

The Signs of the Times.

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

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The Signs of the Times

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Afterward.

Now, the sowing and the weeping,
Working hard and waiting long;
Afterward, the golden reaping,
Harvest home, and grateful song.

Now, the pruning, sharp, unsparring,
Scattered blossom, bleeding shoot;
Afterward, the plenteous bearing,
Of the Master's pleasant fruit.

Now, the long and toilsome duty,
Stone by stone to carve and bring;
Afterward, the perfect beauty
Of the palace of the king.

Now, the tuning, and the tension,
Wailing minors, discord strong;
Afterward, the grand ascension
Of the hallelujah song.

Now, the spirit conflict-riven,
Wounded heart, unequal strife;
Afterward, the triumph given,
And the victor's crown of life.

Now, the training strange and lowly,
Unexplained and tedious now;
Afterward, the service holy,
And the Master's "Enter thou!"

—F. R. Havergall.

The Sermon.

BRIEF EXAMINATION of Isaiah Chap. 65.

"There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed." Isa. 65: 20.

THE prophecy of Isaiah, Chap. 65, has occasioned much comment. Those who believe in the doctrine called "Age to Come," rely upon this scripture to prove that after Christ's personal return to this earth, and the commencement of his reign of one thousand years, death will prevail. We propose briefly to examine this chapter and see if anything in it contradicts our view. We believe that at the second coming of Christ all the living wicked will be slain and all the righteous made immortal. The righteous will ascend to the New Jerusalem, and there reign with Christ during one thousand years, and then the saints, with Christ and the holy city, shall descend to this earth which has lain desolate. The wicked dead shall be raised, and with Satan shall come up around the holy city, and shall be utterly destroyed by fire rained upon them from heaven; this earth shall then be one vast lake of fire, from which God shall bring a new earth, wherein dwelleth righteousness.

A few of the scriptures upon which we rely to prove these positions are as follows: Rev. 19: 12-21; 20: 21: 1-10; Jer. 25: 15-33; 4: 19-27; Isa. 24: 34; 1 Thess. 4: 15-17; Matt. 5: 12; John 13: 36, with 14: 1-3; 2 Pet. 3: 7-13. Is there anything in Isa. 65: 17-25, that disproves these positions? It reads as follows: "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come upon the heart [margin]. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed. And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another in-

habit; they shall not plant, and another eat; for as the days of a tree [the tree of life the Septuagint reads] are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

All will admit that this scripture is intimately connected throughout. It commences with a prophecy of the new heavens and new earth. It next speaks of Jerusalem. From the expression used, it is evident that it is the same Jerusalem brought to view in the last chapters of Revelation. The voice of weeping and crying is no more to be heard. So the beloved disciple says, "Sorrow and crying" shall be no more. Rev. 21: 4. The holy mountain of God is in it; verse 25. So we learn in many other scriptures that Mount Zion is in New Jerusalem. It takes place when the people of God have their "rejoicing." This can but refer to the time when Abraham, Isaac, and Jacob, and all the people of God, are safe in that "city which hath foundations," for which they looked, Heb. 11: 10, when the "children" rejoice with their "mother." Gal. 4: 26. The sudden change in the first verse of this prophecy, from the new heavens and earth to the New Jerusalem, is suggestive, and helps us to understand the point of time when it meets its fulfillment. Let us go, then, to another scripture, where the same events are recorded with additional particulars. Rev. 21: 1, brings to view the new heavens and earth. But previous to this, in chap. 20: 9, the apostle sees the holy city and the saints on the earth, when it is very evident the new heavens and earth had not yet come. They are on the earth in connection with the final punishment of the wicked, after the second resurrection has taken place, at the close of the one thousand years. Verses 5, 8, and 9.

The presence of the "beloved city," in which are the saints of God on the earth during the punishment of the wicked and before the new heavens and earth are ushered in, is made necessary, that many scriptures may be fulfilled. Thus, the Saviour says, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves thrust out." Luke 13: 28. Also in that remarkable prophecy in Isa. 33: 10, speaking of the time when the Lord shall rise up, he speaks of the wicked being as the burnings of lime, and as thorns cut up which are burned in the fire. That class would utterly perish. But, in the 14th verse, he asks the question, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" and answers immediately, "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." "His place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty." "Thine heart shall meditate terror."

To my mind it seems very clear that this scripture meets its fulfillment at the same time of which the Saviour speaks, when the wicked see the reward of the righteous and the righteous see the reward of the wicked. The righteous are in a "place of defense." From what? From the terrible punishment rained upon the heads of the wicked. When they shall be as "thorns cut up," which shall be "burned in the fire." "When the sinners in Zion are afraid" "and fearfulness hath surprised the hypocrites." The righteous at this time contemplate two things: "Their eyes see the King in his beauty," their heart "meditates terror." In the city, Jesus is in his glory; without, is a world on fire. Oh! my soul, what a contrast. Wicked men are

consuming as the fat of lambs. Then are the words of the Psalmist fulfilled, "When the wicked are cut off, thou shalt see it." Ps. 37: 34. How plain, then, that the righteous are on the earth within the holy city at a point of time before the destruction of the wicked, and in immediate connection with it, where they can fully behold it.

And it is at this point of time that Isa. 65: 20, has its fulfillment. The prophet's mind is first directed to the glorious fact that there is to be a "new heaven and new earth" created. It is next called to the point of time just previous, when the sinner, even though he may be an "hundred years old, shall be accursed." When does the curse of God come upon the sinner? Just previous, as we have seen, to the creation of the new heavens and new earth. Peter, in his second epistle, third chapter, makes this very plain. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition [destruction] of ungodly men." "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." "Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Where does Peter find his "promise"? In the very scripture we have under examination. Isa. 65: 17. And it is remarkable how beautifully these two scriptures harmonize and explain each other. Peter gives us an inspired comment upon Isa. 65: 17. He tells us plainly that the "perdition of ungodly men" comes just before the new heavens and new earth. That the great burning day results in the new creation; from the ashes of the old creation the new springs forth, wherein dwelleth righteousness. The career of the wicked closes with the old creation. We have seen from other scriptures that the righteous are on the earth and see this result during its accomplishment.

When, then, does the "child die an hundred years old"? Both the righteous and wicked are on the earth when the curse of God falls on the sinner. "The wages of sin is death." Here are gathered the sinners of all ages and the saints of all ages. The antediluvians are here. Of those who died natural deaths, who lived the main portion of their lives before the flood, we have left on record in Genesis the ages of nine persons, including Noah. Their ages are respectively, Adam, nine hundred and thirty; Seth, nine hundred and twelve; Enos, nine hundred and five; Cainan, nine hundred and ten; Mahalaleel, eight hundred and ninety-five; Jared, nine hundred and sixty-two; Methuselah, nine hundred and sixty-nine; Lamech, seven hundred and seventy-seven; Noah, nine hundred and fifty. The average of these is almost nine hundred and twelve years. The ease of Lamech seems a remarkable exception. He did not live so long as the average into one hundred and thirty-five years. It would seem to show that it was not God's design that he should live till the flood. We are not informed that this average of life was anything remarkable for that age of the world. In most of these instances there seems to be a remarkable uniformity. All but two of the instances given of the antediluvians, and in fact the only record existing in the world of the age of man before the flood, makes the average of life then, over nine hundred years. What a contrast with the present. Now, the average length of life is not far from thirty years. It is customary to call persons children at the age of five or six years, or even older. In Gen. 21: 15, 16, Ishmael is called a child, while it is evident from the circumstances and chronology, he must have been eighteen or twenty years old. The average of human life, then, must have been as high as one hundred and fifty years. By the same rule it would be proper to call one a child at one hundred years of age when the average was upwards of nine hundred years, as it was before the flood. Persons at that age would be morally accountable of course. Therefore their cases would come into the Judgment,

and if they died without repentance, they would come up in the second resurrection, and be among the immense throng outside the holy city, and would suffer the pains of the second death, with the sinners upon whom the curse of God then falls. All the circumstances of the case, and the Scriptures which speak of the punishment of the wicked at that point of time, clearly prove that antediluvian children of a hundred years old will then and there die.

To suppose, as some do, that these deaths occur in the city of God and after the new heavens and earth are created, plainly contradicts, not only other scriptures, but this very one which is supposed to teach it. Verse 19 says, "The voice of weeping shall no more be heard in her; nor the voice of crying." Will people in the city of God care so little for their children that they will not manifest as much affection at their death after being with them a hundred years, as people do now? It would seem they had lost natural affection. But the Revelator, when speaking of this same city, Rev. 21: 4, says that there will be no death nor pain, and the Saviour says they shall be "as the angels," neither shall they "die any more." The prophet, in verse 20, plainly speaks of a particular point of time, after which there shall neither be births nor deaths, nor becoming old. "There shall be no more thence an infant of days, or an old man that hath not filled his days." The word "thence," means from this point onward. From this point of time, then, there will never be an infant of days. Of course there never could be another birth then. God's plan of gathering out of all nations "a people for his name," that the earth may be "inhabited," is now accomplished, and from this point onward there never is to be "an old man that hath not filled his days," none who are prematurely old.

"They shall not plant, and another eat." How plain, then, that there will be no death among those who are inside the city of God, for, of course, if there was death among them, those who succeeded would eat of what their predecessors had planted. "For as the days of the tree of life [Septuagint] are the days of my people; this is the reason why one shall not plant and another eat. Those who are there will live forever. Oh, blessed thought! In the last verse of the prophecy, the reference to the beasts and their diet and habits, shows very plainly that it is the new creation. The nature of these animals has been changed. It would be a natural impossibility that the lion could be made to eat straw like the bullock before he had been created anew.

Thus our view of the events taking place in connection with the punishment of the wicked and the new creation, agrees with Isaiah and Peter, and makes a beautiful harmony; and this very scripture which is relied upon to prove the contrary, can only be harmonized by adopting it as it stands written in King James' version. But taking Pagnini's version there is not even a seeming contradiction. This is as follows: "There shall not be any more carried out from thence to burial an infant of days, or a youth, or an old man who hath not filled his time; for the man of a hundred years shall be a youth." How beautifully harmonious is truth.—GEO. I. BUTLER, in *Review and Herald*.

LITTLE BY LITTLE.—The enemy trying to get a real Christian to commit some great sin is like consuming a green log with a candle. Here the blaze is perfectly harmless, as would be the temptation to sell our hope of Heaven. But to light a mere shaving with the candle, and add to that a few small shivers, then a few a little larger—then add the sticks of wood and still larger ones, and when these get to burning well apply the green logs. Be sure and keep the small logs on, and in this way you may successfully destroy your green logs or anything else. In the same way Satan can draw away the children of God, but he is wise enough to know that there is no use of tempting them to steal, or murder, or even lie, the first thing; but like Esau, they may be tempted over a morsel of meat.

The Law and the Testimony.

In detecting certain systems of error now prevailing the Lord, by his prophet, gave the following test:—

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

In verse 16 the order is given to "bind up the testimony, seal the law among my disciples." We cannot imagine that God left so important an instrument as his law without a seal, and then required man to affix one to it. The Lord sealed his own law, but man has removed it, and it is now to be restored. It must be sealed among his disciples, for among them it has been removed, and as with the law, so with "the testimony." Violence has been done to both in the professed church of Christ. The work of restoration is pointed out in the prophecies of the New Testament. But this is not accomplished without opposition. For thus speaks the prophet:—

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

An explanation of the last expression is given in Rev. 19:10, which says, "the testimony of Jesus is the Spirit of prophecy."—Hence in the last days there will arise those who have these peculiarities: they will keep the commandments of God, which have been rejected or dishonored—they will restore the seal to the law, and thus present it to the world a perfect and complete instrument, and they will have the testimony of Jesus, which is the Spirit of prophecy—they will "bind up the testimony," which has been torn from its place in the Church of Christ.

This relation of the law and the testimony is noted in the Scriptures in many places, and presents to us some interesting features of Acts 2:28, 29. Those religionists who deny the power of the Spirit and the perpetuity of its gifts through this dispensation, usually take antinomian ground, namely, that the ten commandments are abrogated and the gospel substituted for them. Close observation of the ground causes us to remark that *antinomianism and the Spirit of God do not go together*. Therefore it is not surprising that they who oppose the law oppose also the doctrine of the gifts and the power of the Spirit. In developing this truth it is necessary to offer a few remarks upon the harmony of the law and the gospel.

The gospel cannot be substituted for the law. They are different in nature, and neither one can answer the purpose of the other. The object of the law is to form a good character; that of the gospel is to reform a bad one. The law is a rule of right action, and the gospel is a remedy for wrong action. Where no wrong exists no remedy is needed. Therefore had the law been kept and never violated, no gospel would have existed, for it would not have been needed. This shows that Paul's words are true without any qualification: "The doers of the law shall be justified." And thus is proved that the law contains all the elements of justification. The law is right, but man is wrong. Says Paul:—

"For we know that the law is spiritual; but I am carnal, sold under sin." Rom. 7:14.

