

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. 22:12.

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The Signs of the Times

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"Abba."

DEAR God, where art thou gone?

I cannot see thy face—

I dare not live alone;

Lord grant me grace

Till I can feel thee near

In every place!

Father, where art thou gone?

I cannot feel thy hand.

With groping steps and slow,

In a strange land,

Blindly I struggle on

At thy command.

Why dost thou leave me, Lord,

In this mine utmost need?

I trusted in thy word;

Is this the need,

Of those who follow thee

Where thou dost lead?

* * * * *

Dear child, foolish and blind,

Footsore and weary—lo!

Mine arms about thee twined

Feel thy heart-beating. No,

I have not left thee—I

Will with thee go.

Through the dark, chilly night—

The silent night—and I

Will strengthen thee, when sight

Is gone, and with lone cry

Thou seemest God-forsaken,

Fain to die.

Behind the lonely cloud,

Through which must lie thy way,

Behind the weeping crowd,

There lingering to pray,

The angels sing aloud

In endless day!

General Articles.

THE SECOND ADVENT.

ELDER J. B. COOK, Baptist, addressed the following letter to Elder F. G. Brown, Baptist, in April, 1843, when it was put in print. Both of these ministers embraced the Advent faith about the same time, and for several years labored ardently and successfully in the cause. The communication correctly represents the spirit of consecration, and devotion to God and his living word which distinguished the great second advent movement. Eb.

DEAR BRO. BROWN:—It gives me pleasure to be able to add my humble testimony to yours, relative to our Lord's glorious appearing, and the influence of this truth upon the heart and life. "In the mouth of two or three witnesses every word shall be established."

It is an interesting fact, that there are several ministers, one of the Episcopal church, another of the Baptist, and another of the Congregational, whose deep and awful convictions of these things may be expressed in your own language. Indeed, all with whom I have conversed, who are waiting for the coming of Jesus, have substantially the same experience. In most instances, it is in advance of all ordinary Christian experience. It cuts the soul loose from the world, lifts it above the earth, and fills it with glory and with God. They feel, speak, pray, and sing with unwonted energy. They are more like the first Christians than any whom I have known. On the day of Pentecost they felt so deeply, spoke with such power, and were so much above the fear of man, that unbelievers said, "These men are filled with new wine." It was not natural for poor men to feel so happy and independent. It was not common for uneducated men to utter such

strong emotions in such resistless argument, without something to excite them.

It is apparent, also, that the Second Advent friends have something that is not natural to them; therefore they ascribe it to some cause. They know that we do not drink wine, and they dare not say it is from Satan; hence they aver that we are crazy. Anything to set aside the agency of the Holy Ghost.

A fact may not be amiss: One of my good deacons, who felt obliged to account for my depth of feeling for the salvation of men, and burning love to Christ and his appearing, said, in a neighboring city, that I must be crazy. He called several times, from sheer sympathy, to see me; we did not dispute, but sung, and then bowed in solemn prayer till all prayed. The good deacon, though he felt like a great sinner under awful conviction, was touched, and made more willing to look at our Lord's coming. In a short time he became quite as crazy as his so much pitied pastor. But now he knows "we are not mad." No upright mind can long ascribe this spiritual phenomena to any other agency than that of the good Spirit which applies the most overwhelming truths to the soul.

Judging from facts that have come under my own observation, I should think that thousands have had an experience, in all its leading characteristics, like our own. Our spirit is one. Our views, our language, our desires are the same. Each pulsation of my soul beats in unison with yours. Six ministers, as I have learned very recently, say their experiences agree with ours. There is a flood of light poured on our minds from the Bible. The seals of the prophecies seem broken off, and the mysteries unraveled. Indeed, the Sacred Volume seems all light, the blessed Saviour its fullness, and the glory to be revealed as in open vision. I have learned more of the present and prospective condition of man, more of Christ and his kingdom, during the past few weeks, than during all my former life. My soul reposes on God, and seems satisfied with its having, at least a clue to his purposes relating to man.

The nature and reality of our experience may be seen by contrasting it with those who have opposed the speedy coming of our Lord. Were we in a delusion, and our opponents basking in the sunshine of truth, we might expect to see them just so much more spiritual and separate from the world, and zealous for the Lord of Hosts. But alas, their Lord seems, as he says he will, in the parable of the talents, to have taken away what they had. Many of them lose their interest in prayer, even for inquiring souls. I have seen them go straightway into darkness, their lamps go out, and they feel and say that they are wretched. Now my brother, "do men gather grapes of thorns, or figs of thistles?" "Make the tree good, then the fruit will be good." The truth is adapted to our minds. It sits easily and naturally on our hearts. It is attended by the good Spirit, makes us at home with God in prayer, at peace with ourselves, and to feel compassion toward all mankind. If, therefore, any feel at war with themselves, and in sympathy with the wicked, they have proof positive that they are wrong—radically wrong.

This experimental truth is so simple that every mind can grasp it. Every one, not a stranger to themselves and to truth, must see that when love to God burns within, till it absorbs the whole soul, and our eyes are opened to see that we should warn the world, doomed to fire—when we are "crucified to the world, and the world to us," we must be actuated by a spirit that is not of this world. It is the good Spirit, which has no sympathy with sin, in the church, or out of it. This experience standing out in such striking contrast with that above stated, is a strong confirmation of prophecy. Thousands who do not receive our views, say that we are in the last days, but the Spirit must be "poured out" according to prophecy. Now we may ask where are any more remarkable proofs of this fulfillment, than in cases like our own, among those who believe the Lord's coming at the doors?

Allow me to say some things, which I feel

compelled to, though they may seem severe. They are severe, however, only because they are, I solemnly believe, true. Nothing but the truth searches out and shows up what is opposed to the simplicity of Christ. My mind seems to have been like that of the prophet of God, in the chambers of imagery. The views I have had of the church are awfully solemn. It gives me no pleasure to allude to them—I should not but from a painful conviction of duty. "That which makes manifest is truth." It is manifest to me, that the ruling spirit of this world controls most professors in their dress, in their sanctuaries, in the order of their worship, in the rage of a popular ministry, and in the means for perpetuating such a ministry as the worldly, rather than the spiritually-minded, will follow and applaud. The minister who pleases the rich, and secures their attendance by the poetry and eloquence of his sermons, is praised, on the same principle that a successful lawyer or mercantile adventurer is. "Men will praise thee when thou doest well for thyself."

But alas, this kind of doing well by a minister, is, I solemnly fear, but a device of the devil to destroy souls. There are many powerful elements in our nature which the tempter employs to make us worldly. They are employed with tremendous effect to make professors dress fashionably, sit up in church fashionably, worship fashionably, preach and pray fashionably, and though deeply pained to record it, truth adds, go to hell fashionably. *Fashionable disciples of a crucified Jesus!* The sin of the Pharisees was unbelief. It was occasioned by their yielding to the spirit of the world. "How can ye believe, ye who receive honor one of another, and seek not the honor that cometh from God only?"

When we with Christian faithfulness say these things to those who most need warning, they regard us as little as Ahab did Elijah: "Art thou he that troubleth Israel?" But were we silent, these very ministers would mark our inconsistency. Many ministers and people unite to hinder the breaking of the slumbers of the church by the revealed truth that Christ is coming. Alas! that they do not see that opposition to his second advent is more sinful than was the opposition of the scribes and Pharisees to him at his first advent. Then he came to suffer and die, now he is coming to be glorified. He is coming to reward all his injured servants. Oh, it is "far more exceeding" sinful for them to oppose the Saviour's coming now, than eighteen hundred years ago. They have more light. They oppose the destruction of the man of sin, the consummation of Christ's glory and the happiness of all his servants. They would perpetuate the reign of sin and Satan, and see hundreds of thousands going weekly to perdition.

That the church is seeking to perpetuate the existing state of things, is seen in all that is said and done to resist a change. It is seen in the advice given to ministers to adapt their discourses to the taste of respectable ungodliness. Thousands of pastors would lose their places, did they not conform, and leave sin in its more specious forms unreproved. One minister just told me that his people wanted him to cater to the Unitarian palate of his audience. Many ministers need no such advice from without to induce them to such a course. They are too "wise and prudent" to risk much on God's word. They want a "sign," something to insure them. So did the chief priests; and so they were damned. Could I speak in thunder tones, I would say to every one who is fearful to follow the word and Spirit of God, "O ye of little faith"—You tell a sinner to cast himself on God—why don't you?"

Unbelief in a minister of Christ is far more sinful than in a skeptic, whose mind has always been darkened. Their excuse is, that there are difficulties about the prophetic periods; but you are right in saying that if we set aside all the evidence from that source, we ought still to expect the speedy coming of our Lord. Thousands have become assured of it, by the current language of Scripture, sent home to the heart by the Spirit. It is not for me to judge or set at naught my brother, but it is for me to give full utterance to truth,

when our Lord has written it on my heart. He has written out two classes of ministers, as plainly as he has two classes of people. Matt. 7: 21-27. One class digs deep, and does God's will at all hazards—does not, dares not, flinch, though traduced and despised: these stand. The other class do many things, achieve wonders, are highly esteemed; but they build on human wisdom and prudence, which is folly—'tis sliding sand. This class "fall" forever.

In Matt 24: 42-51, our Lord has given us a pair of scales in which all ministers may be weighed. One class is free to avow their expectation of their Lord's coming. They do not fear a failure; therefore they say to the household, be ye ready, trim your lamps, have them well filled and burning. Let your work be all done and well done. Now what says the Judge? "Blessed is that servant." "He will make him ruler." The other class is not looking for the Lord's coming. From some cause they say that our Lord is not now to be expected. They call their fellow-servants, who would rouse the household, weak, or deluded, or insane. Oh, that they would read their doom!

They say to others, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." My soul is pained to see ministers living in disregard of more plain and pointed descriptions of their character and their doom than did the scribes and Pharisees. If charity demands silence as to the doom which Jesus has written out beforehand, for those who say their "Lord delayeth his coming," then are they required, on the same principle, to hush the note of alarm, given to arouse the unbelievers in their congregation? No, no, it is not character to be silent. It is treason to Christ, and cruelty to man, either to suppress or misconstrue the doom of the unbeliever, or the unfaithful minister.

My brother, we must renounce all our ideas of spiritual guidance, and become infidels in heart, before we can cherish a doubt as to which of the above classes we and all other ministers should belong. At all events I go for trusting all with God—for following the Lamb whithersoever he leads. When the truth is seen, it should be received, though it subject us to a banishment in our day, as was that of Roger Williams. Nay, it should be proclaimed, though it consigned us to the fiery furnace, seven times heated. I hear the Judge saying, "If any man come to me, and hate not father and mother, wife and children, and his own life also, he cannot be my disciple." These are fearful words, because they cut off so large a portion of those for whom we would entertain a hope. Our Lord is coming. Then let us preach his coming in public and in private.

Encourage Your Children.

At times it is necessary to punish, but very much more may be done by encouraging children when they do well. Be, therefore, more careful to express your approbation of good conduct than your disapprobation of bad. Nothing can more discourage a child than a spirit of incessant fault-finding on the part of its parents; hardly anything can exert a more injurious influence upon the disposition both of the parent and child. There are two great motives influencing human action—hope and fear. Both of these are at times necessary. But who would not prefer to have her child influenced to good conduct by a desire of pleasing rather than by the fear of offending? If a mother never expresses her gratification when her children do well, and is always censuring them when she sees any thing amiss, they are discouraged and unhappy, their dispositions become hardened and soured by this ceaseless fretting, and at last, finding that whether they do well or ill, they are equally found fault with, they relinquish all efforts to please and become heedless of reproaches.

No man can learn when he has not preparation for learning, however near to his eyes is the object.—Emerson.

THE SECOND ADVENT:

(Continued from last issue.)

PROMINENT AND IMPORTANT.

THE second coming of Christ is a subject of great importance to the church. This is evident from the amount of testimony relative to it, in connection with the resurrection of the just and the Judgment, found both in the Old and New Testaments. The inspired writers, in their threatenings against the ungodly, in their words of hope and encouragement for the saints, and in their exhortations to repentance and holy living, hold up the great fact of the second coming of the Son of man, as that which should alarm and arouse, and also comfort the people of God.

Before Adam passed from the stage of life, Enoch, the seventh in the line of his descendants, proclaimed this doctrine in the ears of the impenitent, "Behold," said he, "the Lord cometh with ten thousand of his saints, to execute judgment upon all." Jude 14. And as we pass from book to book through the Bible, we find that the prophets, Jesus, and the apostles, have made the same use of the doctrine; and in the very last book, John describes a coming day, when all classes and ranks of men, because they have not prepared for the coming of Christ, will call for rocks and mountains to fall on them, and hide them from the overwhelming glory of his presence, as he appears in the clouds of heaven. Rev. 6: 14-17.

