

The Signs of the Times.

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

VOLUME 1.

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

NUMBER 24.

The Signs of the Times

IS ISSUED WEEKLY BY THE

Pacific Seventh-day Adventist

Publishing Association.

OAKLAND, CALIFORNIA.

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

Address, SIGNS OF THE TIMES, Oakland, Cal.

The Righter of Wrongs.

Lo! where are God's judgments for sinning
And what are the wages for shame?
She is pampered with gold and fine linen,
She hath laughter and joy at beginning,
And afterward riches and fame.
By my vengeance that never knows sleeping,
By the terrible wrath of my rod,
I will bring down her beauty with weeping,
Saith the Lord God.

She is fair as the earth after showers,
When the spring and the summer first meet;
She is queen of all seasons and hours,
She is crowned with a crown of glad flowers,
And princes have knelt at her feet.
With tears and sharp anguish hereafter
Shall my wine-press of anger be trod,
When for glory she reaps scorn and laughter;
Saith the Lord God.

One is walking, and no man doth heed her,
In the silent by-ways of the earth:
She is hungry, yet no man doth feed her;
She is weary, yet no man doth lead her;
She is small and accounted no worth.
She is walking with weeping and fasting,
In the same weary way that He trod.
I will crown her with joy everlasting,
Saith the Lord God.

The world and its pleasures turn from her,
And no man shall weep when she dies;
She lacks glory, and worship, and honor,
No beauty hath God placed upon her,
To kindle the light in men's eyes.
Look up, all the bonds will I sever,
That bound thee so close to the sod,
Thou shalt rest in my bosom forever,
Saith the Lord God.

—Penny Post.

The Sermon.

TRY THE SPIRITS.

BY ELDER J. H. WAGGONER.

"BELOVED, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world." 1 John 4:1.

That truth lies between extremes, is an old saying. On the subject now under consideration we find opposites of error; some accept every manifestation of power as from the Spirit of God, or from good spirits, while others discard every manifestation of spirit power as evil. One class overlook the injunction of the text; they do not "try the spirits whether they are of God," but accept all without discrimination. The other class ignore the command given through Paul when he was speaking of the Spirit, to "prove all things; hold fast that which is good." They will not take the pains to prove anything of the nature of a manifestation of the Spirit; they reject all and without a trial.

The first class are again divided into two parties, and to these we will at present give our attention. One of these parties is easily disposed of. It embraces all the Spiritualists of this age. That the media possess power, or are possessed by spirits, no one will deny who has examined the facts of their manifestations, and studied the prophecies which relate to them.

N. P. Talmadge, an eminent and noted Spiritualist, in the preface to the book entitled, "Healing of the Nations," claimed that 1 Cor. 12 is fulfilled in Modern Spiritualism, but in the enumeration of the gifts which he copied from that chapter, he carefully excluded every sentence from which we can learn that all divine manifestations are by "one and the self-same Spirit." This is a

sufficient condemnation of all the theories and phenomena of Spiritualism, for in that, instead of "a diversity of gifts, but the same Spirit," we find a great diversity of spirits. Spiritualists do not occupy, either in theory or practice, the position of God's people upon whom he is pleased to bestow the gifts of his Spirit. They deny Jesus Christ, through whom alone "the promise of the Spirit" is given. Nothing more is needed to show that their gifts are spurious. The Scriptures represent them as "seducing spirits," and their teachings as the "doctrines of devils." We cannot deny their power; for they are again spoken of as "the spirits of devils working miracles."

The other party to which we have referred is composed of the "Latter-day Saints," or Mormons. They have always claimed to have the gifts among them. The fact of their making this claim has, perhaps more than all else, created a prejudice against the truth, and brought this important doctrine into disrepute. These differ from Spiritualists in that they profess faith in Christ, and preach and claim the power of the Spirit only as a fulfillment of the promises of the gospel. And because of this claim and their profession of strong faith in Christ and the gospel, many are led to believe their gifts are genuine. But when we "try the spirits" by the gospel standard we shall find that these also are mere counterfeits of the gifts of the gospel. There are certain rules to determine their character, given by the Saviour, which we will now examine.

"Beware of false prophets." A true prophet has a gift of the Spirit of God. False prophets may be of two kinds; mere pretenders, having no gift at all, or, having a spurious gift by an evil spirit. The Saviour says, "Ye shall know them by their fruits." We will make this our first ground of examination.

1. The Mormons are well known to be egotistical and boastful of their gifts. Anywhere and everywhere they are ready to thrust their claims upon our notice. But boasting is excluded by the law of faith. Humility and meekness of spirit can alone secure the blessings of the Spirit of God.

