent enrolls its whole male population, and counts its available troops by millions. Every one feels that war is only a question of time, and that when war comes it will be on such a scale that all Europe will be drenched in blood. And what is the cause that impels one nation after another to thus assume almost intolerable burdens in preparation for what is in itself one of the greatest of calamities? It is France's unquenchable desire for revenge on Germany. That passion is now so strong and so deep, that the one condition exacted of every French Government is that it shall prepare the nation for attacking Germany; the one thing in which no Administration dares fail is in augmenting the military force. Germany, in counter preparation, decrees larger levies and heavier taxes; Austria takes the alarm and follows the example; so does Russia; so does Italy. The young men of the whole continent are being trained to butcher each other. National wealth is diverted from peaceful industry, to be swallowed up in wholesale destruction. Liberty and social progress are postponed to military exigencies. And, in due time, sufferings unspeakable will fall on soldiers in the field and families at home. And all to satiate the flame of national hate."

So says the *Christian Union* of March 10, 1875, and so say all the papers. The nations are all preparing for war on a gigantic scale. In this we see a fulfillment of Rev. 11:18; Joel 3:9-12.

D. M. CANRIGHT.

News and Miscellany.

—The army worm has made its appearance in the vicinity of Sacramento.

—During the month of April the Central Pacific Railroad carried 10,649 passengers, of which 8,206 were westward bound, and 2,443 eastward.

—A gentleman left a small valise containing a large sum of money in one of the Oakland and Brooklyn street cars. It was returned by John Shay, the driver, who refused reward. He seems to be as modest as he is honest.

—In reply to a recent anti-Papal manifesto on Karl Blind, Garibaldi writes: "I believe there is not in all the world a country less Catholic than Italy. Government and the upper classes affect a Catholic devotion which they do not feel. As to the masses of the people they neither do believe in Catholicism; and in the Popish churches one only sees bigoted old women."

NEW YORK, May 7.—A Washington dispatch says the rapid increase of silver coinage within a short time causes some Treasury officers to think that the Secretary will begin paying out silver in lieu of fractional currency before the meeting of Congress in December next. It is estimated that by the last of June (the end of the present fiscal year) there will be about six million dollars in silver coin in the Treasury, and that by the 1st of September there will be fully ten millions. With this amount it is believed that the Secretary will feel that he can safely begin to put into operation the law authorizing silver coin to be paid out and fractional currency withdrawn.

THE RUSSIAN TARTARS.—It is reported from St. Petersburg that the wholesale emigration of Tartars from the Crimea, on account of the new law of universal military service, has been checked by a decree from the Czar, ordering that the Tartars who have been recruited this year shall be formed into a special squadron. The order has satisfied the Tartars, whose chief objection to military service was that they were drafted into regiments of Russians, where they were not enabled to hold Mohammedan religious services. According to the census of 1870, Russia has 2,364,034 Mohammedan subjects, of whom 127,682 live in the Crimea. The Jews of Podolia and Volhynia have sent a petition to the government to attach synagogues to the barracks where the Jewish soldiers live.

GIRLS' SCHOOL IN EGYPT.—The school for girls lately established by the third wife of the Khedive of Egypt, which is one of the greatest innovations the country of the Pharaohs has ever seen, is turning out a great success. The lady bought a large house in a thickly peopled locality, near the dancing derishes, erected around it a quadrangle of spacious buildings, handed them over to the Education Department, but she defrays the whole cost of maintenance. The school is free to all, and when it had been open only four months there were two hundred and six boarders and one hundred day scholars, all Arabs or slaves. They discard the Oriental

veil, and are dressed in frocks, pinafores, and shoes, English fashion, and they sit, not squatting on the ground, but at desks.

—The Coinage of the San Francisco Mint since January 1, amounts to \$10,036,000, of the following descriptions: double eagles, \$7,900,000; half eagles, \$20,000; trade dollars, \$1,486,000; half dollars, \$356,000; dimes, \$274,000. The total coinage of the Mint since the beginning of the fiscal year aggregates \$26,622,000, of which \$23,320,000, was in gold coin, and \$1,619,000 in trade dollars.