Christ's coming is also held prominently forth in the sacred writings, as the time when the righteous will be rewarded. "When the chief Shepherd shall appear," says Peter, "ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 4. And Paul looks forward to the day of Christ's appearing as the time when not only he, but all who love the appearing of their Lord, shall receive the crown of righteousness which is laid up for such. 2 Tim. 4: 8.

Most frequently, however, is this great doctrine used as an incentive to repentance, watchfulness, prayer, and holy living. "Watch," is the emphatic injunction of the Son of God in connection with the numerous declarations of his second coming in the gospels.

Paul exhorts to deny ungodliness and worldly lusts, and to "live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 12, 13.

James says, "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned. Behold, the Judge standeth before the door." James 5: 8, 9.

Peter says, "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." 1 Pet. 4: 7. And again, "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." 2 Pet. 3: 11, 12.

Such is the use which holy men, who spoke as they were moved by the Holy Ghost, have made of the doctrine of the second coming of Christ. Have not they, therefore, lost the spirit of the gospel, who openly contend against so prominent and weighty and precious a doctrine, or who even pass it by in silence?

Ministers and popular professors may cast this doctrine aside as not essential to the Christian faith; nevertheless, it may be traced through the Sacred Scriptures, as made prominent by prophets, Jesus, and apostles. The Bible dwells upon essentials. It does not deal in non-essentials. When the Lord in his word gave his people a rule of faith and practice, he was careful to leave the non-essentials all out. Hence, "All Scripture is given by inspiration of God, and is profitable for doctrine." 2 Tim. 3: 16. And let all the people say, Amen!

ABSURD APPLICATIONS.

But the doctrine of the second appearing of Christ, made so very prominent in the Scriptures, is lost sight of by those who receive theories not found in the Scriptures. Thus the fulfillment of all the threatenings of God's word, relative to the swift approaching day of wrath, and the revelation of the Son of God in flaming fire, to destroy the inhabitants of the earth, as they were once destroyed by water, are put far into the distant future, if not completely lost sight of, by the unscriptural doctrine of the world's conversion and the temporal millennium.

The second personal appearing of Jesus Christ is most absurdly applied to several different things. Some teach that death is the second coming of Christ. This is not only a violation of plain Scripture declarations, but of the laws of language. There can be but a single second

advent of Christ; while this misty sentiment has as many appearances of Jesus as there are deaths. The early disciples did not receive the idea that death was the second coming of Christ.

Peter, seeing the beloved John, "saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" John 21: 21-23. So far were the disciples from holding that death was the second coming of Christ, that when they understood their Lord to intimate that John might remain until his return, they at once concluded that he would not die.

And what foggy theology is this, that makes death the second appearing of Christ! He is coming as the Life-giver, and the believer's best friend. Death is the life-taker, and man's last enemy. 1 Cor. 15: 26. Christ is coming to give life to the just, and to "destroy him that hath the power of death, that is, the devil." Heb. 2: 14. The devil has the power of death, and in the providence of God, is permitted to send the barbed arrow even to the heart of the just, lay him low in death, and lock him in the tomb. But the Life-giver, having passed under the dominion of death, and having been gloriously raised from the embrace of the grave, triumphantly says, "I am he that liveth, and was dead; and behold I am alive forever more, Amen; and have the keys of hell [hades, the grave] and of death." Rev. 1: 18. The devil holds the power of death. Christ holds the keys of death and the grave, and at his second appearing he will unlock the tombs of the just, break the power of death, their last enemy, and lead them forth to immortal and eternal scenes of glory.

Again, conversion is said to be the second coming of Christ. Then there are as many second comings of Christ as there are conversions. There can be but one second appearing of Christ. And again the manifestations of the Holy Spirit are said to be the second advent of Christ. Hence, men talk of the spiritual coming of Christ, and his spiritual reign for one thousand years. But here, also, they are involved in the difficulty of a plurality of second comings of Christ; for in this case they would have Christ appear at each gracious manifestation of the Holy Spirit. There can be but a single second advent of Christ.

The distinction between the manifestations of the Holy Spirit and the personal presence of Christ at his second appearing is made very plain in the Scriptures. Says Jesus, "I will pray the Father, and he shall give you another Comforter." John 14: 16. This language implies the distinct existence of more than one comforter. When Christ was with his people, he was their comforter. In his absence, the Father was to send another Comforter, even the Spirit of truth. During the absence of the Son the Holy Spirit was to be his representative, and the comforter of his sorrowing people.

The facts in the case are distinctly stated in the following impressive words: "But now I go my way to Him that sent me." "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you. But if I depart I will send him unto you. And when he is come he will reprove the world of sin, and of righteousness, and of judgment." John 16: 5, 7, 8.

And again Shakers see the second appearing of Christ in the person of Ann Lee. And the Mormons see the fulfillment of the prophecies relative to the coming and kingdom of Christ in the gathering of "the Latter-day Saints." And the Spiritualists generally agree in saying, Lo, here is the second advent of Christ in the manifestations of spiritualism.

In the prophetic discourse of Matt. 24 and 25, covering the entire Christian age, our Lord, after speaking of the tribulation of the church under papal persecutions, says of our time: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24: 23, 24. The word *then* in this passage points to a specific period of time when, "Lo, here is Christ, and Lo, he is there," would be heard. Our Lord here describes the spiritual deceptions of the present age. False christs arose not far from the first advent, to deceive the Jews in regard to that event (Matt. 24: 5); likewise false christs and false prophets have arisen at this day to deceive the people on the subject of the second advent.

Dr. Henshaw, the late bishop of Rhode Island, speaking of the doctrine of the temporal millennium, in his Treatise on the Second Advent (page 115), says:—

"So far as we have been able to investigate its

history, it was first advanced by the Rev. Dr. Whitby,* the commentator, and afterwards advocated by Hammond, Hopkins, Scott, Dwight, Bogue and others, and has been received without careful examination by the majority of evangelical divines in the present day. But we may safely challenge its advocates to produce one distinguished writer in its favor who lived before the commencement of the eighteenth century. If antiquity is to be considered as any test of truth, the advocates of the pre-millennial advent and personal reign of Christ with his saints upon earth, need have no fears of the results of a comparison of authorities with the supporters of the opposite theory."

And from the modern and popular error of the temporal millennium and the spiritual reign of Christ have grown those mystical applications by which the plainest declarations of Scripture relative to the second appearing of the Life-giver, are applied to death, to conversions, to the manifestations of the Holy Spirit, to Shakerism, to Mormonism, and to Spiritualism.

LO, HERE! LO, THERE!

How forcible, then, are the words of Christ when applied to the subject before us: "Then if any man shall say unto you, Lo here is Christ, or there; believe it not." Matt. 24: 23. No one need fail to see who the men are that are crying, "Lo, here is Christ, and, Lo, he is there!" The Lord continues in verses 25, 26: "Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not." Our Lord is here dwelling upon what he had just before told them. His subject is still the teachings of those who cry, "Lo, here is Christ!" "Lo, he is there!" If the Mormons say, "Behold, he is in the desert," the injunction of our Lord is, "Go not forth." Or, if you hear proclaimed from the popular pulpits of our time, "Behold, he is in the secret chambers," Christ's second coming is spiritual, and at death or at conversion, "believe it not."

And why not receive such mystical teachings? The reason is given in the next verse: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Our Lord has not only pointed out false prophets, and warned us against their mystical teachings, but he has, in contrast, set before us the manner of his second coming in the plainest terms. The vivid lightning, flashing out of the distant east, and shining even to the west, lights up the whole heavens. This, probably, is the most appropriate figure that our Lord could employ to illustrate the flaming glory that will attend his second advent, when he shall come attended by all the holy angels.

The presence of only one holy angel at the new sepulcher where Christ lay in death, caused the Roman guard to shake, and become as dead men. The light and glory of a single angel completely overpowered those strong sentinels. The Son of man is coming in his own kingly glory and in the glory of his Father, attended by all the holy angels. All the holy angels are coming with the Lord. Not one will be left in Heaven. The number of angels round about the throne, as the body-guard of the Son of God, are "ten thousand times ten thousand and thousands of thousands." See Rev. 5: 11. And Paul speaks of the heavenly messengers as "an innumerable company of angels." Heb. 12: 22. What grandeur! what dazzling brightness! when the King of kings shall come down the lighted vault of Heaven, attended by all the angels of the heavenly world! Then the whole heavens will blaze with glory, and the whole earth will tremble before him.

JAMES WHITE.

Holiness and Humility.

JONATHAN EDWARDS describes a Christian as being like "such a little flower as we see in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm repose; diffusing around a sweet fragrance; standing peacefully and lowly in the midst of other flowers." Humility is indeed one of the loveliest graces which adorn the Christian character and between it and holiness there is an intimate connection. The nearer a Christian gets to God, the more profoundly is he impressed with his infinite purity, majesty, and glory, and the more impure, insignificant, and worthless does he appear in his own eyes by reason of the marked contrast. We observe this in the case of the pious patriarch in the land of Uz, who, when the voice of the Lord came to him out of the whirlwind, exclaimed, "I abhor myself, and repent in dust and ashes."

Troubles.

SOME good Christians have a great deal of trouble in this world. The reason of it is, that God is preparing them for very great happiness in heaven.

While in the city of Amsterdam, Holland, I was very much interested in a visit we made to a place there, famous for polishing diamonds. We saw them as they were engaged in this work. When a diamond is first found, it has a rough, dark outside, and looks just like a common pebble. The outside must be ground off, and the diamond polished before it is fit for use. It takes a long time to do this, and it is very hard work. The diamond has to be fixed very firmly in the end of a piece of hard wood or metal. Then it is held close to the surface of a large metal wheel, which is kept going round. Fine diamond dust is put on this wheel, because nothing else is hard enough to polish the diamond. And this work is kept up for days, and weeks, and months, and sometimes for several years, before it is finished. And if a diamond is intended to be used in the crown of a king, then longer time and greater pains are spent upon it, so as to make it look as brilliant and beautiful as can be.

Now Jesus calls his people his jewels. He intends them to shine like jewels in the crown he will wear in heaven. To fit them for this, they must be polished.

And God makes use of the troubles he sends on his people in this world, to polish his jewels. And when we get to heaven and see how beautiful they look, we shall see that it was indeed good for them that they were troubled. It has fitted them for greater happiness there.—

Christian World.

*Daniel Whitby, D. D., was born A. D. 1698, in England, and died A. D. 1727.

Character of the Papacy.

CONCERNING the character of the great apostate papal church, and some of its popes, we will quote a few statements from De Cormenin. Of the rise of the power, he says:—"The emperors beheld with contempt, sometimes with indignation, the progress of this new religion, which was elevating its worship on the ruins of the gods of the empire. . . . We arrive at the epoch when Constantine placed Christianity upon the throne. From thence we see Christians, animated by a furious zeal, persecuting without pity, fanning the most extravagant quarrels, and constraining pagans, by fire and sword, to embrace Christianity."*

Again, he says:—"The bishops commenced toward the close of the second century to claim for themselves a jurisdiction over other churches, which they had not received from the apostles; and, in the third, had already abandoned the precepts of humility taught by Christ."†

In speaking of the corruptions of the papacy in the thirteenth century, he quotes and indorses the words of Matthew Paris: "All belief is annihilated; . . . and greedy priests can devour without sin the substance of the people and the Lord. Evangelical charity has now taken its flight toward the heavens; ecclesiastical liberty has disappeared, religion is dead, and the holy city has become an infamous prostitute, whose shamelessness surpasses that of Sodom and Gomorrah."‡

This De Cormenin, although a Catholic, was not blinded, but could see some of the wrongs in his own church. In his preface he says concerning the history of the popes: "It runs through a long series of ages during which the bishops of Rome, whose mission was to announce to men a divine religion, have forgotten it in their pride of power, have outraged the morality of Christ, and become the scourge of the human race. The thunders launched from the Vatican by sacrilegious priests, overthrew kingdoms, and covered Europe, Asia, and Africa, with butcheries, wars, and conflagrations."

De Cormenin makes some remarks concerning individual popes which I will notice. In the sixth century, he speaks of Pope Saint Gregory I., who reigned from A. D. 590 to A. D. 602, as the one who "discovered the doctrine of purgatory."