The law is a rule; the gospel is a means. As such they cannot be interchanged. Again the apostle says:—

"Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. 3:19, 20.

As the law is not the means whereby a sinner is justified, so the gospel is not the rule by which sin is pointed out—by which men are proved guilty before God. But some treat it as if it were such a rule, and reject the law. Yet no one can read the Scriptures to suit such a belief; no one will accept the following version of Rom. 3:20: "Therefore by the deeds of the gospel there shall no flesh be justified in his sight; for by the gospel is the knowledge of sin." Both truth and justice require that they shall renounce their cherished premise, as they will not consent to accept the necessary conclusion.

As the gospel cannot be substituted for the law, and as it would not have existed had there been no transgression of law, so it cannot now exist without law. If the law be abrogated the gospel becomes a nullity, as no one would ask for a pardon where there was no possibility of conviction. Speaking of the redemption through Christ the apostle says:—

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to

declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:25, 26.

The harmony of the law and the gospel is precisely the harmony of justice and love in the divine character, and it is represented by the union of the Father and the Son. The Son saves only those who return to allegiance to the Father. Faith toward the Lord Jesus Christ is of no avail without repentance toward God. Acts 20:21. The will of the Father is a test of the doctrines of the Son. John 7:16, 17. And in vain they cry to Jesus, Lord, Lord, who do not the will of his Father. Matt. 7:21.

In Rom. 3:25, 26 it is shown that the sacrifice of Christ was necessary to vindicate the justice of God in justifying or pardoning the believer. God cannot suffer his justice to be trampled upon; his law and his government must be honored. Had it not been necessary to preserve his justice, God could have saved all sinners without a sacrifice and without condition. The violated law, which is holy, just, and good, has a claim on the transgressor which cannot be set aside—it must be satisfied. Infinite love could devise and infinite mercy could execute only such a plan of salvation as infinite justice could approve, for these are attributes of God, and they must act in perfect harmony.

When we have learned to "honor all the name" of God, and to respect alike all his attributes, we shall know what it means to "serve him with gladness and fear," and to "rejoice before him with trembling." And thus shall we unite the commandments of God with the faith of Jesus our dear Mediator. Rev. 14:12.

With these few remarks on the harmony of the law and the gospel we pass on to consider the connection between the law and the means of perfection in the gospel—the gifts of the Spirit.

The following text is often quoted in part, but the whole in connection is seldom considered:—

"Where there is no vision, the people perish; but he that keepeth the law happy is he." Prov. 29:18.

The method of this statement is worthy of remark. The use of the disjunctive places the keeping of the law in contrast with the absence of a vision or of the gifts of the Spirit of God. Where there is no vision, the people perish; but where the law is kept, there is happiness or blessedness—they do not perish. The evident conclusion is that where the people keep the law visions of the Spirit are vouchsafed to them. God by his Spirit leads his people to love and obey him, and where the gifts of the Spirit are acknowledged and received, there the law will be kept, and thus the people will be blessed and God is glorified.

And this connection of the law and the Spirit is recognized by another prophet who thus speaks of the desolation of Jerusalem:—

"Her kings and her princes are among the Gentiles; the law is no more; her prophets also find no vision from the Lord." Lam. 2:9.

By the same prophet the Lord has threatened to destroy Jerusalem and to burn up her gates if her children profane the Sabbath. Jer. 17. And accordingly when the law was no more among them, when it ceased to be respected, her prophets found no visions from the Lord. This was always received as evidence that the Lord had forsaken them, for he always gave answers to his people by his Spirit when they drew near to him. Saul knew that the Lord had departed from him when he could get no answer "by the hand of prophets." Another prophet thus speaks of Jerusalem's destruction:—

"Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients." Ezek. 7:26.

Thus again it is shown that when the priests and the people depart from the law, they shall seek in vain for a vision from the prophets. This is a position which was always deeply deplored by holy men of God, because it was regarded as an evidence of the displeasure of God. Therefore it was written by the prophet:—

"Therefore night shall be unto you that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God." Micah 3:6, 7.

And again the deplorable condition of Israel was thus described:—

"Now for a long time Israel hath been without the true God, and without a teaching priest, and without law." 2 Chron. 15:3.

Against all this it cannot justly be claimed that this was true in Old Testament times, but is now applicable in the gospel age;

that in the darkness of past ages it was necessary that the Lord should constantly remind them of their duties, their failures, and their danger, by the hand of seers and prophets, but in the light of the gospel dispensation it is not necessary. For the declension of piety hardly ever was greater among the Jews than it has been among professed Christians. For centuries the gospel was almost hid from the face of the earth. Since the Reformation there has been less "unity of faith" with the followers of Christ than among the people of God in any other age of the world; and in no other age have the gifts of the Spirit been so generally repudiated, which were given to perfect union of faith among Christians. So greatly does this diversity prevail that unbelievers are bewildered, and they think the gospel has no power to unite believers in faith and spirit. The world is led to conclude that the prayer of the Saviour for the union of his followers, such as exists between the Father and the Son, and the exhortation of the apostle to be perfectly united in mind and judgment, and to speak the same thing with one accord, are impossible of accomplishment. The gospel is derided as an impracticable theory, not suited to the present condition of mankind. And all because Christians reject or neglect the means whereby God designed that this "unity of the faith," of heart and mind and judgment should be accomplished. Spiritual pride takes the place of meekness and self-denial; worldliness is substituted for cross-bearing; "science falsely so called," is expected to do more for the church than the interposition of divine providence; and direct answers to prayer are neither sought for nor expected.

If it were designed that there should be more manifestations of the Spirit's power in the former dispensation than in the present; if it was God's plan to light up the darkness of that age by the gifts of his Spirit, and to withdraw them from his people in this, in what sense, and with what propriety, is this called "the dispensation of the Spirit" in contrast with that? Both promises and facts show that the glory of this age was to consist in the outpouring of the Spirit "on all flesh," that is, on all the church, "even as many as the Lord our God shall call;" while this heavenly illumination was confined to a few in the ages past. Alas for the day when the Holy Spirit is grieved, restrained, and rejected; when human wisdom exalts itself in the churches above the light and power of the Spirit of God.

We say that both the promises and the facts are in favor of the idea that God intended to bestow the largest measure of his Spirit in this age. The promise was that that which was shed on the apostles on the day of Pentecost was to be poured out on all flesh, or on all the called of God. The facts on this subject are two-fold: 1. the Spirit was poured out and its gifts were distributed in all the churches where the gospel in its purity and power was accepted; 2. The evidence stands on record that the Spirit and the law of God stand together in this dispensation as they did in the past, and in that connection the gifts of the Spirit are recognized even unto the end of the world.

"Here is the patience of the saints; here are they that kept the commandments of God, and the faith of Jesus." Rev. 14:12.

Examining the context we find that this declaration, which is located in time by the adverb, *here*, is made after the proclamation is made, "the hour of his Judgment is come," and just before the Son of man appears on the white cloud to reap the harvest of the earth. This proves that the text applies near to the end of time: near the close of the dispensation.

The faith of Jesus is united with the commandments of God,—not substituted for them.—The faith of Jesus is a comprehensive phrase, and must include the whole gospel system in its duties and promises. For there can be no duty nor benefit in the gospel which is not embraced in "the faith of Jesus." And therefore "the commandments of God," in distinction from the faith of Jesus, must refer to God's moral law, which is the basis of the gospel, and without which the gospel were a nullity, "By the law is the knowledge of sin;" and the gospel is the remedy.

In point of time the following text is parallel with the one quoted, Rev. 14:12; and it is explicit in its testimony on the connection of the law of God with the gifts of the Spirit:—

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

As "the remnant" of the seed of the woman—the church—can be no other than the last part or last age of the church, this text must also be fulfilled near the close of the dispensation.

The circumstances of the people of God are the same in the two texts. In Rev. 13:11–17, they are revealed under persecutions because they will not worship the beast, nor his image, nor receive his mark. In chapter 14:9–12 they who do thus worship the beast are threatened with terrible plagues. They who do not worship the beast—who escape the plagues, are found keeping the commandments of God and the faith of Jesus. Of them it is said, "Here is the patience of the saints." Now as "tribulation worketh patience," Rom. 5:1–3, we have in this text reference to the persecutions of chapter 13:11–17, or the war which is made against the remnant of chapter 12:17, who "Keep the commandments of God and have the testimony of Jesus Christ."

We give again the explanation of the position of "the remnant" as found in the following text:—

"I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the Spirit of prophecy." Rev. 19:10.

According to the scriptures the remnant of the seed of the woman—the last state or last part of the church of Christ—keep the commandments of God, and have the Spirit of prophecy; that is, the gifts of the Spirit are restored to them before the Lord Jesus comes to reap the harvest and gather his saints to himself. And this is confirmed by the words of Paul to those who are looking for this second coming of the Lord, as follows:—

"Even as the testimony of Christ was confirmed in you; so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:6, 7.

Here we may safely rest the argument that in the last days of this dispensation, when the true church is waiting for the coming of the Lord Jesus Christ, the testimony of Jesus—the Spirit of prophecy—will be confirmed in the believers, so that they shall possess its gifts and powers. But there is more evidence in the Scriptures to be presented on this subject, equally decisive with that which is here offered.

The evidence on the relation of the law of God and the gifts of the Spirit we have given only in part. It deserves further examination.

J. H. WAGGONER.

The First and Great Commandment.

The following article is from Dr. Cumming's Scripture Readings on Matt. 22:34–40. It is a forcible exposition of the relation which exists between the law and the gospel, and adds another to the many existing proofs that no one ever thinks of taking the position that the moral law has been abolished till forced by the admission of its existence into conclusions which he wishes to avoid. Dr. C. says:—

"Well, 'when the Pharisees,' after having been once repelled, 'had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which—*ποία*—of what sort—what is your description of—'which is the great commandment in the law?' Jesus then summed up the whole docalogue in two short, but comprehensive, epitomes—the first embraces the first four commandments, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind'—the second embraces the last six commandments, 'Thou shalt love thy neighbor as thyself.' In the moral law on Sinai, it was negative—'Thou shalt not.' In the summary of it by Jesus it is presented in its positive aspect—'Thou shalt love God, and thy neighbor as thyself.' It is explained elsewhere, that love is the fulfilling of the law. The great question, then, is, How shall man get the seed of love replanted, or sown in his heart? The answer is, we love God because he loved us. God's intense love to us produces responsive love in our hearts to him. Thus, Christianity is the only provision for replanting love in the human heart, and giving, not only pardon by atonement, but sanctification by the Spirit, or obedience to the moral law.

"The question put by the lawyer, whose object was to ensnare Jesus by provoking a reply that might be turned against his popularity with the crowd, and in favor of the designs and desires of the scribes and Pharisees, might be literally translated, and, indeed, ought to be translated, not, 'which is the great commandment in the law?' but, 'Of what sort is the great commandment in the law? What is your description of it? What is its character? How do you describe it? In what language do you express the leading and prominent commandment in the law?' He played into the hands of the scribes and Pharisees so far, because they often made the rigid, mechanical observance of one law an

atonement or warrant for the breach of another law, the breach of which was agreeable to their taste, and convenient to their habits; and he, being accustomed to hear that one law was better than another, and that amid all the laws there was some chief and leading one, asked our Lord, 'Which of the ten is the chief one? and what sort of one is it? and how does it bear upon our responsibilities? Tell me what sort it is.' He did it tempting Jesus, not for information, but in order to ensnare him; but our Lord, just as we saw he did on their asking him, 'Is it lawful to give tribute unto Caesar, or not?' overlooked the motive that dictated the question, and replied to it with as much magnanimous forbearance as if they had asked from the purest motives, and desired from the very heart to have the best and choicest information. He answered at once, 'The great commandment is not, Thou shalt not make unto thee any graven image; nor is it, Remember the Sabbath day; nor is it, Thou shalt not steal; but it is, first and chiefest, the emotion that the heart should feel toward God; and, secondly, what is its shadow, and never absent companion, the feeling that the heart should cherish toward every other heart that beats in the world. The first and great commandment is not one of the first four singled out for supremacy over the remaining three, but it is that feeling within which covers all the four commandments of the decalogue that relate to God; and, secondly, and subordinately, the feeling within that covers the remaining commandments of God, and relates to all your duties to your neighbors and brethren of mankind.'

"Now, the first four commandments are embosomed in the words, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' Now this law man first broke. It was the chief commandment that man first violated in Paradise. He was placed under this law; he broke through it; and in so doing, he lost that tendency to God, that dependence upon his touch, control, and paternal government that would be equivalent in material things to the earth breaking loose from its attractions to the sun, and wandering eccentric from its orbit into the wilds of infinite and endless space. By the disruption of this primal tie, this first and chiefest affection, love to God, man lost his anchorage ground, and was at sea without star above, or hope before. He broke loose from the great central government, and became, in the language of Scripture, a lost son, a stray sheep, without hope, and without God in the world.