2. Not only the boastfulness of their profession, but also the fruits of their lives have been inconsistent with the teachings and spirit of the gospel. They have manifested a spirit of worldly selfishness, and a disregard of the rights of others which is the reverse of that self-denying love to our neighbor which characterizes the true followers of Christ. Joseph Smith, the founder, leader, and prophet of the sect, set up a bank in Kirtland, Ohio, which proved to be a swindling concern. At Nauvoo a city charter was obtained and he became Mayor of the city. He placed his followers on a war footing, and he was Commander-in-Chief of the "Nauvoo Legion." His conceit and ambition were so unbounded that he even announced himself a candidate for President of the United States! Outlaws were protected in the city over which he presided with despotic power. Freedom of speech was not allowed; a press was destroyed which was established with the avowed purpose of exposing the iniquity of the place; the mob was screened, and it was openly talked by the leading men that no opposition press would be allowed in the city. They disregarded and even denied the rights of "the Gentiles," as they called all who were not of their number. And their history at Salt Lake has shown a condition of despotism, oppression, and immorality even worse than at Nauvoo.

3. In regard to the influence of their pretended gifts we will relate the substance of a conversation held a few years since with an aged person living in Northeastern Ohio, not far from Kirtland. He was a Mormon while Smith was in Kirtland, and remained a Mormon up to the time of our acquaintance with him. He admitted that there was iniquity among them in Kirtland, equal in amount to what common report had it. "But," said he, "those wicked ones were not Mormons. They came among them for selfish purposes, and whenever their wrongs were found out they professed to repent, and the church was obliged to retain them."

Our answer was that the gifts of the Spirit were given for the perfection of the saints, for the work of the ministry, for the edifying of the body of Christ. They professed to have all these gifts. Where then was their discernment, that they could not detect hypocrisy, and expose wickedness, and so put it from their midst?

He replied that it was reasonable to suppose that where all the gifts existed the church should have been purified to a greater extent than it was there. He said he could not understand it.

The explanation is easily given: Their gifts were spurious; they were not of the Spirit of God, and did not tend to purify the body, or to perfect the saints. The spirit of error was with them from the beginning, and it showed itself in both their doctrines and practices. The Roman hierarchy never showed a greater love for worldly pre-eminence, or greater disregard for the moral and legal rights of those who opposed them. It was truly fortunate for the peace and security of the people that they were not permitted to grasp the power which they coveted, and which they strove to obtain. They emigrated to Utah only because they would not live in peace with their neighbors, and because their leaders would not submit to the laws of the land, they sought a place where they could rule without restraint. We speak only those things which are well known to be true, and we are willing to leave it with the candid that the evidence of their fruits is all against the genuineness of their gifts.

It is true that there are two parties of Mormons. Within a few years Joseph Smith, Jr., has headed a party repudiating Brigham Young, denying his authority and opposing some of the abominations of Salt Lake. But Brigham Young succeeded Smith at Nauvoo, and was long recognized as the head of the Mormon people, and even now those who oppose him are a small minority. Young's authority was established on the ground of the succession, and the assumption that he was gifted with prophetic power. Now if this was all a mistake, if the whole body of "the Saints" were deceived in regard to the claims of Young, as the other party assert, if the gift of prophecy was not conferred on him, then it is proved that their argument respecting the gifts is no evidence that they are the people of God, or, in other words, that their gifts are genuine. The claims of the two parties, that of Utah and that of Illinois, are based on the same arguments respecting the gifts and the same assumption that the gifts are manifested among them. Therefore that argument, and their claim that they possess the gifts, are shown to be no evidence in their favor. Each denounces the other, while both stand on the same ground. Some have been led to believe that they have the true faith because of their gifts, but it is shown that we must determine their standing by some other rule of judgment.

The Saviour has given that rule in Matt. 7:21-23. This is a continuation of his warning against false prophets. He says:—

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven."

By this we are taught that faith in Jesus Christ will not procure an entrance into the kingdom of Heaven without obedience to his Father. Having thus introduced the time and circumstance of entering into the kingdom, he continues:—

"Many will say to me in that day Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Granting again all that the Mormons claim, that they prophesy in the name of Jesus, and in his name do many wonderful works, this text shows positively that that fact is no evidence that they are his followers. All this may characterize the self-deceived; and this profession is made by those who work iniquity, and who are, therefore, commanded to depart from him when the faithful enter into the kingdom. Compare Matt. 25:34-41.

To make more clear the application of the

text above quoted we notice two points:—

1. Iniquity is lawlessness, or law-breaking. So the original means. Greenfield defines it, "violation of a law, iniquity, improbity, sin;" from "anomos, lawless, without law, not subject to law; violating the law, wicked, impious, a transgressor." So it is given in the *Emphatic Diaglott*. And so we find it in Ex. 20:5, 6, the second commandment: "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." Observe the contrast; hatred is placed in opposition to love, and iniquity, in opposition to keeping the commandments of God. Therefore those described in the text are they who cry to Jesus, Lord, Lord, but do not the will of his Father—they do not keep the law of God. They unite the profession of faith and the claim of the gifts of the Spirit, with iniquity or disregard of the commandments of God. And it is a fact which has lately been confirmed to us by reading and by conversation, that the Mormons take antinomian ground, teaching that the commandments of God are abolished. Said the wise man, "Where there is no vision, the people perish; but he that keepeth the law, happy is he." They who keep the law are happy; they do not perish. They who transgress the law, or work iniquity, have no vision from God; they perish, for Jesus will say to them, "Depart from me." No matter how loud their profession; no matter how "many wonderful works" they do in the name of Jesus, they are still self-deceived; their gifts are described in Ezek. 13 as a vain vision and a lying divination. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. He that rejects the law of God, his religion is vain. How, then, shall God bestow upon him the precious gifts of his Spirit? We repeat what we have said, antinomianism and the Spirit do not—they cannot—go together.