In the seventh century, he says of Boniface IV., who was pope from A. D. 608 to A. D. 614: "The tyrant Phocas offered to Boniface IV. the Pantheon, built by Marius Agrippa, son-in-law of Augustus, thirty years before the Christian era, and consecrated formerly to all the divinities of paganism. The pontiff thankfully accepted the offer of the emperor, and transformed this splendid building into a Christian church, which he solemnly dedicated to the virgin under the name of our lady of the Rotunda."§

In the eighth century, he says of the reign of Zachary, or Zacharias, as some call him: "We now enter upon the most remarkable period of papal grandeur. History will show us the bishops of Rome abandoning the principles of the Bible, trampling under foot the precepts and the morals of Jesus Christ, plunging into all the excesses of depravity, tearing diadems from the foreheads of kings, and crushing the unfortunate people beneath their execrable tyranny."||

Zachary himself wrote to the primate of Gaul: "Has not Rome itself been filled with scandals by its clergy? Has not the chair of St. Peter itself been soiled by pontiffs who were guilty of adultery, incest, murder, and poisoning?"¶ It was this same Zachary who persecuted Virgil, the Scotch priest, calling his theory that the earth was round and inhabited on all its sides, "sacrilegious idolatry." It was also upon him that Pepin conferred several rich domains of France. By the gift of Pepin, and of Charlemagne, his son, "the pontiffs became possessors of the isle of Corzo, the city of Barti, Reggio, and Mantua, the exarchate of Ravenna, the province of Venice and Istria, and the Duchies of Spolette and Beneventum."**

In the ninth century, or from A. D. 853 to A. D. 855, the Catholic church was favored with the rule of a female pope, Joan. The deception of her disguise, as well as her own iniquitous course, was discovered in her being delivered of a child during a public procession. Some Catholic writers undertake to deny that there ever was a female pope, but De Cormenin says: "It's no use to deny it."

All that scaffolding of superstition and idolatry on which is placed the chair of St. Peter falls before a female pope!!! God permitted the pontificate of the popes for the

* De Cormenin, vol. 1, p. 6. † Ibid. vol. 1, p. 33.
‡ Ibid. vol. 1, p. 47. § Ibid. vol. 1, p. 135.
|| Ibid. vol. 1, p. 185. ¶ Ibid. vol. 1, p. 187.
** Ibid. vol. 1, p. 202.

purpose of abasing the pride of the Holy See, and of showing that the vicars of Christ are not infallible."*

In the eleventh century, there were three popes ruling at one time: "One at St. Peter's, the other at St. Mary Majora, and the third at the palace of the Lateran."†

In the same century, or from A. D. 1073 to A. D. 1085, Gregory VII.—Hildebrand—ruled as pope. He had poisoned eight popes while trying to exalt himself to the Holy See. Bayle, in speaking of Hildebrand, says: "The popes have been more than once wicked hypocrites, worthy of the rope and fire."‡ Hildebrand himself, in one of his works, boasts that his "justice resembled rather the cruelty of a tyrant than the severity of a judge."§

As a sample of his manner we will present his anathema against king Henry of Germany: "I prohibit Henry, who, by reason of an unheard-of pride, has elevated himself against us, from governing the kingdoms of Germany and Italy. I free all Christians from the oaths which they have taken to him, and I prohibit all from serving him as king; for he who would oppose our authority deserves to lose his crown, his liberty, and his life. I burthen Henry, then, with anathema and malediction. I devote him to the execration of men, and I deliver up his soul to Satan, in order that the people may know that the sovereign pontiff is the rock upon which the Son of the living God has built his church, and that the gates of hell shall never prevail against it. . . . He addressed a circular to the German and Italian bishops and lords, in which he ordered them, in case Henry should persist in his revolt against the Holy See, to choose another king who would govern the empire in accordance with the laws of the church."

"Henry presented himself alone at the outer gate of the fortress, and waited with patience until the pope was ready to have them opened. When he had passed the outward entrance, he laid aside all his royal ornaments, unclothed himself entirely and put on sackcloth. A broom and scissors were then placed in his hands as a sign that he consented to be whipped and shaven. He remained in this position for three days and three nights, with naked feet, during the most extreme severity of the winter, without covering, without any nourishment, shedding torrents of tears, and imploring with many groans the mercy of the pope."||

Hildebrand himself said respecting the position of the pope: "Christians are irrevocably submitted to his orders; they should murder their princes, fathers, and children, if he commands it; no counsel can be declared universal without the orders of the pope; no book can be received as canonical without his authority; finally, no good nor evil exists but in what he has condemned or approved."¶

In the same connection with the above, De Cormenin quotes and indorses the words of Bayle relative to the papacy, as follows: "We cannot consider without astonishment that men, by the assistance of the word of God, a gospel which preaches disdain of grandeur, which exalts humility and poverty, have had the hardihood to aspire to absolute sway over the sovereigns of the earth. But, what surprises us still more is, that the popes have been enabled to maintain this incredible sway during almost a thousand years. This conquest is more admirable than those of the Alexanders and Cæsars; and Gregory VII., who is the principal author of it, ought really to have his place among great conquerors."

In the eleventh century also, the crusades were commenced, and in these crusades more than one million persons perished. In the fourteenth century, or from A. D. 1318 to A. D. 1335, John XXII. was pope, and it was he that published the celebrated tariff of the Roman chancellors for the absolution of all crimes. De Cormenin says of this tariff: "In fact, the tax exacted by John XXII. became for the popes, his successors, one of the most vast and fruitful financial operations that the avarice and infernal genius of the pontiffs ever invented."**

In the fifteenth century, or in A. D. 1410, John XXIII. commenced his reign as pope. It was under his reign that John Huss was burned. When Gerson, the chancellor of Paris, told Huss he must either bend or break, Huss said: "I prefer the most terrible punishments to the disgrace of being called the defender of popes and kings. Let your infernal proceedings take their course; give John Huss to the flames; but ere a century passes, there will spring from these ashes an avenger who will proclaim anew the truths which I have taught,†† and for which you

* Ibid. vol. 1, p. 231. † Ibid. vol. 1, p. 8.
‡ Ibid. vol. 1, p. 375. § Ibid. vol. 1, p. 373.
|| Ibid. vol. 1, pp. 370, 373. ¶ Ibid. vol. 1, p. 377.
** Vol. 2, p. 55.

†† How strikingly this was fulfilled in Martin Luther, who, in his work, at last indorsed the writings and work of John Huss.

would condemn Christ himself, should he return to earth."*

In A. D. 1492 commenced the reign of Roderic Borgia, under title of Alexander VII. Of him, De Cormenin says: "We are finally entering upon a period in which the theocracy reached the apogee of its power, and in which far from concealing its perfidies, corruption, and cruelties, in the dark, it exposes them to the light of day, and even glories in them. . . . The pope who comprehended this new phrase of the pontificate, is beyond all contradiction the successor of Innocent VIII. the execrable Roderic Borgia."†

It was in the sixteenth century, while Leo X. was pope, that Martin Luther engaged in the work of the Reformation. Leo X. was the first to proclaim by a bull the doctrine of the immortality of the soul. De Cormenin says that Leo X. "organized on a vast scale the speculation in indulgencies." It was one of the vendors of these indulgencies—Tetzel—that stirred the spirit of Luther to proclaim loudly against the corruptions of the papacy. De Cormenin says: "On all sides they attacked the colossal statue with the feet of clay; bold men cried out to the people, 'Draw away from the dominion of the popes those shameless thieves who have made the temple of Christ a cave of robbers.'"‡

Arcembold, one engaged in the sale of indulgencies in Saxony, said: "As our Lord Jesus Christ absolves you by the merits of his passion, I, by his authority, and that of the blessed apostles, St. Peter and St. Paul, and that of our most holy father, absolve you from all ecclesiastical censures under which you may have fallen, from all sins, delinquencies, or excesses, which you may have committed, or shall commit hereafter, how great soever they may be, and I make you a partaker in all the spiritual merits acquired by the church militant or its members."§ Leo X. printed documents announcing that, "for money, one could purchase pardon for any crime, even parricide."||

In the sixteenth century, while Paul III. was pope, the society of the Jesuits was founded by Ignatius Loyola. Of this society, De Cormenin says: "Whilst the Reformation was making great strides under the burning inspiration of Luther and Calvin, and was threatening to crush the papacy, a society of fanatical devotees were sharpening their daggers in the dark, and were preparing to exterminate the Protestants."¶ Of the Jesuits I may have more to say hereafter.

J. N. LOUGHBOROUGH.

Is the Soul Immortal?—No. 2.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2 : 7.

The first step naturally to be taken in the study of the nature of man is to inquire into his analysis, to consider his parts. Of what is he composed? Is there any element of his composition that makes the whole immortal? Is there any element of his composition that is immortal itself? and if so is that element the principle of thought, the rational part, the part that hears, sees, tastes, smells, and feels? In short, is that element the soul?

The history of the creation of the world, of the living creatures which inhabit it, and the plants which adorn it, is very brief; and in only one case is mention made of the materials out of which the work of His hands was made, and that is in the creation of man. Here, as if to prevent the rising of that very pride, which leads frail man to assume the attribute of immortality, which belongs to God alone (1 Tim. 6 : 16), inspiration has revealed the fact that man was formed from the dust of the ground.

Now let us examine our texts closely. "And the Lord God formed man. . . ." The word form means to construct, to make. Then God made man. Take the Bible just as it reads. It does not say that God formed a house or frame or body for man to dwell in; but that God formed man. That which God formed out of the dust was man. There we have man all made in every sense of the word, a man. Do you discover anything in the material which would seem to be immortal? No, but you say no one claims the body to be immortal—it is the soul that God puts into it. Wait a moment. Does your Bible say that God put any soul into that body? Mine does not; it reads like this: "And the Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." This very man that God had formed began to live, became a living soul. There was no addition of a soul to the body. The man was made. Every organ of his system was perfect. The

* De Cormenin, Vol. 2, p. 109. † Ibid. Vol. 2, p. 150.
‡ De Cormenin, vol. 2, p. 181. § Ibid., vol. 2, p. 180.
|| Ibid., vol. 2, p. 180. ¶ Ibid., vol. 2, p. 206

organs of thought, feeling, hearing, tasting, and smelling, were all made; and when God set the man at breathing, every organ began its work; the brain began to think and man became a living soul. I make the word living emphatic because the antithesis is most certainly between that word and the adjective that would describe man before God breathed into him the breath of life. What kind of a soul was man before that act? Evidently a dead soul—dead in the sense of lifeless; unanimated. [See Webster.] Do not start at the expression "dead soul;" for the Scriptures employ the same. See Numbers 6 : 6. "He shall come at no dead body," on which Cruden says, "in Hebrew, dead soul." The breath of life that was added was not a living soul; nor did it become such, for it is distinctly stated that it was the other part, the man that was made out of dust, that became the living soul.

We have now sufficiently analyzed man to arrive at the following conclusions: 1. The body, that which God formed from the dust, is of no use without the breath of life; for it is inanimate, cannot move, cannot think; and is subject to decay as we all know. Therefore, when a man dies, when the breath of life no longer remains, the organs of all the senses ceasing to act, his thoughts perish. "His breath goeth forth, he returneth to the earth; in that very day his thoughts perish." Ps. 146 : 4.

2. The breath of life which leaves man at death is not the man; it is what God breathed into man's nostrils. "God formed man of the dust of the ground, and breathed into his nostrils [man's nostrils] the breath of life." It is not the soul, for the man formed of dust was the soul, which animated by God's power became the living soul. It is an irrational thing, cannot reason nor think, has no organs of thought. It can no more be a rational thing than can the fruit of the tree of life, or the water of the river of life.

We fail to find any immortal part in man, or any part that can exist to any purpose separate from the rest. In order that man should be immortal, the breath of life must not depart from the body. As long as a man can breathe he will live. We have a very slender hold upon the breath of life. Isa. says (chap. 2 : 22): "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

We are not disappointed in finding no immortal part in man; for we are told that only God hath immortality. 1 Tim. 6 : 16. The apostle would not speak of seeking immortality if we had it already, nor will God be able to bestow eternal life upon us if we already possessed a "never-dying soul;" but Paul says that God will render eternal life to them, who, by patient continuance in well-doing, seek for glory, honor, and immortality. See Rom. 2 : 7.

C. W. STONE.

Act from Principle.

How few persons there are whose lives are governed entirely by principle, rather than inclination. Even those of us who may be endeavoring to live for high purposes, come far short of our aspirations; alas! how very far short. How often we find ourselves debating with our convictions of right and duty, questioning if it might not be as well for us to yield to inclination just for the time, promising our disturbed consciences that we will make up for the present indulgence, by more rigorous self-denial and strict attention to duty. Vain, fallacious reasoning of a weak nature! we can never make up for one neglected opportunity, one misspent hour, one wrong, selfish act. Once past, the opportunity unimproved, the hour wasted, the act committed, and it is beyond our reach—beyond recall, except in thoughts of regret. We may atone for it, but we can never change the past. Alas! how painfully are we aware of this fact.

Then should we all endeavor the more earnestly to make our lives ornaments of principle; for we all know that after all, the path of duty, though sometimes rugged, is not without sweet pleasure; and let us never follow our inclinations if they would lead us away from right. Then shall we be permitted at the last to look back upon our lives with satisfaction, feeling that we have "done what we could," and that our Father regards us with smiles of approbation.

PETER COOPER'S "recipe by which he has preserved his youth," is to give always a friendly welcome to new ideas, never to feel too old to learn, never to lose faith in human nature, or to withhold his hand from aiding new enterprises.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, JAN. 27, 1876.

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

Mutual Obligations.

UNITY OF THE CHURCH OF JESUS CHRIST.