"Now, after this, the Bible does not assert that no moral excellence survived in man, and experience does not warrant us in saying so. There are many beautiful traits that still survive man's first loss; but these beautiful traits are like ivy about a ruin, they only serve to conceal the gigantic deformity that is within and beneath them. Whatever excellence survives in man's heart is just the remainder of what he once was. There is enough to tell us how magnificent he was in his original relationship to God, and there is enough to prove to us what a terrible dislocation, what an awful wreck, sin has made of the once fair and beautiful vessel of humanity. The Scripture does not assert that man is without any trace of what he was, or that he has no moral excellence. 'If ye, being evil, know how to give good gifts unto your children;' there is the affection of parents to children, and of children to parents. There are men constitutionally honest and generous—so just, that they would spurn to do an unfair thing—so honorable that they would shrink from the thought of a mean thing; and these graces, if I may call them so, are in their place beautiful. But what we say is, that man has lost the spring and source of all virtue that is beautiful before God, and that he has parted with that supreme and vital feeling, love to God, which gives beauty to every grace, vitality to every virtue, and makes the good tree bring forth, not only fair and fragrant, but good fruit in the sight of God and man.

"Now, it is repeatedly asserted in Scripture that in the absence of this love to God no outward act has any excellence in his sight. It may, I repeat, be excellent in the sight of man; weighed in human scales, and submitted to human appreciation, it may seem most valuable; but till the fruit be connected with love to God, or the parent stem—till what you do springs from what you feel toward God, there is not that which will make it acceptable in the sight of God. There is no real, lasting, moral vitality in the branch, plant it in any soil you like, however fertile it may be in this world, until it be grafted in the parent stem, partakes of its sap, and bears blossom from its union with it. The most splendid acts are but splendid sins, till they are quickened with this divine life. Whatever is done by an unconverted

man is sin, when tested by a holy and heart-searching God. It is our relationship to him, and his relationship to us—it is our restoration of sonship in reference to him, and the revelation of his Fatherhood in reference to us, that communicates a new beauty, gives real life, and makes truly useful and good all the fruits, virtues, sacrifices, or good deeds, that man is able to do by grace and through the Spirit in this present life.

"The constant assertion of Scripture also is, not only that nothing can be really good and lasting without this, but that man is by nature wholly destitute of this. He may not be destitute of many beautiful virtues, but he is wholly destitute of love to God. Nay, he is not only destitute of love to God, but he has the very opposite emotion, and cherishes the 'very' opposite feeling; that is, hatred to God. He may love an idol he has cut from the marble, or a sentimental being he has called up in his imagination, and think that by loving such a being he really loves God. But this is only making an idol suitable to his taste, and loving that idol instead of the true and righteous God; and thus, love is not only withdrawn from God, to whom it is supremely due, but it is communicated and transferred to other objects, to which it was not due at all. The fact is, the feeling of love survived the fall, and man must have something to occupy the niche that God forsook when man fell. The original law was, 'Thou shalt love the Lord thy God.' God has forsaken us, because we have forsaken him; but the feeling of love, with which man was created, is just as inseparable from his heart as the feeling of hunger or thirst is from his physical economy. Having lost God, the true object whom he no longer loves, because that God condemns him for what he is and for what he has done, he finds other objects upon whom he concentrates that love, and who occupy the place that God originally filled. He puts the creature in the place of the Creator, and loves the former vastly more than he loves the latter. If man had no love at all surviving, then he would seek nothing to take the place of God; but because he has still the affection of love, though the Object be gone, he gropes about for another object to lean upon and love, and give the sacrifice of his feelings and his religious worship to. Hence, there never has been a nation without a god. An atheist really and speculatively is, I believe, an impossibility. We never can get rid of the impression that there is a God. We may modify our apprehensions very much of that God, or we may give our worship to an idol, an image, or a sentiment; but something greater than himself, and more lasting than life, man instinctively worships, adores, and trusts in. But supreme love to the true and only God by nature he has not; on the contrary, I have said he hates him.

"You say, 'How can we hate God?' We do not know him. We love our natural conceptions of God. Poets write the most beautiful poetry, and orators make the most eloquent speeches, upon God's beneficence and power; but God, as a holy God, who will hate, punish, and extirpate sin, is a God whom man cannot love. The best evidence of this is, that the intrusion of God many a day, many an hour, and into many a thought, would be so grievous an infraction of your peace, that your heart would recoil from it, and give utterance to the wish, not dogma, 'No God,' and show that there is latent in its depths an instinctive enmity, where you thought there was only approbation, complacency, and love.

"Whatever change has been wrought in man, the great requirement of God still remains, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' This law is not repealed by the gospel. It is obligatory upon you and me, upon angels and archangels, and all created intelligences. It is binding on us all, it is the essence of Heaven, it is the atmosphere of the blessed, it is the tie that knits a happy universe to God, the disruption of which would be ruin and misery to the creature, and dishonor to that God who still says, 'Thou shalt love the Lord thy God with all thy heart.'

"And, therefore, this leads me to notice how this love can be restored in the heart of man. How, then, is the element of enmity to be swept out, and the heart to breathe henceforth love to God, and the tie broken in Paradise to be reknit in more than its pristine peace and strength? That question meets its answer from the cross of Christ. The law is exacting love—'Thou shalt love;' the cross is pardoning love. We hear from the law the constant exaction, 'Thou shalt love,' and we feel that it is as impossible to love as to rise from the earth, and seat ourselves amid the fixed stars; and the longer we listen to a God exacting what we feel from our

nature to be an impossibility, the more hardened and exasperated we become; and thus the repetition of the law, instead of producing love, only increases the enmity that was within us, till we hate God only the more as he repeats the command, 'Thou shalt love.' But unless there be love there is no life, there is no salvation, there is no happiness. The way, therefore, that God has taken to produce it, is by the cross. He there proclaims at once this great truth, 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish;' and we, hearing that God so loved us that, to express the intensity of that love, he spared not his own Son, listen to these glad tidings, and study the manifestation of this love; we learn that God, who loved us in our Eden glory, loves us as much in our ruins now, and our confidence is at once restored. We venture to approach a God pardoning, not exacting, proclaiming his love to us, and saying nothing about our love to him, and, in the language of John, 'We love him because he first loved us.' In other words, the plan of the law is to insist upon love, 'Thou shalt love;' the plan of the gospel is to say nothing about what we owe to God, but to say much about what he has done for us. God's way to produce love in the human heart is silence about our duties to him, reiterated utterance of his love and sacrifice and interposition for us; and we come to regard God no longer as exacting duties that we cannot discharge, but only as bestowing blessings that we never deserve; and by the very nature of our constitution, and by the very nature of this manifestation of disinterested love, there is produced responsive to it in our hearts the beginning of that love which casteth out fear, and is only perfected in the everlasting life of the world that is to come.

"But even this manifestation of God's love to us would not produce this love in us to him did he not give also the Holy Spirit to take of the things of Christ, what he said, did, suffered, and purchased, to apply them to us, so that, taught by the Holy Spirit, and having God's love to us, revealed, expounded, unfolded, and impressed upon our hearts by him, we come by that divine influence to love him who first loved us; and the moment this is done man is restored to the orbit in which he was first placed; he is restored to his original relationship to God; he no longer sees God on Sinai exacting duties that he cannot pay, but hears him in the still small voice of Calvary, bestowing mercies that he did not deserve; and he cannot help breaking forth into feelings of gratitude and responsive love to him who thus, in spite of our sins, loved us, and in order to remove our sins gave his Son to die for us; and we come to love him with all our heart, and soul, and mind, who so loved us that he spared not even his own Son, but gave him up unto death for us all.

"This love, then, when once implanted in the human heart, will grow day by day in vigor, in influence, and in power. It is not a dead thing, but a living germ planted in the living heart; and, nourished by the Holy Spirit of God, it grows up into increasing love, till it has no fear, and never can experience any failing. The more we contemplate the object that we love, the more we shall be struck with the greatness of his love. The more we study the cross, the more impressed we shall be with the magnificence of the love that raised it; and thus looking unto God loving us, we shall be changed from glory to glory, as by the Spirit of the Lord, growing in love to him, not by hearing his exacting law, but by ever studying, ever meditating upon the sin-pardoning sacrifice upon the cross; and we shall feel more an allegiance grow within us that has no comparison, and an affection nourished within us that can have no equal till at last we, too, shall understand what that meaneth, 'If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.' Luke 14: 26.

"We have now, in this love planted in the human heart, the spirit of all obedience to God's law. Plant the love in the human heart which the cross necessarily generates, and you put in every heart the root that spreads out in all the branches of the moral law. The law is fulfilled in one word—love. Love in the decalogue is a monosyllable; and the precepts of the decalogue are but the branches that spring from this root—love in the human heart. Hence, evangelical preaching, which shows alone how this love can be generated, alone guarantees that there shall be obedience in the life. Justification by faith is the preface to sanctification of life, or obedience to all the requirements of the law. The believer obeys the law, not in order to be justified, but because he has been justified. Love to the Justifier necessarily delights in obeying the law that he has laid down. Outward obedience to holy law is just the outer life

that springs and is developed from the inner life of love to God.

"And wherever there is this love to God, there will be assimilation to him. The very nature of love is to produce likeness. The painter who selects a great master for his study, instinctively catches his style and imitates his painting. The poet or the musician, whatever be the profession, who prefers a certain master, naturally and instinctively falls into his modes, forms, traits, and distinguishing characteristics. And the Christian, whose heart is supremely set upon the great Master, and Teacher, and Legislature of all, instinctively but progressively will be assimilated to his character, and become like Him whom he so truly and deeply loves. 'Be ye perfect, even as your Father which is in Heaven is perfect,' is an absurdity as addressed to the unconverted man; it is the most beautiful, possible, and welcome address to him who loves God with all his heart, and soul, and mind. And the longer you live in the light of the countenance of Him who is love, the more sharply and distinctly the lines of the long effaced and faded image of God will be restored and thrown up, till at last you are found bearing the likeness of him who loved you, the sons and children of our Father who is in Heaven.

"And if you are the subjects of this love, you will love all that bear the superscription of God. You will love the Sabbath as an angel from the realms of the blessed, as an emissary from the brighter and better land, as a fragment of Heaven, a foretaste and an earnest of the Sabbath that remaineth for the people of God. You will love it, not because it is a respite from the labors of the week, but because it bears upon its bright brow the signature of your Father in Heaven. You will love the house of prayer. It is a tent that is pitched on the Sabbath, in which God meets you, and holds communion with you as he did with Adam in the cool of the day, and amid the bowers and walks of Paradise. You will prefer, a day in God's courts to a thousand in the Crystal Palace. You will regard every service that you join in, every sermon that you hear, as a spring in the valley of Baca, drinking from which you are strengthened for the journey that is before you."

Famines in Divers Places.

AMONG the signs of "the end" foretold by our Saviour, are "famines in divers places." Those who see in passing events signs of the near approach of the millennium, are confirmed in their views by the desolating famines which have prevailed in distant parts of the world. Two years ago the people of Persia were held for more than a year on the verge of extinction for lack of food. The destruction of a still vaster population in India has just been averted by the most vigorous exertions and lavish outlay on the part of the British Government. And still more recently, the same scourge has fallen upon Asia Minor. Late letters from missionaries of the American board at Cesarea present an appalling picture of the suffering which prevails. In a region nearly as large as New England, embracing ancient Galatia and Cappadocia, in consequence of a drought last season, cutting off the grain crop, followed by an unusually long and severe winter, supplies of all kinds for man and domestic animals have been, in many places, wholly exhausted. Flocks and herds have been greatly reduced or wholly destroyed. Men, women, and children, fleeing from their homes, have perished by the roadside, and sometimes in the streets of the cities to which they fled for food. The missionaries in Cesarea, at the last advices, were distributing bread and soup to hundreds of all classes who came to them for help.—*Christian Union.*

A BROTHER of the celebrated Whitfield was once at tea with Lady Huntington, who endeavored to cheer his despairing soul by speaking of the infinite mercy of Christ. "My lady," he said, "it is true; I see it clearly; but there is no mercy for me; I am a wretch entirely lost." "I am glad to hear it, glad at my heart that you are a lost man," was her reply. "What, my lady; glad that I am a lost man?" "Yes, Mr. Whitfield, truly glad; for Jesus Christ came into the world to save the lost." That word cheered his soul. He believed in Jesus, and soon after died in peace.—*Sel.*

I "SEEM," said Sir Isaac Newton near his death, "to have been like a child playing on the seashore, delighting myself by picking up now and then a pebble more lovely than another, while the ocean of truth lay all undiscovered before me."