2. We admit that the gifts were lost to the church because of apostasy; and as she recovers from the darkness by true, genuine reform, the gifts shall be restored. This is according to the teaching of the Scriptures. But we insist that they are not restored among the "Latter-day Saints," or Mormons. Their "fruits" stand as their condemnation.

The restoration is brought to view in Rev. 12:17. "The remnant" here spoken of are the last state of the church; the same that are spoken of in Rev. 14:12, just before the Lord Jesus comes to reap the harvest of the earth. This remnant "have the testimony of Jesus Christ." Now the angel said, in Rev. 19:10: "The testimony of Jesus is the Spirit of prophecy." This is sufficient proof that the church in the last days will have the Spirit of prophecy. But this company is also said to "keep the commandments of God," as it is also said of them in Rev. 14:12, "Here are they that keep the commandments of God, and the faith of Jesus." This, surely, is not fulfilled in those who "make void the law through faith;" see Rom. 3:31; who professedly substitute the faith of Jesus for the commandments of God, instead of keeping both together.

But this is the position of the Mormons; they reject the law of God; they make void the commandments by their traditions, and are therefore workers of iniquity. Their profession of faith in Christ will not save them in the day when he comes to give to the little flock the kingdom. Their gifts will not procure his favor, because their lives are not right in his sight. Their spirit is a spirit of error leading to darkness and delusion. "By their fruits ye shall know them;" not by their profession; not even by their wonderful works in the name of Jesus, for these are nothing without obedience to the law of the Father.

We have seen that in the second commandment love of God is associated with keeping his commandments. In truth there is no love where obedience is lacking. Says an apostle, "This is the love of God that we keep his commandments." Love and obedience are inseparable. This enables us to appreciate the words of Paul in 1 Cor. 13:1, 2:—

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling symbol. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing."

Now we discover the harmony between the words of our Saviour in Matt. 7, and the words of Paul in the above text. Bearing in mind that iniquity is violation of the law, and love is the keeping of the law, the Saviour shows that to prophesy and to do wonderful works in his name will not secure an entrance into the kingdom to such as work in iniquity. Likewise Paul says that the gift of prophecy and faith to remove mountains is nothing without the love of God.

These Scriptures apply to the Mormons more directly than to any other people of this age. They have never occupied the position of those who are pointed out in the word of God as preparing to meet the Lord at his appearing. They have not fulfilled the prophecy of the remnant in any particular. And we entreat all who have been tempted to regard them as the people of God because of their supposed possession of the gifts, to "try the spirits whether they are of God; to examine more closely the words of the Saviour in Matt. 7:15-23; and to study more carefully the position of the remnant who are accepted of the Lord when he comes to give the kingdom to his little flock. And let us each individually see to it that we are of that number "who keep the commandments of God, and have the testimony of Jesus Christ."

"Where there is no vision, the people perish, but he that keepeth the law, happy is he."

The Millennium.

LET me answer another question which has perplexed Christian minds, pious and devout minds. Will this personal advent be ushered in by a series of mighty reformations, great and holy changes, a church pure, a world at peace; and on earth all concord and covered with millennial glory? In other words, will the millennium bring Christ, or will Christ bring the millennium? I candidly admit there are devout and cultivated minds who think that a thousand years of perfect peace and happiness throughout the world—the result of the triumphs of art, of science, of sound policy, of gospel preaching, and of the pouring out of the Holy Spirit of God—will precede Christ's advent. If this be true, we shall be able to tell the very day and hour when he will come; because, if we know when the thousand years begin, we shall know when the thousand years will end, and then we shall be able to say that that very day Jesus Christ will come. But the Scripture does not seem to warrant any such expectation. As the day does not usher in the sun, but the sun emerging from beneath the horizon, brings in all the brightness of meridian day; so Christ will bring in the millennium, not the millennium will usher in Christ. The view I take is not that we are to look for a millennium on earth, but that we are to look for the personal and glorious advent of the Son of God. That personal advent is not a thing buried deep down in uncounted ages, so far off that no living man in this generation may anticipate it. Such a conception of the day of Christ is most unscriptural. Faith in a personal Christ is salvation; hope in a personal Christ is a joy unutterable and full of glory. Our religion is not accepting dogmas, but resting on Christ. Salvation is not belief in the atonement, but belief in Christ. "What must I do to be saved?" "Believe in the Lord Jesus Christ." So hope is not the hope of the millennium, but the hope of Christ; it is not the hope of an improved condition of the world, but the hope of him who comes to revolutionize and to glorify it.