THE church of Christ is in one sense one great brotherhood. "One is your Master, even Christ; and all ye are brethren." Matt. 23:8. God is their common father, Christ their elder brother, the Holy Spirit their sanctifier, the Sacred Scriptures their common counselor and guide, and individually they must "all appear before the Judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. They are all equal shareholders in the one faith and hope, and are all heirs to the inheritance of the saints in light.

In this sense all the members of the body of Christ—pastors and their people, teachers and those taught, ministers and those ministered unto, preachers and those who receive the word of God from their lips—sustain the relation to each other of one common brotherhood. Paul would have the church at Corinth "know that the head of every man is Christ." And at the same time the New Testament recognizes rulers in the church. Paul demands obedience on the part of the people to those who have the rule over them. "Obey them," are his imperative words, "that have the rule over you, and submit yourselves." Heb. 13:17.

The casual or skeptical reader of the Sacred Writings here finds contradictions. Others, who give the declarations of the Bible relating to order in the church of Christ more confidence than they do careful study to find general harmony, run to extremes. One class would follow an earthly leader, subscribe to a human creed, and labor to bring about the coveted unity expressed in the New Testament by bringing all under creed power and human leadership. The other class, seeing the wrongs of this position, pass over to the opposite extreme, and under the claim of right of private judgment in all matters of conscience, become unteachable, restless under the pure restraints of scriptural discipline, and reject all rule and authority in the church. Between these two extremes may be found the harmony of Scripture, and that state of unity in the church expressed in the New Testament, as taught by Christ and his first apostles. This unity is secured only by the principle of mutual obligation.

There is no relation which men sustain to each other in this life that demands mutual obligation more imperatively than church relation. God has ordained it, and has set forth in general terms in his word the duty of ministers and those that are ministered unto. And not only has God's word spoken in general terms of the mutual obligations of all the members of the church of Jesus Christ, but it also enters quite minutely into the several duties of pastor and people, and the relation which the several members sustain to each other.

First-day Adventism has been terribly cursed with the reckless spirit of ultra come-outism. And, with very many, organization and order have been regarded as an abridgment of religious liberty. These would have every man and woman constitute an independent church, each moving off toward Heaven according to his or her own plan. And these sometimes cherish a spirit of bitterness against the doctrine of mutual obligation. This is in harmony with the untamed and almost untamable feelings of unsanctified independence, and natural self-sufficiency. It is most probable that many of these persons grew to manhood and womanhood without learning submission to parental government, and the result of that terrible mistake is now seen in their Christian experiences.

The manifestation of this spirit may be expected in the rash and irresponsible, in any cause and at any time. And that it should be largely manifested among Adventists who left the different religious bodies in expectation of the speedy second advent, is not so remarkable. But that any—after the lapse of more than a quarter of a century, during which time the baneful results of ultra come-outism have been fully seen in those Adventists disposed to fanaticism—should reject the doctrine of mutual obligation, so clearly taught by the Sacred Scriptures, is astonishing. We most clearly

recognize a vein of insanity in this wild spirit of insubordination.

When the word of God most distinctly teaches order, organization, and mutual obligation; and the experience of thirty years has shown the ruinous results of extreme come-outism, as manifested in connection with the advent cause, any Adventist who will still cherish this spirit must be regarded as being highly tainted with what is called "religious insanity."

We are happy to say, however, that at an early date in the history of Seventh-day Adventists, the subject of organization and order took strong hold of our people, and has saved us from many destructive influences to which first-day Adventists have been exposed. But the subject of mutual obligation should be more fully impressed upon our people. In some respects the cause languishes for want of a better understanding of this great subject.

God is the same in all dispensations. The great principles of his moral government are as changeless as their divine Author. We solemnly protest against the heresy that the law and the gospel are opposed to each other. We have no sympathy with that lax gospel that contrasts the rigor of divine truth from God to the people through Moses, with the freedom of divine truth from God to the people through Jesus Christ. God is the same, yesterday, to-day, and forever. Moral principle is the same in every age.

And while it is freely admitted that all those shadowy ceremonies, which found their substance in the death of Christ, and in his ministry, were blotted out and nailed to the cross of Jesus Christ, it is denied that the death of the Son of God, or the change of dispensations, in the least degree, affected those moral principles underlying the Jewish religion. These demanded of the people, order, neatness, cleanliness, justice, mercy, and benevolence to the widow, the fatherless, and the suffering poor. The carrying out of these pure and indispensable principles required the most thorough organization, the most willing subordination to God's appointed instrumentalities, and the strictest obedience to the voice of divine truth from Heaven to the people through Moses.

With this view of the subject, let us look back to the organization and order of the Jewish church found in the books of Moses. And while we may admire that organization, and wonder at the divine perfection of the principles of purity, order, mercy, and justice, underlying God's great system of truth urged upon the Jewish people, let us learn lessons from the voice of God to his ancient people.

Gospel order is a theme of much interest. New Testament scripture, and also the very nature of the case, both declare the necessity of church organization and order, as much in the Christian as in the Jewish age. The apostle in 1 Cor. 12, has illustrated a well-organized church where all the members act under a sense of mutual obligation, by the human organism in which all the members act for the mutual good of all the other members.

The apostle speaks of the figure thus, "But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you." Verses 20, 21. And then Paul speaks of the great fact illustrated as follows, "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues." Verses 27, 28.

In his epistle to the Romans, the apostle speaks pointedly and fully upon this subject. His words are so very precious in which he sets forth the labors of love of the entire church which carries out the holy principle of mutual obligation, that we quote largely, "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another."

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them that persecute you; bless and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in

the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12:4, 5, 9-19.

To the Ephesians he says: "There is one, body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all."

The obligations of God's ministers are great, and of vast importance. Paul gives to Timothy a most solemn charge: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4:1, 2. This charge was to be handed down to successive generations, to the close of the Christian age, as may be seen by chapter 2:2: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The minister of Jesus Christ, then, is under the most solemn charge to preach the word of God, and to perform the specified duties of the ministry with faithfulness.

Again, in Paul's memorable address to the elders of the church at Miletus, he uses these wonderful words: "Take heed, therefore, unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God." Acts 20:28. And Peter exhorts the elders thus: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:2-4.

These are a few of the many pointed testimonies of the Sacred Scriptures which set forth the duties of those who are called of God to preach the word, and take the oversight of the church. But while God's word clothes the holy ministry with authority, it distinctly states the qualifications and work of a true minister, and does not lay the church under obligation to follow the minister only as he follows Christ, and does the work which corresponds with his holy calling. Here is one of those remarkable texts in which the duty of the people is clearly expressed, and the qualifications and good works of the minister are surely implied: "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation, Jesus Christ, the same, yesterday, to-day, and forever." Heb. 13:7, 8. And in still stronger language, Paul commands, "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account." Verse 17.

The obligations of minister and people are mutual. God designs that those who preach the gospel shall live of the gospel. While the minister feeds the flock with spiritual bread, it is their duty to communicate to him of the good things of this life. Their duty is as clearly defined in the word of God as the minister's duty is to preach the word and to take the oversight of the flock. And while it is the privilege of the true minister to wear physically and mentally in his arduous, never-ceasing, energetic toils to save souls, and to feel the liveliest interest and the most fervent love for them, it is also the happy privilege of all the members of the church of Christ to esteem such very highly for their very work's sake.

God's true ministers are workers, and are to be valued and esteemed, according to their works. Heaven never designed a band-box ministry, men who become religious pets, whose strongest effort is to please, instead of reprove, the people. The world is cursed with self-caring ministers, full-fed, thick-meated, dough-faced, putty men, who accomplish no real good in the world, and die church paupers. They may have worn the title of the Christian ministry, and borne a ponderous weight of ministerial dignity, and yet never have been baptized into the real feelings of a true minister, never having experienced that tender love, and yearning of spirit for poor sinners for whom Christ died, such as the Holy Ghost implants in the hearts of those qualified for the work of the ministry. J. W.

How many hours of sadness and sorrow have been caused by the utterance of careless, thoughtless words!

THE word "impossible" is the mother-tongue of little souls, said Lord Brougham.

Mrs. Ellen G. White.

HER LIFE, CHRISTIAN EXPERIENCE, AND LABORS.

THE Christian life is made up of Christian experience from beginning to end. And it is important that the convert should commence the new life with correct views of the change from sin to obedience and holiness. True repentance is a sorrow for sins committed, and forsaking a sinful life by turning to the Lord with full purpose of heart. Conversion means change. For want of a proper sense of the great change in Scriptural conversion, very many are converted only in part, and never reach the Bible standard of the Christian life. Last week Mrs. W. spoke of her early conviction. Of confiding faith and pardoning love, she speaks this week as follows:

"At length I was greatly relieved while listening to a discourse from the words, 'I will go in unto the king; and if I perish, I perish.' In his remarks the speaker referred to those who were wavering between hope and fear, longing to be saved from their sins and receive the pardoning love of Christ, yet held in doubt and bondage by timidity and fear of failure. He counseled such ones to surrender themselves to God and venture upon his mercy without delay. They would find a gracious Saviour ready to present to them the scepter of mercy even as Ahasuerus offered to Esther the signal of his favor. All that was required of the sinner, trembling in the presence of his Lord, was to put forth the hand of faith and touch the scepter of his grace. That touch ensured pardon and peace.

"Those who were waiting to make themselves more worthy of divine favor, before they dared venture to claim the promises, were making a fatal mistake. Jesus alone cleanses from sin, he only can forgive our transgressions. He has pledged himself to listen to the petition and grant the prayer of those who come to him in faith. Many had a vague idea that they must make some wonderful effort in order to gain the favor of God. But all self-dependence is vain. It is only by connection with Jesus through faith that the sinner becomes a hopeful, believing child of God.

"These words comforted me and gave me views of what I must do to be saved. Soon after this I passed into a tent where the people were praying and shouting, some confessing their sins and crying for mercy, while others were rejoicing in their new-found happiness. My attention was attracted to a little girl who seemed to be in great distress. Her face would pale and flush by turns, as though she were passing through a severe conflict.

"Tightly clasped in her arms was a pretty little parasol, occasionally she would loosen her hold of it for a moment as if about to let it fall, then her grasp would tighten upon it again; all the time she seemed to be regarding it with a peculiar fascination. At last she cried out, 'Dear Jesus, I want to love thee and go to Heaven! Take away my sins! I give myself to thee, parasol and all.' She threw herself into her mother's arms weeping and exclaiming, 'Ma, I am so happy, for Jesus loves me and I love him better than my parasol or anything else!'

"The face of the child was fairly radiant, she had surrendered her little all. In her childish experience she had fought the battle and won the victory. There was much weeping and rejoicing in the tent. The mother was deeply moved and very joyful that the Lord had added her dear child as a lamb to his fold. She explained to those present that her little daughter had received the parasol as a present not long before. She was very much delighted with it, and had kept it in her hands most of the time, even taking it to bed with her.

"During the meeting her tender heart had been moved to seek the Saviour, she had heard that nothing must be withheld from Jesus, that nothing short of an entire surrender of ourselves and all we have would be acceptable with him. The little parasol was the child's earthly treasure upon which her heart was set, and, in the struggle to give it up to the Lord, she had passed through a trial keener perhaps than that of the mature Christian, who sacrifices this world's treasures for the sake of Christ.

"It was afterwards explained to the little girl, that since she had relinquished her parasol to Jesus, and it no longer stood between herself and her love for him, it was right for her to retain and use it in a proper manner.

"Many times in after life that little incident has been brought to my mind. When I saw men and women holding desperately to the riches and vanity of earth, yet anxiously praying for the love of Christ, I would think, 'How hard it is to give up the parasol!' Yet Jesus.

gave up Heaven for our sake, and became poor that we, through his poverty and humiliation, might secure eternal riches.

"I now began to see my way more clearly, and the darkness began to pass away. I saw that, in my despair of at once attaining to the perfection of Christian-character, I had scarcely dared to make the trial of serving God. I now earnestly sought the pardon of my sins and strove to give myself entirely to the Lord. But my mind was often in great distress for I did not experience the spiritual ecstacy that I considered would be the evidence of my acceptance with God, and dared not believe myself converted without it. How much I needed instruction concerning the simplicity of faith.

"While bowed at the altar with others who were seeking the Lord, all the language of my heart was, 'Help, Jesus, save me or I perish! I will never cease to entreat till my prayer is heard and my sins forgiven!' I felt my needy, helpless condition as never before. As I knelt and prayed, suddenly my burden left me and my heart was light. At first a feeling of alarm came over me and I tried to resume my load of distress again. It seemed to me that I had no right to feel joyous and happy. But Jesus seemed very near me, I felt able to come to him with all my griefs, misfortunes and trials, even as the needy ones come to him for relief when he was upon earth. There was a surety in my heart that he understood my peculiar trials and sympathized with me. I can never forget this precious assurance of the pitying tenderness of Jesus toward one so unworthy of his notice. I learned more of the divine character of Christ in the short period when bowed among the praying ones than ever before.