The Signs of the Times

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

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

Progress of the Work.

At this time, when important movements are being made which have a direct bearing upon the prosperity of the cause on the Pacific Coast, it is proper that we should make statements of the real condition of things. And we are very happy that we have no discouraging reports to make. We have no apostacies of note to record, and no disheartening divisions among brethren to make public. God has greatly blessed the labors of his servants on this coast during the past year, and a cheering state of things exists in all parts of this field.

The North Pacific Mission has been a decided success. The labors of Elder Van Horn in Washington and Oregon have resulted in great good already. He is a judicious laborer, always carrying a good influence, and never rashly destroying his own work. If less fruits appear at first under his labors, in a few years more will be seen than under the labors of those who incautiously cut off the ears of the people in ripening an interest too soon.

Elder Van Horn reports improved health for himself and family, and good courage in the work. He asks for a fellow-laborer that he may enter the larger places in Oregon with the tent this season. Elder E. B. Lane and his wife are both worn by ardent labors, exposures and privations in Indiana, Ohio and Michigan, and we are confident that the Pacific climate would improve their health, and that their faithful labors would result in great good to the North Pacific Mission.

Elder Canright reports a good work at Petaluma, and that his health and spirits are good. Discouragements have been hanging over the little church at Petaluma; but the clouds are breaking, and the light is shining.

Brother Saunders reports progress of a decided character in the church at Woodland, under the labors of Elder Waggoner. He states that a dozen or more voted to keep the Lord's Sabbath in a recent meeting. These are new cases of persons who have reached the point of decision under Elder Waggoner's recent labors.

And we were very happy to meet Elder Loughborough at the Napa quarterly meeting with the armor on, and his face still set toward the city of God. He has rested from his labors only a few days to be with his faithful companion in her last sickness, and is now in the field again. The meeting at Napa was excellent.

One year since aggressive movements on the part of certain parties who in the spirit of the dragon would make war on those who keep the commandments of God and have the testimony of Jesus Christ, caused some solicitation. But from the time of the Napa discussion the matter has seemed to be in the hands of God, who has turned determined opposition to indirectly serve the cause of truth, and unite firmly with the body some who were wavering. And while not one of our number has been led from the truth by the Sabbath-abolished Adventists, not less than a score have left their ranks on this coast the past year, and are keeping the Sabbath of the Lord.

The season for lectures under canvass in the larger cities is at hand, and very soon the three tents on the Pacific Coast will be welcoming within their cotton walls those who come to hear the word of God. The California Conference is favored with the labors of the aforementioned three able and experienced ministers, besides several young men who are already making their mark in bringing souls to Christ. With God's guiding hand, and his special blessing to attend the word spoken, we may hope for a large ingathering this season.

The incorporation of the Pacific Seventh-day Adventist Publishing Association, and the building of a Printing House in the beautiful and rapidly growing city of Oakland, Cal., are events in the history of the cause on this coast of no small importance. The facilities the Association will have for printing THE SIGNS OF THE TIMES, tracts, books, and for extensive advertising at greatly reduced cost, will equal in completeness any other printing house in the United States. The important bearing this institution will have upon the cause here can hardly be estimated.

Oakland and San Francisco are destined to be large and growing cities, and will ever be as important fields of missionary labor as can be found on the globe. These cities are seven

miles apart, and are connected by the most pleasant and cheap means of travel we have seen from the Atlantic to the Pacific. From San Francisco to Broadway, Oakland, the conveyance is by water across San Francisco Bay a part of the way and the remaining distance by steam R. R. cars. There are twenty-four trains and steamers each way which pass not less than 10,000 persons to and from the city of Oakland daily. Fare, 15 cents.

Oakland and San Francisco are in the world's great thoroughfare of travel. All nations are represented in the Pacific metropolis. From this point the light will shine forth to the nations by our publications in the different languages, and by persons who may hear the word of God in these cities. There must be houses of worship at San Francisco and at Oakland, where speakers, necessarily connected with the press, can address large audiences gathered in by annual efforts with the tents, and by missionary labors. After the California Camp-meeting, lectures should be given in the tents in San Francisco, provided there can be a place to accommodate the people at the close of the tent meeting. Otherwise such an effort would not be practicable.

The question now comes up, Shall the work in all its branches go forward? In a few days the Pacific S. D. A. Publishing Association will receive a Deed for the site for THE SIGNS OF THE TIMES Office building, and the builders will be at work in earnest. We propose to be one of ten persons to take stock in this Association to the amount of \$10,000. The ten will be found. If any of these want time, they can have it. We advance a second \$1000, without interest, to help the case of those who need time to raise the \$1000 each. We urgently invite all who can raise means for this enterprise, without paying high interests, to forward it immediately, that the work be not hindered. Let those who have money out at from ten to fifteen per cent. interest, now avail themselves of the benefits of infinitely higher rates. Shall the Steam Press be running in the new building in season to print a daily advertising sheet of a tent meeting in San Francisco? Shall an ample place of worship be opened in that city? And all other things being equal, shall a telling effort be made in that city with the portable, double, cotton church at the close of the tent season? Who is there among us that will not come up to the help of the Lord against the mighty?

Firmly we are advancing in all parts of the field. Steadily and surely the work goes on. We are too far advanced, with the bridges all torn up behind us to waver now. The times demand men and means, and they will be at hand. There are those who will esteem it their highest pleasure to give themselves to the work, and their means for its advancement. God is evidently with Bro. Andrews in Europe. Those who have the cause at heart, as they read his report of the work in Prussia, will readily adopt these words: "As cold water to a thirsty soul, so is good news from a far country." Prov. 25:25. As the closing work for sinners presses on, the love which Christ felt for a ruined race kindles in our hearts for sinners, the heavenly country in its greatness and glory nears, and this poor little world dwindles and fades away. Who will work for God in earnest now? Who will gladly make sacrifices, and suffer weariness, deprivations, and reproaches, through the brief closing strife, and enter upon the eternal reward at the soon coming of the Son of God?

Mission to Prussia.

The *Advent Review and Herald of the Sabbath*, brings news of still deeper interest of the work in Prussia now in progress under the labors of Elders Andrews and Ertzenberger. Bro. Andrews says:—

Since my last report our labors have been constant, and we have experienced much of the blessing of God. We have had meetings in different villages as the way has opened, and in every place have seen some tokens for good.

On Thursday last, Bro. Ertzenberger and myself returned to Gladbach, and spent the Sabbath and first-day in that city. On Thursday evening we spoke to the brethren on the best methods of carrying forward the work. On Sabbath evening as our first-day Baptist friends were present, I spoke from Rom. 6, concerning the relation between baptism and the law of God. Sabbath forenoon I spoke upon the Sabbath of the Lord. In the afternoon Bro. Ertzenberger spoke upon the choice which Moses made. In the evening I spoke to the brethren on the

subject of advertising to find the scattered Sabbath-keepers of Europe.

Out meetings on first-day were held in a public hall, and were advertised in the principal paper of the city. Gladbach is a Roman Catholic city, but it has many candid citizens. In the forenoon we had two hundred hearers, and they were persons of intelligence. We were told that the school teachers of the city were generally present. At noon a gentleman who was an entire stranger invited us to speak at the church of which he was a member, in a city about twelve miles distant. It seems that here is a church of several hundred persons who have no pastor, but who maintain worship themselves, and who seek to walk in the truth as Bible Christians. He invited us to come at any time, and promised us a large congregation. Hereafter, if God will, we will know something further of this people.

In the afternoon our congregation was much larger than in the forenoon. We had the school teachers again, several clergymen, some of the wealthiest people of the city, and very many Catholics. There were no base-looking people present. We had great freedom in speaking, both in the forenoon and in the afternoon. But the meeting in the afternoon was one of deep solemnity. The subject was Acts 17:30, 31. I spoke first of the great day of final account, and the people listened as though the subject was wholly new to them. Then, for the special benefit of the Catholics present, I set forth from the word of God the nature of that repentance which God here commands. I showed that it did not consist in punishing one's self for sins, and then returning again to the same sins, and again squaring the account with self-inflicted punishment; that men who acted thus retained the love of sin all the time in their hearts, and never stood in a position where God could accept them, and never laid the foundation of a virtuous character, such as God proposes to receive into heaven. I showed them that true repentance begins in godly sorrow for sin, and that it produces an entire change of heart and life, and that this class of persons alone would be able to stand in the Judgment.

When the meeting closed a business man, who was present in the meeting of the previous evening the son of Sabbath-keeping parents, but not a Sabbath-keeper, came and asked the privilege of meeting the entire expense of advertising in Holland. He wished it to be done in three different papers. He expressed his interest in what he had heard, and I hope this act signifies that he means to have a part in the work as a commandment-keeper. After we returned to our lodgings a first-day Baptist gentleman and his wife called upon us to say that they had that day decided to keep the Sabbath of the Lord. Also that evening a lady who has never observed the Sabbath only in conformity to her mother's request, came and desired to be baptized saying that she was fully decided to keep the commandments.

Next morning we called on several families. At the first place we met a Catholic lady who attended our meetings the previous day, and who is anxiously inquiring the way of truth. She had never read the Bible except such parts as she found in her books of instruction. She said that the people were not allowed to have the Bible. We confirmed this fact by inquiring in vain at the book-stores for Catholic Bibles. This lady has begun to learn that repentance and faith precede baptism, and she is very anxious to walk in the truth. But her priest and her family are violently opposing her. We advised her to call often in the family where we then were, and read the word of God for herself. At the next place where we called we found a lady who belongs to the Protestant National Church and who believed herself to be a Christian simply because she was sprinkled when a babe! But she listened attentively while Bro. E. explained to her the way of salvation through faith and repentance, how Satan has cursed the world with institutions which make void those of the Almighty, and which lead men astray from God!

From Gladbach we returned on Monday as far as the village of Hilden, where we found the brethren had secured a hall for a course of lectures. It is quite well adapted to our purpose, and will accommodate three hundred persons. It will cost about seven dollars a month. This seems to be a providential opening, and as such we accept it. I have now been in Prussia about one month. Our labor has been constant and wearing, but it has been scattered over quite an extensive territory. This has been caused partly by the fact that our friends are scattered, and partly because we could get no hall for steady meetings except at ruinous prices. If God will,

I shall set out for Switzerland the first of next week, and leave Bro. Ertzenberger to give the course of lectures at Hilden. The time that remains to me in this region I purpose to spend in giving special instruction to the brethren here in practical matters of vital importance. We have already done much of this kind of work.

The Sin Against the Holy Ghost.

PROBABLY there is no subject upon which the enemy seems more ready to tempt and harass exceedingly conscientious souls than upon the sin against the Holy Ghost. U. S. of the *Review and Herald* clearly and ably treats the subject as follows:—

To bring no railing accusation against the prince of darkness, we may say, at least, that he is destitute of every vestige of candor, and every species of honor; and if he cannot succeed in lulling the consciences of men to sleep, and causing them to live in a state of carelessness and indifference, he will then take advantage of their awakened and watchful conscientiousness, and endeavor to drive them to despair over the supposition that they have committed the unpardonable sin, and therefore cannot be saved. If any are now tempted in this direction, we invite them to look carefully at a few facts connected with this subject.

The circumstances under which mention is first made of the sin against the Holy Ghost, furnish a key to the meaning of that expression. These are recorded in Matt. 12:22-32. Christ had wrought a notable miracle. One was brought unto him possessed with a devil; and so terribly malignant was the influence of the evil one upon the unfortunate person, that he was rendered both blind and dumb. Christ cast out the devil, and the individual was healed so that he both spake and saw. All the people were amazed, and began to give expression to their conviction that Christ was indeed the Messiah, by the question, "Is not this the Son of David?" For the impression prevailed that when the Messiah should come, he would cast out devils, and that none but he could do such a work. Christ's works testified of him, and there was enough in them to convince the most obstinate of the truthfulness of his claims.

But the Pharisees, a class, we are sorry to say, not yet extinct, ever standing around watching with envious and jealous eyes the movements of Christ, despising him in his humility, grieved and maddened that the people should be inclined to accept him, and determined at all hazards to resist and overthrow his work, now found themselves in a very critical position. The devil had been cast out, and the dumb and blind both spake and saw. None could deny that. Christ had done this good work by the power of his word. This was equally evident.

Now what were these Pharisees to do? If they admitted that Christ had wrought this work by the Spirit of God, they would admit that he was what he professed to be, and then all their opposition to him would recoil disastrously upon their own heads. Their insane hatred against Christ and his work would not permit them to acknowledge the truth. There was but one other course open to them; and that was to attribute the wonderful work which Christ had wrought, not to the power of the Spirit of God, but to that terrible embodiment of evil, the prince of darkness; and rather than acknowledge the truth, they hazarded that bold venture, and said contemptuously, "This fellow doth not cast out devils, but by Beelzebub, the prince of devils."