How much progress have we made in 1800 years? We mourn and we are ashamed to own that Christianity upon the bosom of our world is merely a bright patch on the bosom of an area of immeasurable barrenness and darkness. The gospel now is not for the conversion of the world, but for the calling of the people out of the world to the service of the Lord Jesus Christ. How striking are the words of the Master: "This gospel of the kingdom shall be preached in all the world"—to be followed by its conversion? no; but, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." In this very prophecy is one of the most striking signs. As soon as it is clear that the gospel has been preached and the Bible translated into the tongue of every nation, kindred, people, and tribe, we may believe that the harvest of the earth draweth near. That there is to be

no millennial blessedness before Christ comes seems plainly deducible from the Saviour's own words. Mighty words worthy of the name are not man's arguments, but what the Holy Ghost saith unto the churches.

Let us hear what the Saviour says: "He that shall endure unto the end"—the end of this world; enduring means conflict, trouble, temptation, and trial—"shall be saved." Again, "To him that overcometh will I give a crown of glory." Then there are battles to be fought, and victories to be won. A distinctive mark of this dispensation is, "All that live godly in Christ Jesus shall suffer persecution." If you never suffer anything on account of your allegiance to Christ, that allegiance wants the most brilliant credentials of its depth, its force, and reality. Again, "In the world ye shall have tribulation," and again, "We must through much tribulation enter into the kingdom of God." The shining throng that appear on the margin of the sky, ascending from the depths of the world along the steep of glory, are thus described: They, at that very time, the end of the dispensation, have come "out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

But there is a second series of texts that still more confirm what I have said. Our Saviour says, "As the days of Noah were, so shall also the coming of the Son of man be." In other words, at his second advent the world will be in the same condition morally that it was in when the deluge ascended from the depths, and the windows of heaven opened, and a vast population was swept from its surface. What was its condition in the days of Noah? For in what it was in the days of Noah we have the prophetic picture of what it will be just upon the eve of His own personal and glorious advent. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "All flesh had corrupted its way, and there was none righteous, no, not one." The Saviour says, "When the Son of man cometh, shall he find faith upon the earth?" It is doubtful if faith here means saving Christian faith; it is more probably faith in his second glorious advent. If so, it would teach that there will be people who will be saying, "Oh! that cannot be; where is the promise?" In the second epistle of Peter we have a most perfect picture of what will be the condition of the world just upon the eve of our Lord's advent. "There shall come"—and it seems to me as if such days have already begun—"There shall come in the last days scoffers, walking after their own lusts, and saying, 'What? 'Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation;' therefore they argue, all things will continue as they are forever. 'Where,' then, 'is the promise of his coming?' Now such are the marks of the condition of the world at the time that the Saviour comes; the first series indicating that suffering will continue to be the portion of the church and people of God; the second series indicating that the world will be full of wickedness as in the days of Noah. There are texts that prove that the visible church is to exist in an imperfect condition till Christ comes; but in the millennial day the church will be perfect and beautiful, as a bride adorned for the bridegroom, and Christ, the bridegroom, present. Let us ascertain what is the picture of the church till that time. "The field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one;" both grow together until the harvest; but what is the harvest? "The harvest is the end of the world;" not "world" in the sense that it is the end of this creation. In another discourse I will show you that this earth is never to be destroyed; the hills are everlasting, the earth is to endure forever. The words translated "the end of the world," literally mean, "the winding up together of the age, the dispensation, the economy." Here is the mixed condition of the church, tares, and wheat, unto the end, unto the end of this dispensation. That is evidence there will be no millennial state before Christ comes.

The prophecy also teaches us a great lesson. We may not expect a pure church upon earth at present. Many people try to make one; they think if they collect all God's elect together that they will have a pure church. In the first place they can't do it; and in the second place, those they believe to be elect prove not always to be so; and in the third place, it cannot be, and it won't be, for the Master has said that the tares and wheat will grow together until the harvest, and they that try to pull out the tares, or rather they that try to separate the wheat and to leave the tares, find that they have bound up in their sheaves as many tares as wheat, and that they have not created a perfect church, but

only another denomination of tares and wheat, or imperfect men.

Another evidence that our Lord's advent is to be first, and a millennium second, is the fact that there will be a great apostasy over-spreading the whole of this dispensation, beginning at his first advent, and ending only at his second. That apostasy is described in the 2nd chapter of the second epistle to the Thessalonians. It plainly delineates the papal power and corporation, nor is it one of the least suggestive signs of the times that that system is trembling on the verge of its destruction. In England it is trying to secure its last foothold for it has concentrated its whole disposable force upon this country. Archbishop Manning, a very eloquent man, writes, "England is the fortress of heresy; if we can strike down Protestantism in England, it dies throughout the world. It is a warfare of detail. England once converted to the Roman Catholic faith will be the great missionary to illuminate the world." I don't believe in the truth of his prospects, or in the probability of his success; but certain it is that the progress the church of Rome has made in this country is greater than we can desire. The pope nevertheless is trembling on his throne; the emperor telling him that the French bayonets must soon in succession retire. (This was written in 1866.) Meanwhile the poor priest so despairs and desponds, that he has not even nerve and heart to try to raise a few miserable battalions out of his own people in order to defend his throne and protect him from the fury—the shepherd from the fury of his own sheep. If ever the papacy was in jeopardy, almost fatal, it is now.