"One of the mothers in Israel came to me and said, 'Dear child, have you found Jesus?' I was about to answer, 'Yes,' when she exclaimed, 'Indeed you have, his peace is with you, I can see it in your face!' Again and again I said to myself, 'Can this be religion? Am I not mistaken?' It seemed too much for me to claim, too exalted a privilege. But I felt that the Saviour had blessed me and pardoned my sins, though I was too timid to openly confess it.

"Soon after this the meeting came to a close and we started for home. My mind was full of the sermons, exhortations and prayers we had heard. Everything in nature seemed changed. During the meeting, clouds and rain prevailed a greater part of the time and my feelings had been in harmony with the weather. Now the sun shone bright and clear and flooded the earth with light and warmth. The trees and grass were a fresher green, the sky a deeper blue. The earth seemed to smile under the peace of God. So the rays of the Sun of righteousness had penetrated the clouds and darkness of my mind, and dispelled its gloom.

"It seemed to me that every one must be at peace with God and animated by his Spirit. Everything my eyes rested upon seemed to have undergone a change. The trees were more beautiful, and the birds sang sweeter than ever before; they seemed to be praising the Creator in their songs. I did not care to talk, for fear this happiness might pass away, and I should lose the precious evidence of Jesus' love for me.

"As we neared our home in Portland, we passed men at work upon the street. They were conversing upon ordinary topics with each other, but my ears were deaf to everything but the praise of God, and their words came to me as greatful thanks and glad hosannas. Turning to my mother, I said, 'Why, these men are all praising God, and they haven't been to the camp-meeting.' I did not then understand why the tears gathered in my mother's eyes, and a tender smile lit up her face, as she listened to my simple words, that recalled a similar experience of her own.

"My mother was a great lover of flowers, and took great pleasure in cultivating them, and thus making her home attractive and pleasant for her children. But our garden had never before looked so lovely to me as upon the day of our return. I recognized an expression of the love of Jesus in every shrub, bud, and flower. These things of beauty seemed to speak in mute language of the love of God.

"There was a beautiful pink flower in the garden called the rose of Sharon. I remember approaching it and touching the delicate petals reverently; they seemed to possess a sacredness in my eyes. My heart overflowed with tenderness and love for these beautiful creations of God. I could see divine perfection in the flowers that adorned the earth. God tended them, and his all-seeing eye was upon them. He had made them and called them good. 'Ah,' thought I, 'if he so loves and cares for the flowers that he has decked with beauty, how

much more tenderly will he guard the children who are formed in his image.' I repeated softly to myself, 'I am a child of God, his loving care is around me, I will be obedient and in no way displease him, but will praise his dear name and love him always.'

"My life appeared to me in a different light. The affliction that had darkened my childhood seemed to have been dealt me in mercy for my good, to turn my heart away from the world and its unsatisfying pleasures and incline it towards the enduring attractions of Heaven.

"Soon after our return from the camp-meeting, I, with several others, was taken into the church on probation. My mind was very much exercised on the subject of baptism. Young as I was, I could see but one mode of baptism authorized by the Scriptures, and that was immersion. My sisters tried in vain to convince me that sprinkling was Bible baptism. The Methodist minister consented to immerse the candidates if they conscientiously preferred that method, although he intimated that sprinkling would be equally acceptable with God.

"Finally the day was appointed for us to receive this solemn ordinance. Although usually enjoying, at this time, a great peace, I frequently feared that I was not a true Christian, and was harrassed by perplexing doubts as to my conversion. It was a windy day when we, twelve in number, were baptized, walking down into the sea. The waves ran high and dashed upon the shore, but in taking up this heavy cross, my peace was like a river. When I arose from the water, my strength was nearly gone for the power of the Lord rested upon me. I felt that henceforth I was not of this world, but had risen from the watery grave into a newness of life.

"My cousin Hannah made confession of her faith at the same time that I did. She wished to be baptized by immersion, but her father, who was not a Christian, would not consent to this although we urged him to do so. So she knelt before the altar and had a few drops of water sprinkled upon her head. As I witnessed the ceremony, my heart rejoiced that I had not submitted to receive sprinkling for baptism, feeling confident that there was no scripture to sustain it.

"The same day in the afternoon, I was received into the church in full membership. A young woman, arrived at the age of maturity, stood by my side and was also a candidate for admission to the church with myself. My mind was peaceful and happy till I noticed the gold rings glittering upon this sister's fingers, and the large showy ear-rings in her ears. I then observed that her bonnet was adorned with artificial flowers and trimmed with costly ribbons, arranged in bows and puffs. My joy was dampened by this display of vanity in one who professed to be a follower of the meek and lowly Jesus.

"I expected that the minister would give some whispered reproof or advice to this sister, but he was apparently regardless of her showy apparel and no rebuke was administered. We both received the right hand of fellowship. The hand decorated with jewels was clasped by the representative of Christ, and both our names were registered upon the church book." J. W.

The Eastern Question.

THE question of the action of the nations, and especially of Russia, in regard to Turkey, known as the Eastern Question, is exciting very general attention. Statesmen ponder over it, the newspapers make frequent mention of it, and students of prophecy look toward it with much interest. To all classes it is becoming a subject of great anxiety.

Turkey is one of the weakest of the nations. For thirty-five years her existence has been maintained by the united interference of the nations of Western Europe. These nations are professedly Christian, while Turkey persecutes Christians within her border with unrelenting ferocity. There is not a feeling in common between Turkey and the nations which uphold her. She is far behind—and determinedly behind—the civilization of the nations by which she is surrounded, and on which she depends for her semblance of power.

The only importance which Turkey possesses in the eyes of the nations is this: She occupies one of the strongholds of the world, if not the stronghold itself. Constantinople, in the possession of a nation, which could make use of the advantages of her position, would be invulnerable. It affords a complete protection to a fleet of any size in the Black Sea, which might be thrown out when the most favorable opportu-

nity offered. Napoleon I. called Constantinople "the key of the world." Even in his day Russia had her eye on this point, and made its possession the condition of a treaty of friendship with him. Had he agreed to this, it would be impossible to conjecture where would be the lines of the map of Europe now.

Beside this, Turkey nominally holds a jewel which has long been coveted by the nations, namely, Jerusalem. This is only of a traditional or imaginary value; like any other jewel, it is for ornament rather than use.

The nations which uphold Turkey have no interest in her welfare, or her existence, only as they are jealous of each other. They are anxious that she should retain her stronghold, each fearing that if she should lose it, a stronger and a rival power might gain it.

At the close of the "Crimean war," a treaty was entered into by Russia, England, and France, by which Russia agreed not to create a war fleet in the Black Sea. This assured Turkey in the quiet possession of Constantinople; for the length and narrowness of the Straits and the swiftness of the currents, render it next to impossible to successfully attack it from below. A fleet for the conquest of Constantinople outside of these straits would be liable to attack at any time; but in the Black Sea it would be secure.

Taking advantage of the late war between France and Prussia, Russia repudiated the treaty of 1855, and appealed to the judgment of the nations at large for the justness of her course. The powers at war could not resist her action, and England seemed fearful even to protest against it without being backed by other powers. And thus peaceably the treaty became a dead letter. The wonder was that Russia ever entered into a treaty which cut her off from her most available, Sea Coast, and she would not only that a heavy pressure was upon her. But this repudiation was really the death-knell of Turkey, and "the sick man," as Turkey has long been called, was virtually given up by her doctors.

Since that time Russia has been constantly extending her lines in Asia, not only threatening Turkey, but affecting the security of the British possessions. But England has purchased the Suez canal, thus securing control of an important passage to the far East. This is a matter of disappointment to all the world, for it was generally conceded that France had the first right to the Suez canal.

Thus now stands the Eastern Question. To the nations it is constantly becoming more complicated and perplexing. It is safe to say that much of the present effort of the great European powers to arm themselves beyond all precedent, is in view of the possible developments of this question.

We think we have stated the importance and bearing of the question in their strongest light; and while we would not underestimate its importance as a source of contention, or even as a cause for preparation of the nations for "the battle of the great day," we do not hesitate to say there is great danger of our viewing the matter in a wrong light, and making it a detriment to us as a people, as students of prophecy.

We have several times been asked of late if we saw anything in the attitude of the nations to indicate that the end is very near. Our answer was and is that we are not looking in that direction for our evidence. Not that there is nothing ominous in the attitude of the nations. There certainly is. But we feel assured that they who look in that direction for their principal evidence of the near coming of the end, will become bewildered, and probably discouraged.

We cannot wonder if they who reject the present truth of the third angel's message take wrong views of our relation to the future action of the nations. But it need not be so with us.

The light of present truth clearly outlines all these things, and it alone gives the relation of the several events which preceded the battle of the great day of the Lord. Without regarding the order and relation of these events, we must become confused.

Turning to Rev. 16:12 we read:—
"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared."

Looking at the connection, we learn that this will take place just before the last battle; indeed, it is the first movement in that great conflict. It is generally understood that "the great river Euphrates" represents that power which flourished in the country watered by that river, namely, the Mahomedan power, of which the emperor of Turkey is the head. See

Thoughts on Revelation, chapters 9 and 16. Therefore Rev 16:12 above quoted, describes the drying up of the power of Turkey. This is the issue of the Eastern Question.

Now we are prepared to guard against erroneous views of this question. Many are looking to it as the deciding point of our message. They seem to think they must watch the progress of the nations, and that, when this question comes to a crisis, it will be time for us to arouse, for the close of our work will be approaching. But not so. It is under the sixth plague that this matter comes to a crisis; that is, after the work of probation is finished, and after five of the plagues of the unmixed wrath of God are poured out upon the world. They who reject the warning of the third angel's message cannot locate these plagues; they have never been able to explain their meaning or give their place. Hence they are liable to mistake the chronology of the culmination of the Eastern Question. But not so with us. We know that the wrath of God threatened in the third angel's message is that contained in the seven last plagues; and we know that these plagues are poured out after probation ends—after our High Priest has finished his work in the Heavenly Sanctuary, and the unjust must remain unjust still. Comp. 1 Kings 8:10, 11, Rev. 15:8, and 22:11, 12. Therefore to watch the Eastern Question as giving evidence of the termination of our work, is to follow a false light, and as a consequence to be led into confusion and darkness.

Brethren, keep your eyes on the third angel's message. The Eastern Question is a question for the nations to work out when probation is ended and the restraining influence of the Spirit of God is withdrawn from them. The third angel's message is our work—the work of God for this time—to prepare us to stand in the battle of the day of the Lord. *The nations will soon fulfill their destined work when the servants of God are sealed for translation.* See Rev. 7. Let us see to it that we fulfill ours. This is the work in which Heaven is specially interested. On this work all other questions hinge. Do not lose sight of this for anything else.

We cannot refrain from expressing our gratitude to God who has given us a truth which so fully explains all these things. They who reject this light and watch the nations for the evidence of the coming of the end, will not know when probation is closing, and that day will come upon them as a thief. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." A light shines upon our pathway, guiding us in regard to the perplexities of the future, and its impending perils. Truly the word of prophecy is a light shining in a dark place. What so dark as the future, when we know not even what a day may bring forth. But the prophetic word, rightly read, lights up the future, and gives assurance as we tread the dangerous way. Only let us heed the admonition:—

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

J. H. WAGGONER.

The Father's Face.

At a rehearsal for a Sabbath-school entertainment, some time since, a little five year old Bessie was placed upon the platform to recite a short poem. She commenced very bravely, but her eyes wandered all around the church, gathering more and more of disappointment into her face. Soon the lips began to quiver, and the little form shook with sobs. Her father stepped from behind a pillar, and taking her into his arms, said, "Why, darling, what is the matter? I thought my little girl knew the verses so well."

"So I do, papa; but I couldn't see you. Let me stand where I can look right into your face, papa, and I won't be afraid."

And is it not so with our Heavenly Father's children? We stand too often where we cannot look into his face. Darling sins, and our pride, like pillars, rise up between us and God, and disappointment and tears are ours, until, casting these behind us, we stand in the light of our Father's face.—*Lutheran Observer.*

WHEN the late President Day, of Yale College, first had his attention called to Spiritualism, a quarter of a century ago, said he, "Either nothing is in it, or the devil is in it." Dr. Day was generally right and we think he was not far from right in this instance. The subsequent history and fruits of Spiritualism confirm the soundness of his judgment.

Here—There.

HERE—are flowers that fade and perish,
Treasures, moth and rust consume;
Brightest hopes, our hearts can cherish,
Sink at last in hope and gloom.

THERE—are plants forever vernal,
Blooming on that peaceful shore;
There the tree of life eternal,
There are pleasures evermore.

HERE—we trill the sportive measure,
And we build our hopes so high;
But the sweetest song of pleasure
Bears the burdens of a sigh.

THERE—no fears, no sighs can enter,
Where the nations glory bring;
There alone perfections center,
And the chief is Christ, our King.