—"Have you ever read the 'Ancient Mariner?'" asked Rev. Mr. Spurgeon one day, of his congregation. "I dare say you thought it one of the strangest imaginations ever put together, especially that part where the mariner represents the corpses of all dead men rising up to man the ship; dead men pulling the ropes; dead men steering; dead men spreading the sails. I thought what a strange idea that was. But do you know that I have lived to see it done? I have gone into churches; I have seen a dead man in the pulpit; a dead man as a deacon; a dead man handing the plate; and dead men sitting to hear."

—"I am missionary in my nursery," once observed a Christian mother. "Six pairs of little eyes are daily watching mamma's looks, as well as listening to her words; and I wish my children never to see in me that which they may not imitate."

—Here is one of President Porter's sermons to the Yale students. He could not have made more of it if he had preached an hour: "Don't drink. Don't chew. Don't smoke. Don't swear. Don't deceive. Don't read novels. Don't marry until you can support a wife. Be earnest. Be self-reliant. Be generous. Be civil. Read the papers. Advertise your business. Make money and do good with it. Love God and your fellow-men."

—Prof. Kedzie, of the Agricultural College, has recently been engaged in investigating syrups. He explained to the editor of the *Leslie Herald* a few days since that golden and silver drips and other choice syrups could be made of starch, copperas, lime, and other similar ingredients, and said that out of seventeen different specimens of best syrups purchased of Jackson dealers, "all but two contained abominations."

—The Queen Dowager of Bavaria, who recently joined the Roman Catholic church, has ordered the construction, at her own expense, of a new Catholic church at Munich, which will cost 340,000 marks (£17,000). The Municipal Council of Munich had refused previously to construct the church, as the town has already quite sufficient church accommodations.

—It is estimated that a million and a half illustrated tracts, defending Hindooism and abusing Christianity are in circulation in Upper India.

—A wood-cutter employed on the farm of Mr. Knowles, of Seneca township, Canada, recently discovered a polished stone tomahawk embedded in the wood of an oak tree. It is supposed to have been accidentally left in the side of an oak tree, when it was a sapling, and its growth into a tree finally covered the weapon. From the rings counted on the tree, it was stuck there 101 years ago.

—Mr. Samuel R. Wells, the well known founder and publisher of the *Phrenological Journal*, and the writer and publisher of a number of books on physiological and sanitary topics, died in New York of typhoid fever on the 14th instant. He was an ardent advocate of vegetarianism and tetotalism, and had lectured on these and other subjects.

WHAT AMERICAN CHILDREN EAT.—A correspondent writes: "While visiting a school in Montreal, I asked the teacher 'if there were any American children there?' She said, 'Yes, and she could tell them by their pale faces, bright eyes, and nervousness. They learned quickly, but lost so many days during the term that they did not get on as fast as those who were able to be at school regularly.' He also took occasion to examine their luncheon baskets, and found the American fare to consist of a piece of mince pie, a piece of pound cake, two doughnuts, a pickle, and a cold sausage; while the English, Irish, and Scotch children had either two days' old bread, with meat, or bread and butter, or bread and apple with nothing else."—*Herald of Health*.

WHETHER I am happy or unhappy is not my chief affair; what most and first concerns me is to find my work in life, to recognise it, and to do it.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, MAY 13, 1875.

Bro. White in the East.

BRO. AND SISTER WHITE left Oakland for the East, April 29. We suppose they arrived in Battle Creek, Mich., May 5. We were in hope to hear from them after their arrival before this paper went to press, but have received no tidings yet.

San Francisco.

ALL will be gratified to learn that positive measures are being taken by the church in San Francisco, to secure a suitable place of worship. After considerable searching for a site, a lot 75 by 103 feet has been purchased for \$6,000. It is in the best part of the city, being a little out of the din of business, and is yet easily accessible by two main street-car lines. It is but two or three blocks from where the tent stood last fall.