The second advent of Christ is to destroy this system—"Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Whether this system, however, to which I have referred, be delineated in the 2nd chapter of the second epistle to the Thessalonians, I will not now discuss; it would take too long. But this is enough for my present purpose; a great apostasy began in the days of the apostles, and it is to last until consumed and wasted to a skeleton by providential causes, and is finally crushed by the personal appearance of Christ. The Greek word translated, "destroyed by the brightness of his coming," is literally, "the epiphany," "of his own personal presence." Certain divines say that it does not mean a personal advent, but a spiritual. Let us take the same Greek word in other passages, and see what it means. "The coming of Titus;" that means Titus' personal coming. "The coming of Stephen;" that means Stephen's personal coming. We read in another epistle: "The glorious appearing of the Son of God, the Saviour." So in Daniel we read that a power is to continue until the Judgment sit, and it is destroyed unto the end. Now whatever that system be, identify it with the papacy or not, it is a dark, overshadowing superstition, in which a chief shall exalt himself above all that is called God, changing laws and seasons, sitting in the temple of God as if he were God; whatever that power be, it is a power of darkness that is to stretch from the cross onward to the crown, and only to be destroyed, finally destroyed, by the Saviour's personal appearing. That alone is decisive proof that no millennium of joy, and holiness, and happiness, precedes the Saviour's advent.

These seem to my mind conclusive reasons that the millennium, or whatever you call it—a thousand years of blessedness, Paradise restored, are to succeed, and not precede, Christ's second advent.

Do we set our hearts upon that glorious advent? Man needs hope. Read Campbell's beautiful poem, "The Pleasures of Hope," the most classic in the English tongue, and you will see that without hope, the main-spring of the noblest actions and the fountain of the purest pleasures are both swept away. What is your hope? Is it the blessed and the glorious hope? Common eyes do not see it, and unanointed hearts do not feel it. To common eyes the street-lamps outshine the distant stars; but by anointed eyes the lamps of the street will never be mistaken for the luminaries of the sky. This world's eyes are set upon the dim, flickering, twinkling lights that they think are all; but a Christian's heart rises above the world, and soars beyond the world, and looks for that blessed hope, the glorious appearing of Jesus Christ, our great God and Saviour. "A faithful minister," says Mr. Newton, "declared that he was never conscious of making so little headway in proclaiming the truth as when death and the certainty of death were the great theme." He was asked again, "Is there any one theme or topic in handling which you feel you make less impression on your hearers than any other? His answer was, 'It is very strange; I don't exactly understand it; but I seem never to be so unsuccessful

in my preaching and ministry as when I begin to preach upon the certainty and nearness of death.' Why? 'Because it is not the Lord's way of preaching. Show me in the New Testament death appealed to as a motive force for the highest and noblest personal devotedness. But if you were to find one instance of that, I will find you many of that I am now speaking of. For instance, do you need to be stirred to repentance? What is the gospel way? 'God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained;' the Lord Jesus Christ.

Does the Christian need to be stimulated to progress? What is the motive force?—Is it death? No—"That when he shall appear, we may have confidence, and not be ashamed before him at his coming." Would you desire to reach to the highest possible reward, and thus to persevere in doing good without fainting? The motive force is, "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Would you be dissuaded from being ashamed of the cross, or, in other words, stimulated to glory in the cross? What is the motive power? "Who-soever shall be ashamed of Me and of my words, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Would you increase patience in suffering? "Be patient; stablish your hearts; for the coming of the Lord draweth nigh." If you would wish to have the whole gospel in the most beautiful words, it is, "The grace of God that bringeth salvation hath appeared to all men; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world;" now what next? "looking for—death? no, because we must die; but—'looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.'" And so much is this the case that this hope of the second personal advent of our Lord is constantly set forth as the most distinguishing and exalted grace in the Christian character. For instance, the apostle says, "Ye come behind in no gift; waiting for the coming of our Lord Jesus Christ;" as if that were the crowning grace. "Unto them that look for him shall he appear the second time without sin unto salvation." Again says the apostle, "There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." You will be astonished as you read the New Testament looking for the evidence of this, at discovering the space it covers on the sacred page. Richard Baxter, the eminent, learned, and pious Nonconformist of two centuries ago, was so struck with the force of these texts, that he said, "If I were but sure that the trumpet would sound, and the dead would rise, and the Lord would come, before the period of my life, it would be the joyfulest time in the world to me." How very beautiful, and how suggestive of what is joyous, and sanctifying, and blessed. Joanna Baillie, the poetess, gives the picture of a maiden whose betrothed had gone in the days of the Crusade to the Holy Land. He was given up by thousands for lost, but she never gave him up; and every day, as the sun set on the little island on which she lived, she lighted the watch-fire, and looked with anxiety across the Mediterranean Sea, if she could catch the gleam of a white sail upon the distant horizon. The true church never gives up the hope of His coming. The world believes he is dead, while it ignores what he adds, "I was dead, but I am alive forevermore." The true church keeps the watch-fire burning in her heart; looks by faith and hope across the wide waste of waters, and he will come the second time unto her unto salvation. Beautifully does Keble, the Christian poet sing,