HERE—we chase the gilded bubble,
Strange, delusive dreams pursue;
Few our days and full of trouble,
Full of sin and sorrow, too.

THERE—the pure in heart and spirit
See their God, and near him stand;
There the ransomed souls inherit
Length of days at God's right hand.

SHALL we longer grope and grovel
With our hearts by sin ensnared?
Still abide in wretched hovel,
When those mansions are prepared?

SHALL we not, with souls awaking,
Strive to lay up treasures there,
And in earnest, sins forsaking,
For those mansions now prepare?

What Can I Do?

DIRECTIONS SUITED TO ALL CASES.

(Copied from Review and Herald.)

LABORERS in the cause of God are needed everywhere. Satan has two methods of attack in his warfare against Heaven: First, he enlists the best talent in direct opposition to the work of saving souls. Secondly, he so stupefies or benumbs the moral sensibilities of God's people that their minds become engrossed with the cares of this life, and the talent which might be of service in the cause of Christ is not only rendered useless, but a real clog in the work. Therefore, laborers are wanted in every department of the work of saving lost men. There is not a tenth as many ministers as are needed to meet the calls for men to enter new fields and publicly proclaim the truth. Especial openings for the truth to go to almost every nationality under heaven, are coming to light. The Macedonian cry, "Come over and help us," is borne upon ever breeze. Colporteurs are wanted to enter thousands of towns, cities, and villages.

And when individuals have entered the field as colporteurs, actuated by right motives, and possessing a love for souls which would lead them to sacrifice their ease, means, and personal interests, upon the altar of truth, God has most signally blessed their efforts. Through their instrumentality, large, healthy churches have been raised up, meeting-houses have been built, and an interest to hear has been awakened in all the surrounding country.

Hundreds have been brought to receive the light of truth by the silent messengers—by tracts and periodicals alone. To my certain knowledge, there are scores rejoicing to-day in the Sabbath of the Lord, as the direct result of the trial volume of the *Reformer*, the *Review*, and *The Voice of Truth*. But experience has taught us that judicious labor, by correspondence, and visiting families and praying with them, in connection with the distribution of reading matter, is far more effectual in bringing souls to a knowledge of the truth than is the reading matter without this personal labor. We speak upon this point from what we have seen, and from facts that are continually coming to light, and with which we are personally acquainted.

We have become thoroughly convinced that had more of this practical labor been expended in connection with the reading matter which has been distributed, far greater results would have been seen. I would not have the reader get the idea that we should curtail our efforts to scatter tracts and periodicals, not by any means. This work should be increased twentyfold; but there should be, in connection with it, prayers and such labors as will make the reading matter more effectual. We do not mean that we should contend over doctrinal points with those we would reach, but we should recommend the religion of the Bible in such a manner that it will reach the ears of the people.

All who have received the *Voice* and *Reformer* on trial should be visited; the *Reformer* with the premium, and the *Signs* or *Review*, should be offered, and their subscriptions be obtained if possible. Where this canvassing has been done it has resulted in marked success. Much of the first effort is

sometimes lost, where good would have been accomplished had the work been followed up.

There is another branch of this work to which we would especially call the attention of our brethren and sisters. There are many among us whose home duties are such that they cannot leave their families, or, from other causes, cannot go out to visit, or, if they do, it must be to a very limited extent. Many of these are sisters whose address is good, and who might write with a degree of acceptance. They would like to do something in the cause. Now what can they do? Perhaps I have heard the question asked more than one thousand times, after stating their circumstances, "Now what can I do? I am willing to do anything." They have some time which they could devote, if they knew just what to do, or how to go about the work.

To all such, and to those who do not seem to possess a faculty for getting people to subscribe for our periodicals and pay for them, and this class is quite numerous, we make the following proposition: Subscribe for five or more copies of the *Signs* at Tract Society prices. Do this through the proper officer of your Tract Society, as then there will be no risk in sending the money, and it saves much trouble. The money can be paid to your director or district secretary, stating the number of copies you wish, and he will forward to your State secretary. Then you will receive these copies weekly, to be disposed of. Do them up and send them to your friends far and near. Always write to them, stating your object in so doing; but do not mention any peculiar doctrine which they do not believe; let the paper advocate that. Invite them to read, and write you in return what they think of the paper, etc. If they like it, send another. Perhaps in time, if not at first, you will obtain a permanent subscriber.

There is no reason why you should limit this kind of labor to your acquaintances and friends. Invite your friends and neighbors who may be interested for you to send you names. Make a business of it. Let no copies of the *Signs* remain on hand; for old papers are not as interesting to people generally as new ones, and you will have a fresh supply every week. The result of such a course is every way beneficial.

First, you will get the truth before a large class of readers whom you may be the means of benefiting.

Secondly, for those who have never investigated the truth, the paper has many advantages over a tract; for the reading matter is varied, and there will be something in every paper that will interest nearly every one.

Thirdly, the experience it will give you, if the labor is prayerfully followed up, will be of more value than ten times its cost in means and labor. It will cultivate those nobler qualities of the soul which make men and women of use in society. It will lead you to meditate, and to study ways and means by which to dispose of your papers where they will do the most good, and it will lead your thought from self to those practical duties which are Christlike in their nature.

Fourthly, it will help sustain the cause on the Pacific Coast.

To the youth, who would do something in the cause of God, but have no definite object before them, we especially recommend this plan. Those young in experience should feel free to consult the more experienced brethren and sisters. Some of the members of the Vigilant Missionary Society at South Lancaster, Mass., enter largely into this branch of the work, and that, too, with marked success. Their correspondence at first was limited to but few, and those were individuals with whom they were personally acquainted. But now they correspond with individuals in almost, if not every, civilized nation on the globe.

There are colporteurs to-day in Europe—men of means, who have reprinted our tracts in editions of five thousand. These persons embraced the truth by reading alone, and of some of them, I have yet to learn that they have ever seen a Seventh-day Adventist. And the late mail brings encouraging news from an active advocate of the Sabbath in Scotland, who has been reading our periodicals. After speaking of the discontinuance of the *Voice* and ordering certain publications, he proposes to obtain subscribers for the *Reformer*, thus showing the foothold the truth of God is gaining in the Old World through this kind of labor.

These letters should be written with the greatest care, that prejudice may not be awakened, and the object you have in view defeated. No one should feel competent to write without much prayer. The heart should be full of tenderness and love. "Cursed be he that doeth the work of the Lord negligently," or we might say, carelessly. To those who are saved it is said, "Thou hast been faithful over a few things, I will make thee ruler over many things."

This plan of labor was suggested at our meeting at Adam's Center, N. Y., and within a few moments after an opportunity had been given to subscribe for the *Signs* over sixty copies were subscribed for. Some in New England who have received five copies, have since ordered five more. Bro. Palmer, of South Boston, to whom five copies had been sent, orders five more, making ten copies for one year. Here are faith, means, and works, all together. We are acquainted with Bro. Palmer. He has had experience in this kind of work a number of years, so this is not a bow drawn at a venture with him, but he knows what he is about in the matter. There are thousands of our people in trade, or working in shops, who are constantly associating with others, and they might find scores of readers in this manner. We want one hundred such men in New England, two hundred in New York, five hundred in Michigan, one hundred and fifty in Ohio, and so on throughout the country. Let our brethren and sisters put their hand to the work, and push forward with zeal in this matter.

What is here proposed is not said to hinder in the least the canvassing for the *Signs*, which is now being done, but to call into exercise the gifts of those who feel that they cannot go out to canvass. From how many shall we have a hearty response in the manner above proposed, upon the receipt of this paper?

The various Tract Societies will do all business pertaining to the *Signs* directly with the *Signs* Office, so there will be no delay. Shall we have a thousand men and women who will thus subscribe for five copies within the next three weeks, at Tract Society rates, viz., \$7.50 for the five copies? Let the example set by the Adams' Center church be followed by every church this side of the Rocky Mountains. We expect a hearty response. We wish to see one thousand new workers thus enlist in the missionary enterprise for 1876 as never before.

S. N. HASKELL.

Treasure in Heaven.

In Christ's sermon on the mount he says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in Heaven." If you lay up treasures in Heaven, you do it for yourself, you are working for your own interest.

The great leading temptations that would assail man, Christ met in the wilderness of temptation. There he encountered, single-handed, the wily, subtle foe, and overcame him. The first great temptation was appetite; second, presumption; third, the love of the world. Satan has overcome his millions by tempting them to the indulgence of appetite. Through the gratification of the taste the nervous system becomes excited, the brain power enfeebled, making it impossible to think calmly or rationally. The mind is unbalanced. Its higher, nobler properties are perverted to serve animal lust, and the sacred and eternal interests are not regarded. When this object is gained then Satan can come with his two other leading temptations and find ready access. His manifold besetments of sin grow out of these three great leading points.

Presumption is a common temptation, and as Satan assails men with this, he obtains the victory nine times out of ten. Those who profess to be followers of Christ, and claim by their faith to be enlisted in the warfare against all evil in their nature, frequently plunge without thought, into temptations that would require a miracle to bring them forth unsullied. Meditation and prayer would have preserved them and led them to have shunned the critical, dangerous position in which they have placed themselves where they have given Satan the advantage over them. The promises of God are not for us rashly to claim while we rush on recklessly into danger, violating the laws of nature, and disregarding prudence, and the judgment with which God has endowed us. This is the most flagrant presumption.

The thrones and kingdoms of the world and the glory of them, were offered to Christ, if he would only bow down to Satan. Never will man be tried with temptations as powerful as those which assailed Christ. Satan came with worldly honor, wealth, and the pleasures of life, and presented them in the most attractive light to allure and deceive. "All this," said he to Christ, "will I give thee, if thou wilt worship me." Christ repelled the wily foe, and came off victor.

Satan has better success in approaching man. All this money, all this gain, this land, this power, honor and riches will I give thee. For what? His conditions generally are, that integrity shall be yielded, conscientiousness

blunted, and selfishness indulged. Through devotion to worldly interests Satan receives all the homage he asks. The door is left open for him to enter as he pleases, with his evil train of impatience, love of self, pride, avarice, over-reaching, and his whole catalogue of evil spirits. Man is charmed, and treacherously allured on to ruin. If we yield ourselves to worldliness of heart and life, Satan is satisfied.

Christ's example is before us. He overcame Satan, showing us how we may also overcome. Christ resisted Satan with scripture. He might have had recourse to his own divine power, and used his own words; but he said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." With the second temptation he says, "It is written again, Thou shalt not tempt the Lord thy God." Christ's example is before us. If the Sacred Scriptures were studied and followed, the Christian would be fortified to meet the wily foe; but the word of God is neglected, and disaster and defeat follow.

Those with but small capacities, sanctified by the love of God, can do good for the Master; but they who have quick, discerning minds may employ them for him in his high, exalted work, with grand results. To wrap them in a napkin, and hide them in the earth, and deprive God of the increase of the talents he has intrusted to them, is a great wrong. We are probationers. The Master is coming to investigate our course, and he will inquire what use has been made of the talents lent us.

Brethren, what use are you making of the talents God has placed in your care? Have you done what you could to enlighten the minds of men in regard to truth, or have you found no time from your business cares and perplexities, to devote to this work? It is a crime to use the bounties of God as many have done to diminish their physical strength, and separate their affections from God. "Ye cannot serve God and mammon." You cannot love this world and love the truths of God. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Very many who are seeking for happiness in this life will not obtain the object of their search for they seek not aright. When the religion of Christ rules in the heart, conscience approves, peace and happiness reign; perplexity and trouble may surround, yet there is light in the soul.

A young man came to Christ and said, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus bade him keep the commandments. He returned answer, Lord, "all these have I kept from my youth up, what lack I yet?" Jesus looked with love upon the young man, and faithfully pointed out to him his deficiency in keeping the commandments. He did not love his neighbor as himself. Christ showed him his true character. His selfish love of riches was his defect which if not removed would debar him from Heaven. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, and follow me." Christ would have him understand that he required nothing of him more than he himself had experienced. All he asked was that he should follow his example.

Christ left his riches and glory, and became poor, that man through his poverty might be made rich. He now requires him for the sake of these riches to yield earthly things, and secure Heaven. Christ knew that while the affections were upon worldly treasure, they would be withdrawn from God; therefore he said to the lawyer "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." How did he receive the words of Christ? Was he rejoiced that he could secure the heavenly treasure? He was very sorrowful for he had great possessions. Riches to him were honor and power. The great amount of his treasure made such a disposal of it seem like an impossibility.

Here is the danger of riches to the avaricious man. The more he gains the harder it is for him to be generous. To diminish his wealth is like parting with life. Rather than do this he turns from the attraction of the immortal reward in order to retain and increase his earthly possessions. He accumulates and hoards. Had he kept the commandments his worldly possessions would not have been so great. How could he, plotting and striving for self, love God with all his heart, and with all his mind, and with all his strength, and his neighbor as himself? Had he distributed to the necessities of the poor, and blessed his fellow-men with a portion of his means, as their wants demanded, he would

have been far happier, and would have had greater heavenly treasure, and less of earth to place his affections upon.