A Mystery.

IN the *World's Crisis*, of April 21, is a notice by "M. G." of the great union revival meetings in San Francisco, under Mr. Hammond. In this report "M. G." says:—

"The denominational walls are as flat as were those of Jericho, when they fell in the time of Joshua. Every Christian is now allowed to unite with every other Christian in the glorious work of leading sinners to Christ. There is no sacrifice of any peculiar theological views, but a sweet loving union of hearts."

A lay brother once spoke in a "union meeting" in San Francisco, of his love for Jesus, and the "blessed hope" of soon seeing him at his coming in glory, and he brought three ministers to their feet who in an excited and indignant manner said, "We must ignore this doctrine—we cannot permit such things in our meetings." In Vallejo at the recent "union meetings," while the views of others, such as believe in the world's conversion, natural immortality, and endless torment were freely spoken, those Adventists who attended were obliged to exercise a care to keep their "peculiar theological views" in the back ground. All this gives an air of mystery to the report in the *Crisis*. In the *San Francisco Chronicle*, a short time before the *Crisis* report was written, appeared the following interesting notice:—

Mr. Editor: Through the medium of your valuable paper I would ask what constitutes a union meeting? All orthodox churches have been invited to participate and take a part in the exercises. And one would suppose that a spirit of love such as actuated the Great Teacher, would be manifested. But a careful observer will not fail to notice the silence which they maintain to one of their number, who for mental ability, and biblical research, has not his equal on the Pacific Coast. And, as yet, no place has been assigned him; never called upon to pray or to speak. On several occasions when he has attempted to do so, Mr. Hammond has taken particular pains to call upon others (after he has heard his voice) to fill up the time, that he may not be heard. Is that Christian courtesy? It has become so notorious, and commented upon, in behalf of others I would ask, why is it? If they are honest and sincere, why this discrepancy? Truly, a casual observer will notice that this bond of unsectarian love that has, to a certain extent, prevailed throughout these meetings, is undergoing a very material change under the influence of a spirit which is the opposite of brotherly love. Surely, a spirit of union, that should characterize these meetings from beginning to end, should have for its foundation, charity. Why ask a minister on the platform and then treat him with such indifference that he not only feels it, but the public discerns it. [mh17-1t*]

OBSERVER.

Who can "put that and that together" so as to relieve the mystery. It appears from this that an "eminent divine" has been snubbed by Mr. Hammond, and this so that "he feels it," and "the public discerns it," yet "M. G." reports no sacrifice of any one's peculiar views, but a sweet union of hearts in these meetings. Has he less discernment than "the public" in this particular case, or was the report in the *Crisis* "calculated for the latitude of Boston" and not for that of San Francisco? Who can explain?

Personally or denominationally we have no interest in the case of the individual mentioned in the above notice, but we have an interest that the truth should be known; that people should understand that "the blessed hope" of the gospel is ignored in the so-called "union meetings." This will explain why Seventh-day Adventists have taken no part in them. It justifies our course and relieves us from the charge

of sectarian exclusiveness; for while popular denominations fully speak their views in these meetings, we cannot do so without subjecting ourselves to open rebuke, even though our views are Scriptural, and the expression of them clothed in the very language of Scripture. True reformers have always preferred truth to "union." It was so with Jesus and his apostles; so with Luther; so with Wesley; and we are willing to follow their example. J. H. W.

Spirit of Persecution.

A CORRESPONDENT takes exception to the article of Bro. Lamson entitled, "I'm a Stiff Methodist." He thinks the spirit manifested by the individuals referred to is so seldom found among professed Christians that it is unjust to present them as evidence of its existence to any large extent. Had the objector been on the ground he would know that these were only examples, and hardly the worst manifestations of intolerant bigotry shown by church members; and they were publicly and privately backed up by more than one preacher. In truth, the instances, of courtesy, not to speak of Christian kindness, were the exceptions in the neighborhood, instead of the rule.