Their claim was as foolish as it was blasphemous. This Christ showed by referring to the obvious principle that a kingdom, city, or house divided against itself, cannot stand, and that if Satan cast out Satan, he was divided against himself, and would work his own destruction.

Then comes the announcement respecting the sin against the Holy Ghost. These Pharisees had committed this sin; which was attributing to the devil the performance of a work which, in its very nature, gave ample evidence of having been done by the Holy Ghost; and doing this to avoid an acknowledgment of the truth. This it was that called forth the denunciation of Christ, and this, then, is what constitutes that sin.

Reader, have you ever, for the sake of denying the truth, which you would otherwise be obliged to confess, attributed any work to the devil, which gave evidence of being the work of the Spirit of God? If you have, you have reason to fear that you have committed this sin. But if you have become so hardened as that,

you will not have fears of anything of the kind. The Pharisees were not alarmed about themselves at all. Their consciences were utterly hardened and at ease. So will be that of every one who has committed this sin. If your sin is a burden to you, that is in itself evidence that you have not committed the sin that is unpardonable.

Christ and the Law.

JESUS would convince his enemies that his teachings and miracles did not supplant the law, detract from its dignity, or lessen its claims. His works were in strict accordance with both the moral and the ceremonial law. Christ was the angel who went before Moses, and guided the travels of the children of Israel in the wilderness. God had said to Israel, "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries." Ex. 23:20-22. This angel, Christ, gave Moses the ceremonies and ordinances of the Jewish law to be repeated to the people.

The rebellion of Israel against the law and authority of God, caused their destruction. The honor God had given them of being thus conducted by his Son, increased their sin. The charges of the Jews that Christ did not regard the law of Moses, was without the least foundation. Christ was a Jew, and, to the hour of his death upon the cross, observed the law binding upon the Jews. But when type met anti-type, at the death of Christ, then the offering of the blood of beasts became valueless. Christ made the one great offering in giving his own life, which all their former offerings had foreshadowed, which terminated the value of all the sacrificial offerings of the Jewish law.

Since the fall, no immediate communication could exist between God and man, only through Christ. And God committed to his Son, in a special sense, the case of the fallen race. Christ has undertaken the work of redemption. He purposes to maintain the full honor of God's law, notwithstanding the human family have transgressed it. He will redeem from its curse all the obedient who will embrace the offer of mercy by accepting the atonement so wonderfully provided. Through his mediatorial work, Christ will fully vindicate the holiness and immutability of his Father's law.

Adam and Eve at their creation had knowledge of the original law of God. It was imprinted upon their hearts, and they were acquainted with the claims of law upon them. When they transgressed the law of God, and fell from their state of happy innocence, and became sinners, the future of the fallen race was not relieved by a single ray of hope. God pitied them, and Christ devised the plan for their salvation by himself bearing the guilt. When the curse was pronounced upon the earth, and upon man, in connection with the curse was a promise, that through Christ there was hope and pardon for the transgression of God's law. Although gloom and darkness hung, like the pall of death, over the future, yet in the promise of the Redeemer, the star of hope lighted up the dark future. The gospel was first preached to Adam by Christ. Adam and Eve felt sincere sorrow and repentance for their guilt. They believed the precious promise of God, and were saved from utter ruin.

Paradise was lost to Adam and the curse was pronounced upon the earth because of the transgression of the Father's law, and death came because of sin. Adam found by sad experience that it was easier to transgress the commandments of God than to resist and press back the tide of moral wretchedness that was pressing in upon him. Those who lived before the flood were favored in having a knowledge of the law of God communicated to them by Adam who had conversed with God and angels in Eden. He lived among them nearly one thousand years, and by his teachings, example, and humble obedience to all God's requirements, exalted the law of God. He sought to turn his posterity from transgression to a life of obedience and faith in a Saviour to come.

The knowledge of the law of God was preserved from Adam to Noah, and from Noah to Abraham, and from Abraham to Moses, for the benefit of all who should live upon the earth. The blessings upon the patriarch Abraham for obedience are repeated to Isaac in these words: "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all

these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

Enoch first received instruction from Noah, and he observed the law of God, and served him with singleness of heart. He became so pure in character that the Lord communicated his will to him, and through holy vision revealed the great events connected with Christ's second appearing, and also the wickedness that would prevail just prior to the end. Enoch was a faithful preacher of righteousness, and sought to turn men from the transgression of the law to faithful obedience. He walked with God three hundred years, giving to the world a faithful example in a pure and spotless life, which was in marked contrast with that rebellious and self-willed generation who boasted in their open disregard of God's holy law. His testimony was not regarded because men loved sin better than holiness. Enoch was borne by angels to Heaven without his seeing death.

In the destruction of the inhabitants of the old world by the flood is clearly represented the faith of all those who continue to transgress the law of God. Enoch's translation to Heaven represents the commandment-keeping people of God who will be alive upon the earth when Christ shall come the second time, and who will be glorified in the sight of those who hated them because they would keep the commandments of God. These also will be translated to Heaven without seeing death, as Enoch and Elijah were.

The great wickedness of the people before the flood had reached unto Heaven. And the Lord made known to Noah that he would destroy man whom he had created, from off the earth by the waters of the flood, because of their continual transgression of his law. Noah warned the people. He believed the word of God, and faithfully preached to that sinful generation, and made every effort to turn them from transgression to obedience. But he was unsuccessful. Only his own family at last received his message. The terrible judgments of God in their destruction should have been sufficient warning to all who should afterward live upon the earth, that God will surely punish those who disregard his law. But as the people multiplied upon the earth, men became bold in their transgression of God's law. Idolatry existed and increased to a fearful extent, until the Lord left the hardened transgressors to follow their evil ways, and he chose Abraham from an idolatrous family, and made him the repository of his law for future generations.

The Lord communicated his will to Abraham through angels. Christ appeared to him, and gave him a distinct knowledge of the requirements of the moral law, and of the great salvation which would be accomplished through himself. Abraham was appointed of God to preserve the truth amid the prevailing sins and corruptions which were increasing. But the descendants of Abraham departed from the worship of the true God, and transgressed his law. They mingled with the nations who had no knowledge or fear of God, and gradually imitated their customs and manners, until God's anger was kindled against them, and he permitted them to have their own way and follow the devices of their own corrupt hearts. He had conferred special blessings upon Abraham because he was faithful in keeping his commandments, and had chosen his family as his peculiar treasure.

God revealed to Abraham his purposes through vision. He was shown in a figure that his posterity would become bondmen to an idolatrous nation, because of their transgression of the law of God, and that they would be punished for their apostasy.

But when they humbled themselves before God, and acknowledged his dealings, and cried unto him earnestly for deliverance from the oppressive yoke of the Egyptians, their cries, and their promises to serve God and to be obedient to his law if he would break from off them the oppressive yoke of bondage, reached Heaven. God answered their prayers in a most wonderful manner, and Israel was brought forth from Egypt and taken to himself as his peculiar treasure.

After the Lord had made a covenant with Israel in a most solemn manner to be a peculiar treasure unto him, they were brought forth out of their tents and from their encampments to meet with God. And the Lord graciously condescended to come down upon Mount Sinai, not to give a new law, but to speak, with an audible voice in the hearing of all the people, his law which already existed. The presence of God made the mountain sacred, and neither man nor beast was permitted to touch the mountain on penalty of death. The Hebrews

were instructed that everything that was connected with God must be regarded with the greatest reverence. They were greatly exalted in thus being made the repository of his law. "And Mount Sinai was altogether on smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." And the sight of the glory of the Lord was like devouring fire on the top of the mount.

The Lord made the occasion of speaking his law a scene of awful grandeur and sublimity, in accordance with its exalted character. The ten commandments were spoken amid thunder and flame, and in great power and glory. The voice of the Lord was like a trumpet waxing louder and louder, and in a full volume rolled down the mountain. The earth trembled and quaked, and the very mount seemed to be moving from its foundation. The best of Israel shook with fear, and fell upon their faces before the Lord. The awe-inspiring voice, and the terrible glory displayed upon the mount were to them most impressive.

God accompanied the declaration of his law with the most sublime exhibitions of his power, that the Hebrews might never forget the scene, and that they might be impressed with profound veneration for the Author of the ten commandments. In this the Lord shows to all men the sacredness and importance of his law. The law of ten precepts was by no means given exclusively to Israel, to be confined to them as a people, but the Hebrews were made the repository of the law which was to be handed down to us. The entire history of the children of Israel was "written for our admonition upon whom the ends of the world are come." No Hebrews could so fully estimate the sacredness and exalted character of God's law as those who accepted Christ as their Redeemer. He was the foundation of the entire Jewish system.

E. G. W.

The Life of William Miller.

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

If it be objected that the second-advent movement, as introduced in our country by Mr. Miller, could not have been in harmony with Providence, in fulfillment of prophecy, because those who engaged in it were disappointed, then we suggest that, if God's people never have been disappointed on the very point of their expectation when prophecy was being fulfilled in their experience and history, then it may be that prophecy has not been fulfilled in the Advent movement. But if one instance can be shown in Sacred History where prophecy was fulfilled by those who were entirely incorrect on the vital point of their confident expectation, then, after all, prophecy may have been fulfilled in the great second-advent movement of 1840-4. This matter should be fully tested.

The prophet of God had uttered these words about five hundred years before their fulfillment: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; he is just, and having salvation; lowly and riding upon an ass." Zecl. 9:9. In fulfillment of this prophecy, while Christ was riding into Jerusalem in the very humble manner expressed by the prophet, the chosen twelve and the shouting multitude cried, "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!" Matt. 21:9. The people and even the disciples, did not as yet understand the nature of Christ's kingdom; and they verily thought that Jesus would on that occasion claim his right to the throne of David, and then and there be crowned king of Israel.

And when Jesus was requested to rebuke his disciples, he replied, "I tell you that, if these should hold their peace, the stones would immediately cry out." Prophecy had gone forth, and must be fulfilled if the Spirit of God from necessity should call hosannas from the very stones.

But the people did not understand the nature of prophetic fulfillment of their time; and their disappointment was complete. In a few days they witnessed the dying agonies of the Son of God upon the cross, and as Christ died, their hopes in him died also. Nevertheless, prophecy was fulfilled in the ardent hopes and triumphant hosannas of those who were so soon overwhelmed with bitterest disappointments.

In gathering material for this work, we have

copied very largely from Mr. Bliss, especially from the correspondence and writings of Mr. Miller which are incorporated in his Memoir. And we have thought best to introduce matter from the pen of Mr. Miller, not found in his Memoir, as his writings, probably, better represent the Advent movement and cause than those of any other. And as the best means by which the people may learn the real sentiments, the candor, and the true piety of this humble servant of Jesus Christ, we would let his writings testify.

The introduction into this small volume of so large an amount of matter from Mr. Miller makes it necessary to omit a large portion of his Memoir that is devoted to his earlier life, as we hasten to his deeply interesting Christian experience. But in necessarily omitting portions, we hope not to appear to do Mr. Miller and his biographer injustice, while we content ourselves with little more than space for this introduction, and foot notes.

In the preparation of this work, we have been greatly edified and refreshed in spirit, as we have necessarily read very much from the able, candid, and godly pen of Mr. Miller; and we heartily wish the same blessing upon the candid reader.

Good Work at Petaluma.

WE have now held meetings here five weeks, and the Lord has been pleased to bless our labors beyond what we expected. The weather has been pleasant most of the time, only twice has it rained enough to injure the meetings. There were about a dozen Sabbath-keepers here who had held on alone for six years, with very little labor or prospect of addition. It seemed to be a hard and unpromising field; but the way opened favorably for another course of lectures, and by the advise of Bro. White I came here, though I desired another field.

Some of the time we have had an audience of three hundred, but most of the time it has averaged about seventy-five, and these have attended almost constantly. Bro. and sister White spent a few days here; and sister White remained twelve days, speaking a part of the time in each meeting. I was very glad of this help. Seventeen grown persons have taken their stand with us upon the Sabbath. We still continue our meetings with some hopes of reaching a few more.

There are some very interesting cases among those who have come out. One brother had become almost a confirmed skeptic by seeing the inconsistent lives of professed Christians, and the unreasonable doctrines held by the churches. The doctrine of the sleep of the dead, and the destruction of the wicked commended themselves to his judgment; and the fulfillment of prophecy gave him faith in the Bible. With tears and deep emotion he now expresses his thankfulness for the truth. An educated Catholic lady and her parents have embraced the truth. She publicly renounced Catholicism and took her stand with us. For years she has held the highest grade certificate as a teacher. We hope she may be an ornament to the truth and useful in the cause. In several cases we can see the direct providence of God in leading and preparing these souls to see the truth. Had these lectures been given six months ago, scarcely a soul of these who have come out would have been so situated as to have heard us, but now they were all ripe for the truth. Shall we not acknowledge the hand of God in this? How important that we be directed by the Lord in our labor, when and where he has prepared souls for the truth. Last Sabbath was a good day for us. Over thirty were present, all Sabbath-keepers. Those who had lately embraced the truth publicly confessed it. Six united with the church, and others will come in soon. On Sunday we had a house full, when six persons were buried with Christ in baptism. Among these was one brother whose wife embraced the Sabbath four years since. He was then an infidel, and opposed to the truth; but after carefully examining the present truth over and over he gave up his unbelief, embraced the third angle's message, and is now heartily joined with us and with his most excellent wife. Is not this the work of God? The little church here have great reason for gratitude to God for what he has wrought in their midst. It should be to them renewed evidence that God's hand is in this work, and with his servants.