Christ assured the young man who came to him, that if he would obey his requirements he should have treasure in Heaven. This world-loving man was very sorrowful. He wanted Heaven but he desired to retain his wealth. He renounced immortal life for the love of money and power. Oh, what a miserable exchange! Yet many are doing this who profess to keep all the commandments of God.

E. G. W.

The Flaw Hunters.

There are people who have a preternatural faculty for detecting evil, or the appearance of evil, in every man's character. They have a fatal scent for carrion. Their memory is like a museum I once saw at a medical college, and illustrates all the hideous distortions and monstrous growths, and revolting diseases by which humanity can be troubled or afflicted. They think they have wonderful knowledge of human nature. But it is a blunder to mistake the Newgate Calendar for a biographical dictionary!

A less offensive type of the same tendency leads some people to find apparent satisfaction in the discovery and proclamation of the slightest defect in the habits of good men, and the conduct of public institutions. They cannot talk about the benefits conferred by a great hospital without lamenting some insignificant blot in its laws, or some trifling want of prudence in its management. Speak to them about a man whose good works everybody is admiring, and they cool your ardor by regretting that he is so rough in his manner, or so smooth—that his temper is so hasty, or that he is so fond of applause. They seem to have a brief requiring them to prove the impossibility of human perfection. They detect the slightest alloy in the pure gold of human goodness. That there are spots in the sun is, with them, something more than an observed fact—it takes rank with *a priori* and necessary truths.

There are people, who, if they hear an organ, find out at once which are the poorest stops. If they listen to a great speaker, they remember nothing but some slip in the construction of a sentence, the consistency of a metaphor, or the evolutions of an argument. While their friends are admiring the wealth and beauty of a tree whose branches are weighed down with fruit, they have discovered a solitary bough lost in the golden affluence on which nothing is hanging.

Poor Hazlitt was sorely troubled with them in his time. "Littleness," he said, "is their element, and they give a character of meanness to whatever they touch."

Health Department.

Health as Affected by the Mind.

THE sympathy existing between the mind and the body is so great, that when one is affected, both are affected. If a person imagine even that he is sick, he is pretty sure to be sick. If, while in health, he be told, and made to believe, that his countenance indicates illness, in a short time his whole system will be affected. Medicines have sometimes been known to produce their specific effect by the mere dread of taking them. Let the imagination be inspired with confidence that a certain medicine, or course of treatment, is going to perform a cure, and the cure is likely to follow. It is on this principle, that simple bread pills have sometimes performed great cures; and on this principle, doubtless depends, to a very considerable extent, the success of any practitioner.

CHEERFULNESS.

This state of mind has much to do with the healthy action of the physical system. A cheerful and happy mind gives a free and easy circulation in the nervous system; it aids in the circulation of animal electricity or nervous fluid, which gives support to the vital energies of the whole body. Cheerfulness, by its effect on the nervous system, contributes much towards a healthy and free circulation of the blood. It has to do, indeed, with the formation of the blood, by virtue of its influence on the process of digestion. A cheerful mind, especially during the hour set apart particularly for the first effort of the stomach after a meal, is very important to an easy, thorough digestive process. If the mind be attacked with grief, the food is not digested as well; and consequently the system is not so well nourished. How commonly does leanness of body follow continued grief! Why this? Because grief hinders the process of nutrition. It does it in two ways: it hinders the thorough digestion of the food, so that

nourishment cannot as well be drawn from it, and it retards the action of the absorbent vessels, which take up the nutritive part of the food, and convey it into the blood.

Whatever, then, may be an individual's condition or circumstances in life, it will be great economy for him to make himself cheerful and happy. However bitter may be the cause of his grief, let him cultivate a spirit of resignation; however painful may be his condition in life, let him endeavor to be content with such things as he has; however dark his prospects, let him hope for good. While nothing is gained by despondency, much is lost. While cheerfulness helps others to be healthy and happy, it is of great benefit to one's self.

Some have thought that much cheerfulness was contrary to true dignity and Christianity. But this is taking a narrow minded view of things. It is no more a sin nor a breach of dignity to indulge in real cheerfulness, than it is to take wholesome food. There is a distinction to be made between cheerfulness and levity. While levity may be undignified and unchristian, genuine cheerfulness may be a part of dignity and Christianity both.

MELANCHOLY.

This affection of mind has an opposite effect on the general health to that of cheerfulness. Melancholy deadens the circulation in the blood vessels and nerves; and also retards the action of the liver. It hinders the process of digestion and of nutrition, and tends to dry up the fluids of the whole system.

A state of despondency and melancholy is a frequent accompaniment of deranged digestive organs. It sometimes is found to be both cause and effect. It often causes dyspepsia, and whether it cause it or not, it generally follows it; and then operates both as cause and effect. When melancholy or a despairing state of mind once exists, whether as connected with deranged digestive organs, or any other state of ill health, the cure becomes very much more difficult and doubtful; and nothing, comparatively, can be effected by way of medication, for the benefit of the patient, till something be done for the mental affection. Some method must be had at once to attract the attention of the patient away from himself and his complaints. Hence, in selecting a method of cure, some exercise or employment must be chosen, which will interest and engage the thoughts, and prevent their being absorbed in himself; and those associated with him must put on the most cheerful aspect.—*Philosophy of Health.*

ENTERTAINING FOR PORK-EATERS.—The newspapers are full of accounts of terrible deaths from *trichinosis*, that horrible disease which is the result of eating pork containing trichinae. Several cases were recently reported in Indianapolis. A physician from Kankakee, Ill., informs us that there were twenty-three cases in that city last season.

It is of no use for pork-lovers to console themselves with the thought that sufficient heat will destroy the parasite, for the methods of cooking employed are seldom effective. The worms will stand a much higher degree of heat than is commonly supposed. Ordinary broiling will not kill them. But if they are killed, what a pleasant thought it must be for one to reflect that he is eating fried or boiled worms, vermin, loathsome parasites!

From the great increase of cases of poisoning by trichinae, and from the researches of scientific men, it has become evident that the disease is rapidly increasing among swine, and that it is highly dangerous to use pork in any form. A person may get a few worms into his system, which will occasion what he thinks to be a slight attack of rheumatism or diarrhea, little thinking that his muscles are swarming with parasites, or that his intestines are being riddled with worm holes.—*Reformer.*

SCROFULOUS MUTTON.—A few months since, we procured a sheep from a flock which was being fattened for the market. Upon making a careful dissection of the animal, we found its body teeming with scrofulous and tuberculous deposits. The mesenteric glands were all enlarged, presenting to the eye great nodules of scrofulous matter. Throughout the whole contents of the abdomen, the marks of disease were evident.

Suppose this animal had fallen into the hands of the butchers, as it would have done had we not procured it, who can tell the amount of disease which might have been communicated to the unsuspecting consumers of this diseased meat? It is well known that sheep die of themselves in a few years, being short-lived. They are especially liable

to consumption. They do not usually die of acute disease, and must of course be more or less diseased for several years before they die. The owner of sheep usually exercises especial care to sell them for mutton before they are entirely disabled by disease, so that the butcher gets the start of nature a little in terminating the lives of the brutes, and human beings get the diseased carcasses as food.—*Sel.*

Religious Miscellany.

—Two Waldensian congregations still exist in France. One of these is in such extreme need that a collection is being made for its aid.

—Another liberal benefactor, anonymous like the first, has sent a donation of £5,000 to the church missionary society for the projected mission to King Mtesa's dominion.

—A movement for the closing of public houses on Sunday has been started in England. It follows closely the plan of the movement in Ireland. The Dean of Canterbury and the Bishop of Exeter have taken up the temperance question with great vigor.

—Dr. Talmage, in compliance with very urgent requests from Cincinnati, Cleveland, Indianapolis, and other large western cities, has the past week been on a tour visiting these places. It was hoped that he would visit Chicago before his return and deliver a few lectures on the school question.

THE OLDEST KNOWN BIBLE MANUSCRIPTS.

—The two most ancient manuscripts of the Bible known are the "Codex Sinaiticus" of the Imperial Library at St. Petersburg, and the "Codex Vaticanus" of the Vatican Library at Rome, both of which are believed to have been written about the middle of the fourth century, A. D. The "Sinaiticus" consists of 245½ leaves of very fine vellum, made either from the skins of antelopes or asses, each leaf being 14½ inches long by 13½ inches wide. Both manuscripts are written in Greek capital letters, are without spaces between the words, and have no marks of punctuation.

—Messrs. Moody and Sankey are expected to begin their services in New York City about the first of February, the exact date not yet being announced. Their work in Philadelphia closed Jan. 15. Great preparations are now being made in New York for their reception. Gilmore's Garden, at Fourth avenue and twenty-sixth street, is undergoing a re-arrangement, and it is probable that two halls will be made of it, one of which can seat nearly eight thousand persons, and the other half as many more. A choir of five hundred voices, ushers and committees are nearly organized.

—The *Interior* doesn't back down from its proposition to have all ministers who have arrived at the age of fifty-five years disposed of by a committee of elders chosen from the medical profession. And it argues this way: "There is a minister with grizzled locks now preaching on the sumptuous salary of \$450 a year, whom we would rather listen to Sabbath after Sabbath the year through than to any minister of any denomination whom the writer has ever heard. But the question is whether it is better to starve him to death or to turn him over to the medical elders for more prompt and merciful, as well as more manly and honorable, treatment."

—The wind storm near Tejon Pass, a few days ago was a terrific affair. When it commenced there were about 100,000 sheep scattered among the various camps, and after it had continued about two hours the herders were utterly powerless to restrain the flocks, and one-third of the number are thought to have perished. It seemed a storm of gravel, sand, and stones, the latter driven with force enough to beat the animals to death. A wagon was capsized and nearly torn to pieces by the wind, and men on horseback left the animals and came into camp with their faces bruised so as to nearly close their eyes. Thousands of sheep were driven into narrow gulches and finally covered with sand, literally buried alive. On the San Emidio cattle driven into the beds of the streams were in some places buried completely out of sight. The grass, which had grown to good feed, was taken out by the roots and piled up in waves along the plains. It was the most disastrous storm known in this county for many years.

News and Miscellany.

—Dyphtheria is causing alarm in different parts of the State.

—The peaks of the hills surrounding Berkeley are covered with snow.

Kansas has expended \$3,989,085 in school-houses, and has a school fund of over \$1,000,090, and constantly increasing.

—Nineteen car loads of material with which to erect the Japanese Department of the Centennial Exposition, have passed over the road to Philadelphia. About one hundred cars of Japanese articles destined for the Exposition, are expected.

—Tweed's attorneys and bondsman have begun a suit against the city and county, Jackson S. Schultz, Keyser, Garvey, Connolly, Ingersoll, &c., asking that a receiver be appointed, and all the other participators in the "Ring" spoil be compelled to refund.

—Petitions are being circulated in Michigan, asking Congress to appropriate \$150,000 for the survey of a ship canal from the mouth of the Kalamazoo river to Detroit, eighteen miles, and estimating that \$800,000 will complete this great work. With this improvement wheat or corn can be delivered in Liverpool for fifteen cents per bushel.

—Hon. E. P. Smith, late commissioner of Indian Affairs, has been invited by the American Missionary Association to visit Africa and inspect Missions of the Society; there to inquire into the best method of enlarging its work, and to find the most hopeful field for its further missionary operations among the Africans. The Trustees of the Howard University have granted leave of absence for this purpose, without salary, and Mr. Smith will sail in a few days.

—The palace expenditure of the Sultan has been £2,000,000 a year ever since his accession. His servants number 5,500—the kitchens employing 500, the stables 400, the menagerie 200, while there are 400 Caikdjis, 400 musicians, 300 door-keepers of the 21 palaces and kiosques, and 100 porters. The harem has 1,200 inmates. The stables cost at least £40,000 a year, and the harem £160,000, while the pensions to the imperial family amount to £1,821,600, and repairs to the palaces and kiosques, £80,000, not to speak of the Sultan's passion for building, which since his accession must have swallowed up at least £560,000.

—At a meeting held on December 7, of the Regents of the University of California, a communication was received from Mr. Lick, apprising them of his bequest of the sum of seven hundred and fifty thousand dollars, to be expended under his direction in the construction of an astronomical observatory and the purchase and erection of the largest and best telescope that art and science can produce. The spot selected for the placing of this telescope is upon the summit of Mount Hamilton, in the county of Santa Clara. This mountain is some 1,400 feet higher than Mount Diablo, and is said to be free from fogs at all times of the year. The county of Santa Clara has charged itself with the building and maintenance of a good road to the summit; and the Regents of the University have made application for a section of the land, to be listed to the University, with a view of devoting it to the purpose for which it is designed by the generosity of Mr. Lick. It is estimated that the purchase and placing of the telescope and other scientific apparatus will cost about \$300,000, leaving a fund of \$450,000 for its maintenance and for instruction in this department of Science.