Many misjudge our statements as well as our motives when we record the unchristian course pursued by opposers of the commandments of God, because they have never come in conflict with the spirit of intolerance which is almost everywhere existing, though not always apparent. So the many prophets of Israel might have rebuked Elijah for so strongly condemning the course of Ahab and Jezebel. But had they placed themselves openly against popular wrongs as Elijah did, they would soon have learned to appreciate his work, and would have justified his words. We had no idea of the prevalence of religious bigotry until we endeavored to separate ourselves from popular errors. We recommend our friend more carefully to read Rev. 13: 11-18. J. H. W.

Theological Seminaries.

IN a lecture before the students of Union Theological Seminary in January last, on the Conditions of Success in Preaching without Notes, R. S. Storrs, D. D., spoke as follows in reference to the work of the ordinary theological seminary:—

"Theological seminaries at present threaten the destruction of sacred oratory. But few men in the pulpit learn how to preach until they have forgotten all they learned in their respective seminaries concerning the objects and methods of preaching. Commonly their teachers are eminently godly and discreet, but cold, precise, and technical. Having failed in catching or holding the popular ear, they have been themselves retired from pulpits to fill professional chairs. With a sanctified dullness and an immaculate formalism of authority, which compels submission to official dignity, these teachers of sacred oratory proceed along the old ruts, and educate ministers to write abstract essays, subjective disquisitions, and modulated platitudes which are, when written, nearly worthless as sermons. The granulated dust of Egyptian mummies is quite as vital with power as the sermons which the majority of theological students are taught to prepare and deliver."

A Personal God.

THERE are many people who hold what are called liberal views of religion, who can no longer pray. They have nobody to pray to since they have drifted away from all belief in the personality of God. Nobody can pray to a law of nature, or a force of nature, or to all the laws and forces of the universe together, if these laws and forces are to him impersonal. They do not hear, they cannot pity; they move on inexorably, and have neither knowledge nor love. If a man who has lost the sense of the personality of God tries to pray, the utterance is all on one side. There can be no response, no communion. Such prayer is a speech made at nothing; and so far an unreality and a pretence, that such praying is scarcely ever done in secret. The men who do not believe in the personality of God, and who yet conform to the custom of prayer, necessarily do their praying in public, where they can be heard by their fellow men.

OUR publications are offered in Coin at the same prices at which they are sold in Michigan in Legal Tender. The difference between hard money and U. S. currency will simply pay freight from Michigan. Our friends will please pay for books and the SIGNS OF THE TIMES in coin value.

A Riddle Solved.

'Tis said a sage in days of yore,
Proud of the glossy cue he wore,
Did wonder much, and sorrow more,
Because it hung behind him.

And, musing on his hapless case,
He vowed the cue should change its place,
And hang before his handsome face,
Not dangling there behind him.

Says he, "The way to do't I've found!
I'll turn me round; he turned him round,
And round, and round, and round, and round;
But still it hung behind him,

And round, and round, and out and in,
All day the puzzled sage did spin
In vain; it mattered not a pin,
His cue yet hung behind him.

And though his efforts never slack,
And though he twist, and twirl, and tack,
There in its place, upon his back,
His cue still hangs behind him.

So reads the riddle; thus 'tis solved:
The PURITAN of yore resolved
To make last, first; and then revolved
To bring before behind him,

He was this sage, so wondrous wise,
Who thought God's order to revise,
And bring that round before his eyes,
Which should be left behind him.

The Sabbath law he sought to change—
With twist and turn, tried to arrange,
To bring before him—O how strange!
A day that was behind him.

To rest before his work begun!
And turn a seven into one!
He's whirled, and twisted, tacked and spun;
But still he finds behind him,

The day he wants to find before;
And seven is seven, forevermore,
And one is one—and, as of yore,
His cue still hangs behind him.
—T. L. Hatch, in *Sabbath Recorder*.

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