D. M. CANRIGHT.

Petaluma, Cal., April 5, 1875.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Stewardship.

No BEGGAR is thy God; He needs no aid,
 Poor child of clay!
 The world's vast wealth; created by a word,
 Is his to-day.
 Yes, but a word, and other worlds shall fill
 The space afar,
 Beyond where light has failed, with tired wings,
 From farthest star.
 Think not to bribe a place in God's esteem
 With gilt and gold,
 E'en though thy gifts should hungry thousands feed
 From stores untold:
 Or structures rear, and every chair endow,
 For learning's use;
 Or gospel heralds to the heathen send,
 Their bends to loose.
 God gives the work thy character to test,
 Or mold complete;
 'Tis love, and faith, and faithfulness, He seeks—
 All else is cheat.
 The love he asks is Godward, manward, too—
 The twain are one;
 Take heed, lest thine be sheerest love of self,
 Or be undone.
 'Tis faith in God and all that God has spoke—
 A faith that works;
 'Tis faith in Christ as Saviour, Teacher, King,
 Nor service shirks.
 'Tis faithfulness from faith, nor less from love,
 To God and man;
 'Tis faith and love co-working out in act,
 Where'er it can.
 Dost thou bring much, and yet keep back a part?
 'Tis worse than naught;
 'Tis not the smile of thy approving Lord—
 Mere name is sought.
 Hast but a mite to bring, and bringest that?
 With God 'tis more,
 Than all the millions brought with noise and pomp
 From hoarded stores.
 He in whose eye the millions are as mites
 On motive looks;
 Each is a steward of a sacred trust—
 God keeps the books.
 —James Upham, D. D., in *Waterman and Reflector*.

Missionary Department.

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

The Lord's Converts.

It is said that upon a certain occasion an individual under the influence of intoxicating drink came reeling from the gutter, and thus accosted Whitefield: "I am one of your converts." "I should think so," was the reformer's reply. "If the Lord had ever converted you, you would not have been in that condition." When the Lord converts men it is done right. He makes no mistakes. The truth of God, accompanied by his Spirit is the divine agency in this work. The Saviour prays "Sanctify them through thy truth." The apostle's words are very much to the point. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. 1:2. And Paul says, "Hath from the beginning chosen you to salvation through sanctification of the Spirit and the belief of the truth." 2 Thess. 2:13.

Our anxiety should be to co-operate with the Spirit of God. To successfully do this, we need to have a living connection with the Lord; in short, to walk with God, talk with him, and be in such a state of mind that we can hold communion with him. It is while we are in this condition that the light of God can be reflected through us upon others. It is not wise to urge truth upon others faster than the mind can receive and digest it. It will prevent the accomplishment of that which we have in view. It is remarked that of a given number there is not as great a discount on those who have embraced the truth by readings as on those who have received it by hearing lectures without taking pains to read for themselves. Here is the strength of the missionary who visits and prays with families, and furnishes them that reading matter which their interest in the truth will prompt them to read. Truth backed up by the Spirit of God will convert men and women. The battle is more than one-half fought when men are anxious to investigate the truth of God for themselves.

Let the life and general deportment of the one acting as a colporteur be blameless, and when individuals become interested to investigate for the truth's sake, we have no fears as to the result. The Spirit of God will give a tender conscience and will guide into all truth. We cannot recommend this course too highly. There are hundreds of young men and women among us who could canvass the neighborhoods, villages, and cities, and leave in their pathway light which would shine until the coming of the Just One. There are living witnesses of the fruit of this kind of labor

from Maine to California. And these individuals have come from the ranks of the world and from infidelity, as well as from other denominations.

An interesting case has recently come to light which clearly illustrates the utility of scattering our publications. About one year ago, reading matter was placed in the hands of a family residing in Herkimer Co., N. Y. The family consisted of a man and his wife and seven children. The oldest of the children was about twenty-one years of age. They were native Welsh. In a short time, some of the children commenced to observe the Sabbath. Finally, the entire family, together with a man who was in the employ of this family, and his wife, eleven in all, embraced the Sabbath, and are now rejoicing in the truth. None of this number professed to enjoy religion at the time they commenced to read. Neither was this work a mere theory with them, but they sought that heart work which led them to erect the family altar and openly acknowledge God in their earthly bounty which they were daily receiving.

Learning of the publishing house at Battle Creek by the advertisement on the last page of the tracts, they supplied themselves liberally with other reading matter, and also subscribed for our periodicals.

They soon became interested in the subject of health reform, and came to a conclusion different from that of Spurgeon, who thought that he could "smoke to the glory of God." This habit had been a great source of satisfaction to them, but they renounced their tobacco both in smoking and chewing. Tea and coffee were also discarded. The swine, which had been an article of food with them, and had been raised as a source of profit, was banished from the table and farm. The hired man, who also embraced the Sabbath, was a native Frenchman. Thus a door was opened for the truth to spread in two other tongues. This was accomplished simply by reading the truth, accompanied by the Spirit of God. They already partake largely of the missionary spirit. They have become active members of the Tract Society, and have donated quite freely for its support.

The fruit of their efforts is already becoming apparent. With additional labor, two others in their vicinity have taken their stand with them, while others are interested. This is the Lord's work; and it is only one of the many instances where the fruit of the missionary efforts in distributing our publications is being seen. "The law of the Lord is perfect converting the soul."

We look over our country, and in those States where the truth has been most extensively preached there are many cities and villages where they have not heard of it. There are States where as yet but a few have had their attention called to these truths. Then there is the world to be warned. Where are our young men and women who will enter this work, if not as ministers of the word in the common acceptance of the term, at least as colporteurs? Let them become active missionaries, visit families, pray with them, point them to the Lamb of God, and leave with them that reading matter which will, with the blessing of God, lead them to see the beauty and harmony of the truth. When we compare what we are doing with what we might do, it is comparatively nothing. If there were not persons everywhere who are anxious to read; if the reading matter was not already made to our hand, or if there was a law to prevent this work, we might have some excuse; but as it is, there is no excuse, only a want of consecration. The time has come when we should enter this work in earnest.
 —S. N. HASKELL, in *Review and Herald*.

Quarterly Report of the California T. and M. Society.

THE Second Quarterly Meeting of the State T. and M. Society of California was held at Napa, Napa Co., April 3, 4, 1875.

Meeting opened with prayer by Elder James White. Elder J. N. Loughborough presiding.

Owing to the absence of the State Sec., A. W. Everts was elected Sec. pro tem.

State report was read as follows:—	
Rec'd for membership,	\$24.00
" by donations,	10.90
" book sales,	24.05
" for almanacs,	1.60
" for Kansas relief,	22.05
" " <i>Reformer and Instructor</i> ,	11.00

Total, \$93.60

No. of families visited, 220; letters written, 266; new subscribers for SIGNS, 72; *Tidende*, 10; *Review*, 3; *Instructor*, 93; *Reformer*, 50; *Svensk Harold*, 3; *Reviews* distributed, 375; *Instructors*, 63; *Reformers*, 50; SIGNS, 457; Almanacs, 27; pages of tracts and pamphlets loaned, 22,054; given away, 71,010; total, 93,064; bound books loaned, 17.

Remarks were made by Elder White on the best method of sustaining the SIGNS OF THE TIMES. He stated that with a circulation of 5,000 copies at \$2.00 a year for a volume of fifty copies, or at \$4.00 per hundred copies, all the expenses of the publication of the SIGNS would be fully met.

On motion, the following Preamble and Resolution, offered by Elder White, were adopted:—

Whereas, 5,000 copies of the SIGNS OF THE TIMES can be published at the rate of \$4.00 per hundred copies, or at \$2.00 for a volume of fifty copies, therefore

Resolved, That we recommend as the best method of sustaining the SIGNS that the Tract and Missionary Society use the surplus copies of the paper to a great extent instead of our denominational tracts.

Two requests for books to be placed in Libraries were read and accepted. One signed by Henry F. Lampshire, Brownsville, Clear Creek Co., Colorado; the other signed by T. C. Branch, Modesto, —. The first mentioned application was referred by vote to Elder White, and the second to Elder Loughborough to be supplied by the Cal. Conference.

The matter of increasing the circulation of the SIGNS was again discussed; and by motion Elder J. N. Loughborough, Bro. Charles Chittenden, and sister A. M. Driscoll were chosen as committee to see that the measures were carried out as expressed by the foregoing resolution.

Meeting adjourned to call of President.

J. N. LOUGHBOROUGH, Pres.

A. W. EVERTS, Sec., pro tem.

From Woodland, Cal.

MEETINGS are still continued in Woodland with favorable indications. Last week I considered the outlook rather discouraging, as I was a stranger to most of the congregation, and could see but little interest outside of the church. Now I learn that there was a deeper interest than I was aware of. Two arose last night to take a stand for the truth; others are deeply convicted, and we confidently hope several more will soon decide for the truth.

Bro. Kellogg has arranged to spend a few days with me in visiting, which will be of great service in the work. His acquaintance with the people will enable me to visit to much better advantage than I could alone. Several interested ones are so far in the country that I cannot reach them without assistance.

To-day, Sunday, the 4th, I am appointed to speak on baptism, but the administration of the ordinance has been postponed for a week, for several reasons.

As Bro. Kellogg can spend but a short time with me, I believe it would be for the interest of the work to have some one join me before the meetings are closed who is acquainted here. It would be at least a saving of time, and might be the means of reaching some who may otherwise be lost sight of. How long I shall remain here I cannot say—shall be governed by what seems to be duty.

The Lord has blessed me with good freedom all the time I have been here. Sometimes the presence of the Spirit and power of God have been manifested in a large degree. The church has been a long time without preaching, and they all appear to be greatly strengthened and encouraged.

We ask the prayers of all that good may be done here; and God be glorified.

J. H. WAGGONER.

Woodland, April 4, 1875.

God Is Good.

To him who views it as it is, God is very kind and good. His goodness is in all his dealings towards us. He will be a kind and loving Father to all who will believe and put their trust in him. His goodness leads all to repentance, although all do not know it. It is natural for us to selfishly desire happiness; and we do not therefore always understand that all our afflictions are the blessings of a kind Father, only sent in love; and that all things work together for good to them that love God.

It is good to recognize a kind Providence in all things. Not a sparrow falls without our Heavenly Father. We certainly are the objects of his care. He greatly desires to save us. To yield our will to his in all things is needful for us. We shall have his approving smiles if we fully consecrate ourselves to him and to the interest of his cause, and believe and trust in him. Let us who are naturally so distrustful learn to trust in him. It is sinful to be unbelieving and distrustful. It is sinful not to confide in his promises.

And if we believe him we believe what he is doing for us. We believe in the light that

shines from his word, and not from his word alone, but what he is doing in fulfillment of his promises. He is enlightening our minds in these last days, is giving us line upon line and precept upon precept. Faith walks in the light. No one thus highly favored of God will neglect to walk in the light, if his heart is right with God. And no one who walks in all the light regrets it in the end. But how many are in increasing peril of being lost by not being willing, or by neglecting, to walk in the light. God with much long-suffering, is proving his people. It will be seen at length that those who have heeded his counsels have taken the better course. We have obstacles in the way to overcome. It is right that we should have. All tells in our favor, if improved aright. We can by the help of God overcome. All must be brought into submission to the will of God. Self must be crucified, then can we labor for the Lord.

A great work is to be done in behalf of our fellow-men. A remnant are to be gathered out who will be saved in the day of the Lord. We may have a part in this honorable and glorious work. But if we do, we must be fitted for the work. We must be endued with power from on high. This will be given to those who are faithful to the grace already given. Let it be our highest aspiration to have a part in the work of the Lord.

God is good; and he is no respecter of persons. He will honor those who honor him, and they that despise him shall be lightly esteemed. Who will heed his counsel and share in the honor that comes from above? It is for us to decide.—R. F. COTTRELL, in *Review and Herald*.

Still Drifting.