"Thus bad and good their several warnings give
Of His approach, which few may see, and live.

Faith's ear with awful still delight
Counts them like minute bells at night,
Keeping the heart awake till dawn of morn,
While to her funeral pile this aged world is borne.

"But what are Heaven's alarms to hearts that cower
In willful slumber deepening every hour;
That draw their curtains closer round,
The nearer swells the trumpet sound?
Lord, ere our trembling lamps sink out and die,
Touch us with chastening hand, and make us feel thee
nigh."

—Dr. Cumming.

AN elevated purpose is a good and ennobling thing, but we cannot begin at the top of it. We must work up to it by the often difficult path of daily duty—of daily duty always carefully performed.

Every-Day Life in Palestine.

A SYRIAN BISHOP AND THE DAYS OF THE WEEK.
THE ARABS AND THE AYAM UL-USBOO-AH.

FOR several weeks past I have intended a visit to the patriarch of Antioch and the bishop of Jerusalem, ecclesiastics of the Syrian church, who have been some months in England on a mission in behalf of their schools. Their churches are few and have been much oppressed, doubtless because of their independence of the papacy, which has done all it could to get every one of the ancient Eastern churches into its power.

The patriarch is the acknowledged spiritual head of his people. The language of the church service is Syriac, or Aramaean, and is nearly, if not quite, the language spoken by our Lord and the Hebrew nation of his time. Once I listened to the church service, and was charmed by the music of the read and spoken tongue. I have often referred to the occasion, and at the time called the attention of my learned friend, the late Rev. John Mills, to what seemed to be one-third Hebrew, one-third Arabic, and one-third Chaldaic. The language is deeply guttural, but soft to the ear and very expressive.

Three or four villages of this people in the Lebanon mountains, speak Syriac in common with the Arabic, which last is used by all the people about them. In the other localities the Syriac is used only in the church service. The Syriac is therefore to them the holy language; that is, it is for worship and religious purposes; just as Hebrew, Arabic, Armenian, Greek, and Latin are used by the several religious faiths—Jew, Christian, and Mahomedan.

The outgoing old year and the incoming new year brought with them an increased press of work, so that I began to despair of a chat with these native Arabs. But to-day I broke away from home. An hour's walk, and half an hour on the underground railway brought me to their lodgings in Hammer-smith. An English gentleman, who was born and brought up in Jerusalem, was the first to extend to me the hand of welcome. The arrangement of the reception room was half oriental. Presently the bishop, with a pleasant countenance and affable bearing, was ushered into the room and seated by my side on the diavan. His dragoman followed and stood at a little distance, with his eyes intently fixed upon his master, otherwise there was no show of dignity.

I was instantly at home, and as the Arabic began to flow from the lips of the bishop, I thought (as in former years) that it was the most delightful music I had heard for a long time. I was embarrassed for words, and all the more because of my obliging English friend's presence. He was perfectly at home in his native Arabic. To me fourteen years had caused quite a loss of the ready use of sentences. The bishop's rapid utterance was distinct enough; but it would have been fun to have thrown me into deep water and to have allowed me to swim for dear life; yet my friend was so glib that I allowed him to row the boat while I took the helm; i. e., I managed the simple sentences and he the compound ones. In fact, in three-quarters of an hour we had gone over enough Arabic for a student's practice for a twelve month, and could the interview have been prolonged for another three-quarters of an hour I might have been nearly myself again in the practice of the wonderful tongue of that wonderful people—the Arabs.

You must imagine the gestures, the one-sided tip of the head, and the shrug of the shoulders, the uplifted hands, the glistening eyes, the contrast in our dress, opinions, and dogmas, the gentleness and the fervor of the endeared companionship of that hour. You would have thought us old friends. At first I arose to salute the dragoman, and meeting no recognition, I took my seat, fully aware of my blunder, but the politeness of the company forbade any notice of the ludicrous mistake. The dragoman (*turjoman*—interpreter, but really a valet, a courier, and a general manager) would have been unfaithful to have acknowledged a recognition which belonged wholly to his lord and master. Young, of a commanding physique, and neatly attired in native costume, not the least of which was the *zunnar*, or girdle; he was an important complement to the company.