AN EXPENSIVE UNIVERSITY.—The *Solano Republican* makes a startling statement concerning the management of the State University. It says, as a measure of economy, the University is a signal failure. For tuition alone it costs the State \$100 per month for each student. At McClure's Academy, Oakland, students are furnished with tuition, board, room, lights, fuel and washing for \$30 per month. At the Napa Collegiate Institute students are furnished with tuition in higher mathematics, ancient and modern languages, book-keeping and natural sciences, for \$6 per month. This same paper says it is informed upon good authority that there is not a college or university in the United States supported by a church or private enterprise, in which the total expense for tuition exceeds \$20 a month, while in State institutions of the same grade the cost is all the way from \$30 to \$100 per month. However, the cost of each student at the University is becoming less every year as the attendance increases. The State has founded an institution capable of receiving one thousand students, and it would cost but a trifle more to instruct that number than the 237 of the past year. The attendance is becoming greater every year as the following will show: Number of students attending in 1869-70, 40; in 1870-71, 78; in 1871-72, 153; in 1872-73, 185; in 1873-74, 191; in 1874-75, 237.—*Solano Times.*

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JAN. 27, 1876.

WE can furnish back numbers of the SIGNS commencing with sketches of Mrs. W.'s experience. Those who wish these back numbers will please request them. J. W.

THE Pamphlet, entitled, An Earnest Appeal from the General Conference Committee of the Seventh-day Adventists, is for sale at this Office. Price, post-paid, 10 cents. Address SIGNS OF THE TIMES, Oakland, Cal. J. W.

TESTIMONY to the Church, No. 26, will be ready in a few days. When completed it will be sent to our people through the mails without waiting for orders, with the invitation to churches and individuals who receive the book to meet expenses. J. W.

Our Subscription Price.

THE regular subscription price for the SIGNS OF THE TIMES is \$3 a year. With a circulation of 4,000 at \$2 a year, receipts would equal expenses. But at present our lists are made up of less than 1,000 at \$3 a year, and 2,000 at half price, and 1,000 free.

In order for the SIGNS to be self-sustaining we must have not less than 2,000 subscribers at \$3 a year, and 4,000 at half price. In that case we could supply a free list of 1,000 copies to foreign countries, to ministers, and the poor, foreign postage to be paid by our General Conference. Our people have done well in subscribing for the SIGNS at \$3 a year for themselves, and in furnishing it for their friends at \$1.50 a year, during the months of December and January. We shall expect during the next three months at least 1,000 additions at \$3 a year, and 5,000 at \$1.50 a year.

We look for the 5,000 half-pay subscribers from three sources: first, individual effort on the part of those who subscribe for their friends; second, names judiciously gathered by the action of the Tract and Missionary Societies, and paid out of their treasuries; and, third, by canvassers appointed by the Tract and Missionary Societies, who shall take subscription for those not in the faith, at half price and receive this small sum from the subscribers.

Of the first class, who subscribe for their unbelieving friends, (whether they collect pay of them, or pay \$1.50 themselves for them) is our principal hope in the extensive circulation of our paper. The plan adopted at Adams Center, N. Y., and recommended by Bro. Haskell on page 70 of this paper, is good. Individuals who can spare the means and not feel it, are forwarding to this office orders, and cash at half price for copies of the SIGNS to be sent to them, for them to find places for among their friends. This explains one feature in this week's receipts, where \$15 is acknowledged from M. Wood for ten copies, \$9 for six copies to Vigilant Missionary Society, and so on down to smaller sums for less copies.

If there is a person in the ranks of believers who is so poor, or so wickedly stingy as to discontinue the Review in order to avail themselves of the SIGNS at half price, we ask the privilege of sending that person the SIGNS free. One object of fixing the price of our paper at \$3 is to prevent small-souled patrons of the Review from changing to the SIGNS.

The design of our half-price proposition is to encourage all our friends to help in the work of pressing the light out into the world everywhere. In this we make a sacrifice. We have already sacrificed \$2,000 on the SIGNS and Office, and we ask all our people who are able to do so, to give real and tangible proofs of Christian sympathy, by lifting with us in this work.

Send in your names, accompanied with the cash, all the way from one to one hundred or more. And there should be in all the States from ten persons to one hundred, giving their time to the work of canvassing for the SIGNS OF THE TIMES at \$1.50 a year. These must go a warfare at their own charges, unless employed by the Missionary Societies. This they will cheerfully do to an extent, more or less, if they have the missionary spirit in them.

We are withholding matter from the SIGNS, and giving very sparingly from sketches of Mrs. W.'s life, and Bible reasons of our faith, waiting for a larger circulation. The SIGNS, by the grace of God, shall be just such a paper as the friends of the cause will take delight in sending

to all parts of our own good country, and to all others where the English language is read.

Send in the names and the cash, fellow-helpers, at the rate of \$1.50 a copy for one year, and our paper shall be sent in this, or in any other country, post-paid, for this small sum. We would like to enter a thousand names from the Old World immediately for \$1.50 each. Send in the names. Send the names, and let the SIGNS, blazing with light, go out everywhere. God speed the work. J. W.

San Francisco.

SABBATH, Jan. 22, was a good day in San Francisco. A good representation from the Oakland church crossed the bay, and notwithstanding it was a rainy day, we had an audience of nearly one hundred Sabbath-keepers.

Bro. White had great liberty in speaking from the words in Deut. 8:2: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no."

After speaking of the way the Lord had led Israel from the sale of Joseph to the Egyptians, he spoke in general terms of the benefits to be derived by our remembering the past, even in keeping our failures and mistakes before us; not to mourn over forgiven sins, but as a warning and admonition for the future.

He then spoke of the way the Lord had led us as a people in this cause. How it started in poverty; how men were moved out to sacrifice then; how God had blessed, so that those who gave three-fourths and even four-fifths of all they had on earth to this cause in its infancy, had never been left to suffer, but unto some of them God had restored four-fold. The mention of cases and circumstances was very interesting to all, especially to those who have newly come to the faith. God is good, and this cause has evident tokens of the hand of God in it, causing it to rise.

After a brief intermission, and a few remarks by the writer, a social meeting was held, in which heart-felt gratitude was expressed for the way the Lord has led and preserved the vine in that city, and especially guided in the meeting-house enterprise.

The dedication service was appointed for the evening of the 23d. But on that evening we had the most violent rain-storm we have experienced this season. But few could get together of the many who desired to be present at the dedication, so the service was postponed until more settled weather.

J. N. LOUGHBOROUGH.

The Sultan and Satan.

THERE is an eastern story of a Sultan who overslept himself so as not to awaken at the hour of prayer. So the devil came and woke him and told him to pray. "Who are you?" said the Sultan. "O no matter," replied the other; "my act is good, is it not? No matter who does the good action, so long as it is good." "Yes," replied the Sultan, "but I think you are Satan. I know your face; you have some bad motive." "But," says the other, "I am not so bad as I am painted. I am a pretty good fellow, after all. I was an angel once, and I still keep some of my original goodness." "That's all very well," replied the sagacious and prudent Caliph "but you are the tempter; that's your business; and I wish to know why you want me to get up and pray." "Well," said the devil, with a flirt of impatience, "if you must know, I will tell you. If you had slept and forgotten your prayers, you would have been sorry for it afterward and penitent; but if you go on now, and do not neglect a single prayer for ten years, you will be so satisfied with yourself that it will be worse for you than if you had missed one sometime and repented of it. God loves your fault mixed with penitence, more than your virtue seasoned with pride."

WHEN a man walks through a thick forest, or over a rough way, on a dark night, carrying a lantern in his hand, the light does not shine far ahead. He can not see his path a mile before him, but he can see about his feet. And then, as he moves on, bearing the light, more and more of his path is made bright, the way becomes plain as fast as he journeys. So it is in the believer's walk through life. The future is dark, but if we carry God's word as a lamp, it is always light about our feet; and as we move on the light moves on. There may be perils and dangers before us, ambushed in the darkness, but the light will reveal them in time.

The Two Ministers.

THE late Rev. S. Pierce, being one week-day evening in London, and not engaged to preach, asked a friend where he could hear a good sermon. Two places were mentioned. "Well," said Mr. P., "tell me the characters of the preachers, that I may choose." "Mr. D.," said his friend, "exhibits the orator, and is much admired for his pulpit eloquence. 'Well,' said Mr. P., "and what is the other?" "Why, I hardly know what to say of Mr. C.; he always throws himself in the background, and you see his Master only." "That's the man for me, then," said the amiable Pierce; "let us go and hear him."

The Three Wishes.

I ASKED a student what three things he most wished. He said: "Give me books, health, and quiet, and I care for nothing more." I asked a miser, and he cried, "Money—money—money!" I asked a pauper, and he faintly said, "Bread—bread—bread!" I asked a drunkard, and he loudly called strong drink. I asked the multitude around me, and they lifted up a confused cry, in which I heard the words, "wealth, fame, and pleasure." I asked a poor man, who had long borne the character of an experienced Christian; he replied that all his wishes could be met in Christ. He spoke seriously, and I asked him to explain. He said, "I greatly desired these three things—first that I may be found in Christ; secondly, that I may be like Christ; thirdly, that I may be with Christ."

Appointments.

SAN FRANCISCO—There will be preaching in the church on Laguna street between Tyler and McAllister, Sabbath Jan. 29, at 11 A. M. and on First-day evening the 30th at 7.30.

Business Department.

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

Received for the Signs.

\$15.00, 10 COPIES EACH.—M Wood 3-7.
\$9.00, 6 COPIES EACH.—Vigilant Missionary Society 3-7.
\$7.50, 5 COPIES EACH.—John Q. Foy 3-7, W E Stillman 3-7, A W Smith 3-7.
\$4.50, 3 COPIES EACH.—Calista M Whitney 3-7.
\$3.00 EACH.—James Sawyer 3-1, Mrs M Young 3-7, W E Stillman 3-1, W S Moon 3-1, Theodore Wheeler 3-1, A Belden 3-7, Mrs E J Mintum 3-1, J O Young 3-7, A W Smith 3-1, Richard Cox 3-3, J L Wood 3-1, Alma Drouillard 3-1, E Temple 3-1.
\$2.00 EACH.—Mrs S L Wood 3-7.
\$1.50 EACH.—E Dimmick 3-7, B Dimmick 3-7, James Edwards 3-7, Wm C McCutchen 3-7, E Davis 3-1, E Turner 3-1, Geo Shular 2-25, John Chaudler 3-7, James Mayhood 3-7, Lem Patrick 3-7, Israel Armitage 3-7, Ira Crow 3-7, Hortense Mitchell 3-7, J Thackford 3-7, C H French 3-7, C P Cask 3-7, M E Bontelle 3-7, Mary Northup 3-7, Barney Overhiser 3-7, E W Whitney 3-3, John N Clyde 3-7, Thomas Foree 3-7, Miss Ann E McDaniel 3-7, Mrs Mary Martin 3-7, Milber Brink 3-7, Henry Noble 2-38, E Bradford 3-7, Nathan Alden 3-7, Mrs H Haigh 3-7, Mary E Hovey 3-7, N Hubbard 3-7, J A Beeman 3-7, A Welsh 3-7, Mrs D D Toney 3-7, Chas Wilson 3-7, Mrs James Morrison 3-7, John Morrison 3-7, Mrs G B Padlock 3-7, Geo H Pope 3-7, J B Goodrich 2-30, Mrs Sylvia Williams 3-7, Mrs Emma McAllister 3-7, Mrs Emma Carpenter 3-7, Mrs A McClintock 3-7, John F McCoy 3-7, Sarah Flanders 3-7, A L Davis 3-7, Mrs S C Scogin 3-7, Dr E W Charles 3-7, Warren Whipple 3-7, Wm E Palmer Jr 3-7, Anna E Newton 3-7, Mrs Nathan Drake 3-7, Dr L A Cliff 3-7.
\$1.00 EACH.—Mrs E A Gorden 2-21, Mrs T Hickox 3-8.
MISCELLANEOUS.—Fanny E Merrill, 27c, 2-14, Geo. McElroy 44c 2-20, Orin Purdy 44c 2-20, Thomas Morland \$1.60 2-31, Mrs Margaret Simpson 75c 2-30, Mrs Helen K Brown 75c 2-30, J G Sutherland 75c 2-30, Mrs A E Eitel 75c 2-30, Frank Maxon 75c 2-30, A LeVagne 75c 2-30, W Wharf 75c 2-30, Mr Ward 75c 2-30, Wm Duncan 75c 2-30, O E Rowley, 44c 2-20, John Stroud \$2.46 3-7, R F Cottrell \$9 5-1, J B Haight 75c 2-20, Mrs S A Haight 75c 2-20.

California Conference Fund.

Received from the church at Lower Lake, \$25.00.

Donations to the Signs.

B C King (Free-will offering) \$5.00, Theodore Wheeler \$5.00.

The Signs of the Times

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