UNDER this heading the *Christian Press*, of March, 1875, utters the following note of alarm at the downward tendency of morals and religion at the present time. Believing that the world is to progress rapidly into the temporal millennium, it would be prompted to put as favorable construction as possible on all transpiring events. Nothing, therefore, but the clearest evidence could wring from it the confession that much of the boasted progress of to-day is in the direction of heathenism. Such testimony to the truth is therefore doubly powerful. It says:

Notwithstanding the loud and frequent boasts of the onward march of civilization, we cannot close our eyes to the fact that much of what is called progress is in the direction of heathenism, rather than toward that Christian elevation which can alone benefit, bless, and save the world from barbarism. This is specially true in reference to the observance of the Sabbath. Twenty years ago the citizens of Cincinnati would have been shocked at the idea of the Opera House being open on that sacred day; and now it is not only open for the exhibition of the lowest class of plays, such as acrobatic feats and clog-dances, but such dignitaries as Archbishop Purcell honor them with their presence and patronage, and it calls forth scarcely a remark. We take the following from the *Cincinnati Daily Gazette*, of February 15:—

"SUNDAY NIGHT AMUSEMENTS.

"Vine Street, on the hither side of the Rhine, was brilliant with 'sacred concerts' last night, which were attended by good audiences. At Wood's Theater the 'sacred concert' consisted of the German comic opera of the Czar and Zimmerman, performed by the late opera troupe of the Robinson's German Opera House, for the benefit of the chorus which was left in the lurch by the sudden failure of that promising enterprise. This opera, which is familiar to German opera-goers, was well played, and did not appear to lose its character by being transformed into a 'sacred concert'.

"At the 'Grand' Opera House the 'Grand Sacred Concert' for the benefit of a Catholic society at Carthage, consisted of a variety entertainment, instrumental and vocal music, farces, acrobatic performances, dances, banjo solos, etc., and was attended by an audience respectable in numbers and appearance. The first part consisted of male and female choruses, a trio, a fantasie for clarinet, and the Hallelujah Chorus; the second, of a comic piece called 'The Soldier's Revenge,' sacred acrobatic feats by the brothers Davenport, a sacred character piece called Mississippi Sal; a sacred champion clog-dance, a banjo solo and song; Tom and Jerry; the Flour Barrel, by the Davenport brothers; Dutch specialties, by George Davenport, and a short sacred farce called 'The School for Scandal.' All these were set down in the bills headed Sacred Concert, and their sacred character was well maintained. The venerable Archbishop Purcell, with a party of friends, occupied a proscenium box, and enjoyed the sacred acrobatic feats and clog-dances with much satisfaction."—*Review and Herald*.

Health Department.

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

Bible Hygiene.

THE Bible was given for the well-being of man in this life, as well as a rule by which he may attain unto immortal life. The sacred writings enter more fully and more definitely into every-day life than casual readers suppose. This fact is recognized in the earliest records where

ADAM'S BILL OF FARE

is given in these words: "Behold I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1: 29.

Adam's meat does not appear to have been the flesh of animals, such as beef, mutton, pork, turkey, chicken, goose, duck, oyster, clam, lobster, and the like; but it was made up of the wonderful variety of delicious things which grew out of the ground. These were his meat. The best authorities give the word meat, in both the Old and New Testaments, the signification it has in this first hygienic rule given to Adam. William Smith, Classical Examiner of the University of London, in his Dictionary of the Bible, says that "it does not appear that the word meat is used in any one instance in the Authorized Version of either the Old or New Testaments in the sense which it now almost exclusively bears of animal food. The latter is denoted uniformly by *flesh*."

The American Tract Society's Dictionary of the Holy Bible, says that "meat in the English Bible usually signifies food, and not merely flesh. Gen. 1: 29, 30; Matt. 15: 37. So in Luke 24: 41; have ye here any meat? literally, anything to eat? The meat offerings of the Jews were made of flour and oil, etc. Lev. 2."

It is said of the forerunner of Christ that his meat (food) was locusts and wild honey. But we seriously call in question that opinion which gives to this prophet of God a sort of grasshopper diet. The following, which is from good authority, seems more consistent:—

"The locust was a fruit, a bean-like pod, with a seed in it similar to the *Carob*, or husk on which the prodigal son fed."—*Butterworth*. "The wild honey, a kind of gum."—*Dr. Forestall*. "Locust, *akris*, Gr., may either signify the insect called the locust, which still makes a part of the food in the land of Judea, or the top of a plant. Many eminent commentators are of the latter opinion."—*Clarke*.

Dr. M. G. Kellogg of California, while at the Missionary Rooms in New York City, obtained there some of the veritable pods which are called "locusts, or St. John's bread," and sent them to the office of the REFORMER, where they may now be seen.

The voice of inspiration, that "God is love," will be clearly recognized where his great designs are not misunderstood. He is not the author of pain and of death. In creation, the beneficent Creator did not design that the creatures of his hand should writhe in pain, and their existence close in the agonies of death. Pain and death, under which "the whole creation groaneth," are the result of transgression. Had sin not entered our world, death and pain would not have existed, a single drop of blood would not have been shed, and flesh never would have constituted any portion of the food for man. And even after the fall, and the expulsion from Eden, so far as the Sacred Record is concerned, there is no permission given to use flesh for food till after the flood. Then the use of flesh as food became a matter of necessity.

The waters of the flood were upon the earth, and Noah was in the ark with closed doors one year and ten days. Compare Gen. 7: 11, 12, and 8: 14. By this time, we may safely conclude, the patriarch's stock of provisions was low. And the desolated earth could afford none until it could be produced from the seed preserved in the ark. In this state of things God said to Noah, "Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things." Gen. 9: 3. Up to this time, during a period of 1656 years, more than one-fourth of the time since creation, man's diet was that which grew out of the ground. But now, in the absence of such food, he is permitted to subsist very largely at least upon flesh until the earth should bring forth again the proper food for man.

And, certainly, judging from the Sacred Record, that was a time of remarkable good

health. During the long period of 1656 years of vegetarian life, no mention is made of the sickness and death of children, of feebleness in youth, or at middle age, or of fevers, dyspepsia, gout, or consumption. All lived in the full enjoyment of health nearly one thousand years, until the springs of life stood still. Obituary notices of that time do not mention local diseases, which in our day are caused by the breaking down of certain organs of the system, while others remain strong, resulting in lingering sufferings, and agony in death. No, they mention the great length of human life and its cessation as follows:—

"And all the days that Adam lived were nine hundred and thirty years, and he died."

"And all the days of Seth were nine hundred and twelve years, and he died."

"And all the days of Enos were nine hundred and five years, and he died."

"And all the days of Cainan were nine hundred and ten years, and he died."

"And all the days of Jared were nine hundred sixty and two years, and he died."

"And all the days of Methuselah were nine hundred sixty and nine years, and he died."

Our good Bible does not record the flesh of dead animals as constituting an important part of Adam's bill of fare. In fact, it is entirely left out. As true as the book of Genesis, that first venerable gentleman, and a long line of his noble sons, who lived more than nine hundred years without either the dyspepsia or the gout, were vegetarians.

J. W.

Breathing.

BECAUSE we are familiar with the process of inhaling and expelling air from the chest, it excites neither surprise nor thought; scarcely do we realize, indeed, that life depends upon movements so simple that they are completely involuntary. It is a curious fact that every living thing, from animals to the whole vegetable kingdom, is just as dependent for life on atmospheric air as men. Trees breathe through their leaves. If torn away, the trunk will languish and die. Were all the leaves of a fully grown apple tree placed side by side, were it possible to have their edges exactly touch so as to appear like a carpet, it is calculated they would cover more than an acre of ground. Some of the gigantic forest trees yield leaves enough to cover an area of two acres very nearly. Our own lungs afford an absorbing surface on which air infringes equal to almost one hundred square feet, as it is assumed by some physiologists. By taking a breath of air, about six millions of minute cells, which make up the body of the lungs, are distended, and at that instant of inflation oxygen is separated from it and taken into the system. Life, therefore, is sustained by that element; and yet so simply is the complicated process performed within us, that we forget to be thankful for the life so preserved, or to admire the wonderful human machinery.—*Sel.*

Care of the Teeth.

THE teeth are covered with a thin, hard enamel like glass, and anything which cracks this enamel, will cause the teeth to decay. Excessively hot or cold drinks will do this. Any housekeeper knows better than to pour hot water into a glass dish. Remember that your teeth are your glass ware, and use them carefully. Powerful acids will also destroy the enamel on the teeth. Most of the patent tooth powders and washes contain acids; and although they give the teeth a pearly appearance, they quickly eat through the enamel and destroy the teeth.

The teeth are designed to last as long as any part of the body, and it is only the neglect and abuse they receive which causes them to decay thus early. After each meal the teeth should be thoroughly cleansed, and every particle of food removed from between them. Never use pins, needles, or jack-knives for tooth-picks, but some substance which is softer than the enamel of the teeth, like wood, goose-quil, ivory, or gold. For cleansing the teeth, nothing is better than a good tooth-brush and warm water. The frequent use of the tooth-brush, hardens the gums and keeps them healthy; and usually this is all the care necessary to keep the teeth clean and bright.—*Sel.*

HE is the wisest and happiest man, who, by constant attention, discovers the greatest opportunity of doing good, and with ardent resolution, breaks through every opposition, that he may improve these opportunities.

MOHAMMEDANISM has been defined as "that blessed religion which makes people wash themselves."

News and Miscellany.

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

—The *San Francisco Chronicle* for March 31, says that five hundred and ten emigrants will arrive by to-night's train, of whom eighty-seven are "first class." This is the largest installment thus far. From this showing it would seem as if California was very rapidly filling up.

—The Committee on the relief of the sufferers by the grasshopper plague met at San Francisco, March 3. The secretary reported that the total amount received was \$14,224.50, which sum included \$9,200 contributed by the Board of Brokers. The sum of \$14,407 had been appropriated for the purchase of seed barley, which had been shipped to Nebraska. The deficiency remaining was made up by Mr. Friedlander and Mr. Babcock, and the duties of the committee were declared complete.

—The fiftieth anniversary of the American Tract Society was celebrated in New York on March 28. The annual report showed that during the past fifty years more than ten millions of publications have been issued, and of these more than half a million were volumes. During the past year, 220 colporteurs were employed, who visited more than 140,000 families. The cost of this work was about \$50,000. Grants have been made to the number of 68,000,000 pages, and to the value of \$45,000. More than 40,000 publications have been issued abroad, in 143 languages; and since the formation of the Society it has expended more than \$60,000 in company with American missions.

TERRIBLE EFFECTS OF THE FAMINE IN ASIA MINOR.

LONDON, April 3.—A dispatch from Constantinople states that the famine in Asia Minor continues, having been greatly aggravated by the late disastrous floods which destroyed much property and increased the destitution largely. The Relief Committee finds itself unable to meet the constantly increasing demands that are made upon it.

It is estimated that over 40,000 persons are receiving aid. Many families have been driven to distraction by hunger, and have sold their children into slavery for food.

OPIUM EATING—Says the *Record Union*: There is some reason for believing that in addition to the ordinary vices characteristic of what is styled "Western civilization," the practice of opium eating must soon be credited to us as a national weakness. At present we import between three and four million dollars' worth of the drug, and it appears to be making rapid strides in parts of the Eastern States, as a stimulant which poor and shame-faced professional men, women, etc. affect. It is needless to state that its effects are, if possible, more pernicious than those of spirits, and those who have once acquired the habit of taking opium in any of its forms rarely if ever escape a fatal termination to the practice. In fact, we doubt if there is a well accredited case of the kind on record, and certainly none of those who have written on opium eating have been capable of liberating themselves from the spell.

Rice Culture in America.

A GOVERNOR of South Carolina, had been in Madagascar and seen the plant cultivated in its hot swamps. He lived in Charleston, on the bay, and it struck him that a marshy spot in his garden might well serve for a plantation of rice. Just then (1694) a vessel put in from Madagascar in distress, whose commander the Governor had formerly known. Her wants were liberally relieved. In gratitude for the kindness he had received, the master gave the Governor a bag of rice. It was sown, and produced abundantly. The soil proved singularly favorable for its culture. The marshes of Georgia and South Carolina were soon covered with rice plantations. A large part of the crop was exported to England. In 1724, 100,000 barrels were sent out from South Carolina alone. In 1761, the value of its rice crop was more than \$1,500,000. Its white population could not then have been more than 45,000, and it is easy to conceive the tide of wealth that was distributed annually among its small band of planters. They built costly mansions on the coasts and bays, lived in fatal luxury, were noted for their wild excesses, and often fell speedy victims to the fevers of the malarious soil. Indigo, sugar, molasses, tar, pitch, and a great variety of valuable productions added to the wealth of the South. But cotton, which has

grown through many vicissitudes to be the chief staple of British and American trade, was, at this period, only cultivated in small quantities for the use of the farmers. It was spun into coarse cloths. But it was not until Whitney's invention, in 1793, that it could be readily prepared for commerce, and to the inventive genius of Connecticut the Southern States owe the larger part of their wealth and political importance.—"*The First Century of the Republic*," in *Harper's Magazine*.