During our rapid conversation the dragoman stood at a distance intently watching the bishop for a movement of the hand to indicate anything that might be wanted. For the hundredth time I witnessed the illustration of Ps. 123: 2: "Behold, as the eyes of servants look unto the hand of their masters," &c. The bishop is apparently forty, has dark, olive complexion, frank countenance, and very graceful manners. The patriarch was too ill, or too fatigued to be seen.

Soon, however, I introduced the question of the Names and the Order of the Days of the Week. I asked him: "what do you call, or what other name do you give to the days of *sevens*?" The word *usboo-ah* or *sevens*, is used in Arabic for week. "Shoof, ya akhee," said the bishop; i. e., "look here, O brother," and taking his left hand in his right, as the Arabs do when about to count, and touching each finger and counting, he said:—

"El-had,	(The First,
El-itlneen,	The Second,
E-thalathee,	The Third,
El-arbah,	The Fourth,
El-khamees,	The Fifth,
El-joomah,	The Assembly,
Es-Sabl,"	The Sabbath.)

The more literal translation is the one, the two, the three, the four, the five, the assembly, the Sabbath—with day understood, but pronounced when required, before the words *one, two, three, &c.*, thus making the meaning to be day of the ONE, day of the TWO, &c.; so with the last *yom*, or *day*, is understood to belong to the word, or name *Sabbath*, as much as to the other days thus: *yom es-sabt* or *day of the Sabbath*.

My next question was: "Do you ever call them by the names. Sunday, Monday, and Saturday?" Bishop: "Never, never, in every place among the Arabs, no matter where, nor what the dialect may be, among all Arabs it is the same: THEY KNOW NO OTHER NAMES BUT THE NUMBERS AND JOOMAH AND ES-SABT."

"Do you ever speak of *El-had* (the first) as *yom ir-Rub* (day of the Lord)?" At this the bishop slightly shrugged the shoulder, and replied quickly: "It is not the custom to speak of it as such. You may sometimes hear it, but only occasionally, and then when treating of religious matters; but even then only rarely." "Is it found in your church books or liturgy?" Bishop. "It can be found in our writings, but rarely, yet we give it no heed, or rather it has no effect to change the universal practice of calling it *El-had*" (the first).

As it was Wednesday, I said, "What do you call to-night?" Bishop. "What, the night that is coming?" "Yes." Bishop. "Why, *El-khamees*?" (the fifth). "And what do you call this night?" (That is, the night belonging to this day.) Bishop. "*Layl-at-El-arbah*;" i. e., night of the fourth day.

Observe that these questions were not leading ones. The bishop is a responsible representative of the oldest of the Christian churches in the East, if not of the first church at Jerusalem. Whatever of error that church has it has never been guilty of robbing the first day and the Sabbath day of their scriptural names, and more, of attempting to blot out the name Sabbath and foist into its place the name of an idol.

During my residence in Jerusalem, had I been impressed with the importance of an accumulation of evidence, I might have made a record of thousands of instances where these old scriptural names were used by all classes. The only exception being the case of appointments for the first day by foreign Protestant missionaries who sometimes used "Lord's day," but not Sabbath. Even this had no effect upon the natives; and God grant that it may never affect them in the way of sanctifying what he has not ordained. The Syrian church, like all Eastern churches, is not a Sabbath-keeping church. Its worship day is the first day. But let the reader bear in mind, that more than one hundred millions of Arabs, and those influenced by their customs, inhabiting nearly all of Northern Africa and Western Asia, use the names of the days of the week as stated above.

I asked the bishop: "Have you books published in English which give an account of your church?" His answer was: "There are such, but unfortunately they abound in mistakes."

At parting, our brother of the cloth, inquired if I had children, and how many. He wished very hearty blessings for them and for my wife—blessings expressed in a style purely biblical and oriental, but at which Western usage hints silence; we bade each other farewell with a *Kheirak* and a *Salaam*—good will and peace. W. M. JONES.
London, Jan. 27, 1875.

Christian Sensitiveness.

THE church of God seems to have lost her delicacy of touch and sensation. There are some members of Christ's body who do things in business they ought not to do, and they are not conscious of doing wrong, because they have not enough life in them to be delicately sensitive of the approach of sin. Some good people neglect their Christian duty, and they are scarcely aware of it; they do not attach any importance to it, because they have not life enough to make them sensitive. If we are ever to do anything for God, we

must get back the delicate touch of abundant life. There are some persons who may lose an arm and scarcely suffer so much as another having an ordinary wound, because they are constituted with abundance of life. There is something in the constitution of the brain that makes them sensitive all over, and they will have greater pain. Do not try to escape from spiritual pain. I would like to feel the burden of the Lord pressing upon me day and night, till the thought of a soul being lost will not let me rest. There is not the feeling that there ought to be; and till God gives us life which will make us feel for sinners so as to weep over cities as Christ did, we will not see any great work done. The Lord wants us ministers, especially, to be delicately sensitive against everything that is wrong and would lead us to neglect the souls of others! We want to have more and more of that delicacy and quickness of apprehension. We read of our Lord that he was quick of understanding. We want to be just like that.