A Dog That Can Count.

THE gentleman who witnessed the event was a short time since on a visit to Scotland, and during his visit he came across some men who were washing sheep. Close to the water where operations were being carried on was a small pen, in which a detachment of ten sheep were placed handy to the men for washing. While watching the performance, his attention was called to a sheep dog lying down close by. This animal, on the pen becoming nearly empty, without a word from any one, started off to the main body of the flock, brought back ten of the number, and drove them into the empty washing pens. The fact that the dogs brought exactly the same number of sheep as had vacated it, he looked upon at first as a strange coincidence—a mere chance. But he continued looking on, and much to his surprise, as soon as the men had reduced the number to three sheep, the dog started off again and brought back ten more. And so he continued throughout the afternoon, never bringing one more nor one less, and always going for a fresh lot when only three were left in the pen, evidently being aware that during the time the last three were washing he would be able to bring up a fresh detachment.

EXPERIENCE keeps a dear school, but fools will learn in no other, and scarce in that; for it is true we may give advice, but we cannot give conduct.—*Franklin*.

ONE solitary philosopher may be great, virtuous, and happy in the depths of poverty, but not a whole people.

Obituary Notices.

"I will ransom them from the power of the grave: I will redeem them from death." Hosea 13: 14.

MAGGIE A. LOUGHBOROUGH, wife of Elder J. N. Loughborough died of consumption at St. Helena, Cal., March 24, 1875, in her thirty-fifth year. She took a severe cold at her home in Santa Rosa, Cal., in July, 1872, after taking care of a consumptive lady for three weeks, who died in the house. From that time she had been troubled with a cough, more or less, until her decease. For the last year she had been a great sufferer; but bore all without a murmur. She was remarkably sustained by the grace of God.

Sister Loughborough professed religion and joined the Methodist church at the age of 21 years. Three years later she became a Seventh-day Adventist, and continued in this faith till her death. She was married to Elder Loughborough at Victor, N. Y., June 12, 1868, and came immediately to California to endure the hardships and privations and trials of missionary life with her husband. She ever desired to see the prosperity of the cause, and only three months before her decease wrote to her husband not to leave the work of God on account of her sickness, and that if she should die while he was away from home not to grieve for that. Elder Loughborough, however, was at his home in St. Helena, and watched the last days of his beloved wife, and administered to her wants after she was unable to walk about the house.

She often said in her last sickness that she did not know what she should do at such a time without the Christian's hope, and that it paid well to live a Christian life for the consolation it afforded in her last sickness. Her desire and prayer had been that her last moments might be without great suffering. Her petition was granted. She retained her senses to the last, and died as calmly and peacefully as a child goes to sleep. "Tell all my friends when I am gone," said Maggie a short time before she slept, "to meet me in the Kingdom."

"She sleeps in Jesus, soon to rise
When the last trump shall rend the skies;
Then burst the fetters of the tomb,
To wake in full immortal bloom."

The services at the funeral were conducted by Elder M. G. Kellogg of Woodland, Cal.

JAMES WHITE.

The Signs of the Times

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

Pacific S. D. A. Pub. Association.

As provided in the laws of California, that "any five or more persons" may sign "Articles of Incorporation," and choose Directors, not less than three, nor more than eleven, brethren White, Loughborough, Diggins, Tay, Cronkrite, and Brossen, and sisters James and Rowland assembled in the city of San Francisco, at No. 130, 5th street, April 1, 1875, to take the first steps in the formation of a legal Publishing Association.

After the opening prayer by Eld. White, remarks were made by Eld. J. N. Loughborough showing the measures to be taken necessary to the formation of an Incorporated Association. By a careful examination of the laws of California it was ascertained that Directors were to be chosen, and these Directors were to choose their President, Secretary, and Treasurer, the President to be one of their number. It was further ascertained that one-tenth of the capital stock should be actually paid. In compliance with the law it was

Moved and Supported, That the capital stock be placed at twenty-eight thousand (\$28,000) dollars, and that ten (\$10) dollars constitute a share.

Moved and Carried, That the name of this Association be called the Pacific Seventh-Day Adventist Publishing Association.

Moved, That the place of meeting be at Oakland, Cal. Carried.

Moved, That the period of existence be Carried.

Moved, That the object of this Association shall be the printing and publishing without profit to the stockholders, of periodicals, newspapers, books, tracts, documents, and other publications of a religious, historical, literary, agricultural, scientific, or educational character. Carried.

Moved, That five Directors be chosen. Carried.

James White, J. N. Loughborough, Wesley Diggins, J. I. Tay, and Knud Brossen were elected by ballot.

Moved by J. B. Montrose and seconded by J. Rowland that these Directors be empowered to sign Articles of Incorporation. Carried.

Moved, To adjourn till 2:30 P. M. Carried.

SECOND SESSION.

Met as per adjournment.

J. N. Loughborough was elected President, A. M. Driscall, Secretary, and J. I. Tay, Treasurer.

Adjourned. A. M. DRISCALL, Secretary.

Articles of Incorporation OF THE

PACIFIC SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

KNOW all men by these Presents, That we, the undersigned, who are citizens of the State of California, do hereby voluntarily associate ourselves together to form a private Corporation under the Laws of said State, and do hereby certify.

First: That the name of said Corporation shall be the "Pacific Seventh-Day Adventist Publishing Association."

Second: That the purpose for which said Corporation is formed is for the printing and publishing (without profit to the Stockholders) of periodicals, newspapers, books, tracts, documents and other publications of a religious, historical, literary, agricultural, scientific or educational character.

Third: That the place where the principal business of said Corporation is to be transacted is the City of Oakland, Alameda County, California.

Fourth: That the term for which said Corporation is to exist is

Fifth: That the number of Directors of said Corporation shall be Five, and the names and residences of the Directors who are appointed for the first year are as follows, to wit:

James White, whose residence is Oakland, Cal. J. N. Loughborough, do do John I. Tay, do do Wesley Diggins, San Francisco, do do Knud Brossen, do do all of whom are citizens of this State.

Sixth: That the amount of Capital Stock of said Corporation is Twenty-eight Thousand (\$28,000) dollars, and the number of Shares into which it is divided is Twent-eight Hundred

(2800) of the par value of ten (\$10) dollars each.

Seventh: That the amount of said Capital Stock which has been actually subscribed and paid in is Twenty-nine Hundred (\$2900) dollars, and the following are the names of the persons by whom the same has been subscribed, to wit:

Table listing subscribers: James White, 100 Shares, \$1000.00; Mrs. I. L. James, 50 Shares, 500.00; Jane Rowland, 30 Shares, 300.00; J. N. Loughborough, 30 Shares, 300.00; Wesley Diggins, 20 Shares, 200.00; Knud Brossen, 10 Shares, 100.00; J. W. Cronkrite, 5 Shares, 50.00; J. I. Tay, 5 Shares, 50.00. Total: \$2900.00.

Eighth: That at a meeting held in San Francisco on the first day of April, A. D. 1875, all the members and Stockholders being present and voting at the election of Directors of the said Corporation as named above, and we the undersigned Judges of Election hereby verify that the said Directors as aforesaid were duly elected.

J. N. Loughborough, A. M. Driscall, Judges of Election.

In witness whereof we have herewith set our hands and seals this First day of April, A. D. 1875.

Signed and sealed in presence of: James White, J. N. Loughborough, John I. Tay, Wesley Diggins, Henry C. Blake, Knud Brossen.

State of California, City and County of San Francisco. SS

On this First day of April, in the year One Thousand Eight Hundred and Seventy-Five, before me, Henry C. Blake, a Notary Public in and for the said city and county, duly commissioned and sworn, personally appeared James White, J. N. Loughborough, John I. Tay, Wesley Diggins and Knud Brossen, known to me to be the persons whose names are subscribed to the within and annexed Instrument, and acknowledged to me that they executed the same.

In witness whereof I have hereunto set my hand and affixed my Official Seal, the day and year in this Certificate first above written. Henry C. Blake, Notary Public.

State of California, City and County of San Francisco.

J. N. Loughborough, being duly sworn, deposes and says that he is the President of the "Pacific Seventh-Day Adventist Publishing Association," and that the required amount of Capital Stock of said Association has been subscribed, to wit: \$28,000, and that \$2900 has actually been paid in to the Treasurer for the benefit of the said Corporation.

J. N. LOUGHBOROUGH. Subscribed and sworn to before me this First day of April, A. D. 1875. Henry C. Blake, Notary Public.

Papists among the Freedmen.

WE have occasionally referred to the efforts being made by the Roman Catholic Church to win the colored people to their communion. They are meeting with no little success. Dr. Fulton writes from the South of the progress of their work: "Black nuns are beginning to abound; schools for the education of Romish priests are beginning to appear. Churches decorated with the choicest products of art, and flaming with tinsel and show, are seen in most of our large cities crowded with colored people. Black people are welcomed to the Romish churches, because Rome intends to increase her power by the colored vote, and appreciates the magnitude of her opportunity. In Baltimore there are fourteen colored schools. The Douglas Institute has a fine hall, a library and reading-room, owned by colored people."

THE CHINAMAN'S NOAH.—It is believed that Fohi, the first King of China, is identical with Noah. The Chinese themselves claim that Fohi has no father; and Noah, although subsequent to the flood the great progenitor of the race, was himself at that time fatherless. The mother of Fohi is said to have borne him encompassed with a rainbow—an evident allusion to the bow of promise revealed to Noah as the sign of God's covenant. Fohi is represented to have reared seven kinds of creatures, which he sacrificed to the Great Supreme. Noah also took into the ark clean beasts and fowls by sevens, which he offered to the God of heaven as offerings; Fohi is represented as drawing off the waters which had deluged the earth, thus identifying him with the flood.—San Francisco Call, March 19, 1875.

Work of the Spirit.

THE mightiest forces in the universe are silent forces. Who ever heard the budding of an oak? Who was ever deafened by the falling of the dew? Who was ever stunned by a solar eclipse? So it is with the august phenomenon of a change of heart. So far as we know, it is the most radical change the human spirit can experience. It is a revolutionary change. Still, a change of heart is not an unnatural change. It is not necessarily even destructive of self-possession. God employs in it an instrument exquisitely adjusted to the mind of man as an intelligent and free being. Truth may act in it with an equipoise of forces as tranquil as that of gravitation in the orbits of the stars. No, it is not of necessity a tumultuous experience to which God calls us when he invites us to be saved. By what emblem have the Scriptures expressed the person of the Holy Ghost? Is it an eagle? "And John bare record, saying: I saw the Spirit descending like a dove." "Come," is the selected language of inspiration. "Come, and I will give you"—what? a shock, the rack, a swoon? No, I will give you—"rest." Come, and ye shall find—"what? struggle, terror, torture? No, ye shall find—"peace." "Come ye"—come who? "Let him that is athirst come. And whosoever will, let him take the water of life freely."—Dr. A. Phelps.

NO MAN ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition; opposition is what he wants and must have, to be good for anything. Hardship is the native soil of manhood and self-reliance. He who can not abide the storm without finching lies down by the wayside to be overlooked or forgotten.

GEORGIA, which before emancipation would not permit colored men to hold real property, has since changed her laws, and the thrifty colored men within her borders have been diligent in acquiring small homesteads. There are now no less than 83,318 colored property owners in Georgia, whose possessions are valued at over \$6,000,000, and who have 338,769 acres of land.

NOTICE is hereby given to the stockholders of the Pacific Seventh-day Adventist Publishing Association, that a meeting of the stockholders will be held at Oakland, Alameda Co., Cal., at the office of THE SIGNS OF THE TIMES, April 19, 1875, at 10 A. M., for the purpose of adopting by-laws for the government of said corporation.

J. N. LOUGHBOROUGH, Pres.

Oakland, Cal., April 5, 1875.

THERE will be a meeting of the Board of Directors of the P. S. D. A. P. Association held at the office of THE SIGNS OF THE TIMES, Oakland, Cal., April 19, at the close of the meeting of the stockholders.

J. N. LOUGHBOROUGH.

Oakland, Cal., April 5, 1875.

The permanent P. O. address of Eld. J. N. Loughborough is Oakland, Alameda Co., Cal.

Kansas Sufferers.

SISTER STEIN of Oakland has collected means for the Kansas sufferers which we forward in currency value at the existing rates of coin.

C. A. Tuttle \$5. Chas. Davis \$2.50. Wesley Diggins \$1.50. W. D. Stocking \$1. J. L. James \$1.50. Jane Rowland \$1. H. E. Campion \$1. Julia Scott \$1. E. Grover \$1. Mr. Baldin 50c. From Mrs. Stein's friends \$11. From Mrs. Scotts friends \$2. A friend for the Kansas sufferers \$5.

Business Department.

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

Received for the Signs.

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