You who employ servants know the difference between those who must be told every time there is a thing to be done, and those whose eye is on their mistress; just a look from you, and that is enough: You need not speak at all; they know what they should do, and do it with alacrity. We want that kind of delicacy restored to us, that we may know the Lord's will quickly, and not be as the horse or the mule, but ready to be moved at once by the will of God. We should not be like the "Great Eastern," that wants a huge wave to move it, but like the feather on the lake, that is driven along by the softest breeze of the gale. Oh, to be delicately apprehensive of the mind of God, to know it, and to follow it! Sometimes life in certain parts of the body has been cultivated to such a high degree, that our bodily system is capable of much more than it has ever displayed. Look at the red Indian, as he puts his ear to the ground and listens, and says, "They come!" Just so, if our ears get quickened, we shall hear the footsteps of the coming Lord, and say when others hear it not, "He comes!" We shall be like the Highland woman at Lucknow, who cried, "They are coming, they are coming!" She could hear the music of the Highlanders. Oh! to be able to hear the music of heaven, and to say—

Home of my soul, how near at times
Thy golden gates appear!

to get sensitive to unseen things, and realize and see the things that are yet to be revealed to us!—*Spurgeon*.

Pre-Millennial Advent.—No. 2.

To deny the pre-millennial coming of Christ, you must spiritualize every promise of his coming, connected with millennial descriptions, in the Bible.

Fully to show this, I should be obliged to notice every case of such connection. But as this would task your patience, I shall select a few cases, and challenge any opponent to produce an exception.

I. How often, dear brother, have we heard our father, and other venerable ministers of the gospel, apply to millennial times passages from the 102d Psalm:

"Thou shalt arise, and have mercy upon Zion, for the time to favor her, yea, THE SET TIME is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory." A little further on, we read that this refers to a time "when the people are gathered together, and the kingdoms, to serve the Lord." That these are millennial times, I suppose all agree. And if I mistake not, our respected father is one of those who does not spiritualize the prophecies of the restoration of the Jews, and who believes that at that time God will truly "hear the groaning of the prisoner, and loose those appointed unto death, to declare the name of the Lord in Zion and his praise IN JERUSALEM.

But whether this be literal or not, is immaterial. It is confessedly millennial. If it is not the restoration, it is at least the conversion of the Jews. Now the question is, Have we here any "promise of his coming"? If we have, it is probably in verse 16: "When the Lord shall build up Zion, HE SHALL APPEAR IN HIS GLORY."

Now the apostles have well instructed us that at his first "APPEARING" to set up the gospel dispensation, these words could not apply. It "behooved him then to SUFFER," and to "enter into his glory" afterward, when he should "appear the second time, without sin unto salvation." This "appearing in glory" then, of which the Psalmist speaks, and which is still future, is it here made to stand before or after the millennium? Evidently before. It is "when the Lord shall build up Zion." It is "when the set

time is come." Suppose now, like our father, we believe in the literal rebuilding of Jerusalem at that time, I ask, Will not the Lord then "appear in glory"? And if so, is not this pre-millennial? And even if you deny the literal rebuilding of Jerusalem, and mean only the conversion of the Jews, will not that equally identify the TIME of such "appearing"?

To deny the pre-millennial advent then, what is necessary? You must spiritualize this "appearing in glory."

Now the word "shall appear" is the Niphal of the verb Raah, and refers, if not exclusively, yet appropriately, to visible manifestation. For example:—

Ex. 16: 10: "They looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud." Gen. 12: 7: "And the Lord appeared unto Abraham." 2 Chron. 3: 1: "Mt. Moriah, where Jehovah appeared unto David." And what good reason can be given for here divesting it of its usual meaning? Is it not a well-ascertained rule of interpretation that the literal and common sense of a word is always to be taken, unless some reason exists for substituting another? But what reason is there here, unless it be partiality for a certain theory? But is that a good reason? That is making your interpretation bend to your theory, rather than obtaining your theory by interpretation. Will you find any reason in the context? "In his glory"? But these are the very words to which the "Shekinah" of the later Jews corresponds, and which when united with *Jehovah* denote (says Prof. Robinson) "that fiery effulgence surrounded by dark clouds in which Jehovah is represented as appearing, or God himself surrounded by this effulgence from which lightnings proceed," e. g., Lev. 9: 2, 3: "And the glory of the Lord appeared unto all the people." Compare Num. 16: 35; Ps. 18: 10-13; Ex. 16: 7-10; Ex. 24: 16, 17; 33: 18; Lev. 9: 6; 23; Ex. 40: 34; 1 Kings 8: 11; Ezek. 43: 2, 5, &c.

Let me request you to examine these passages, and then answer this question—When David says that "at the building up of Zion" "the Lord shall appear in his glory," what reason have I for denying to these words their obvious and usual signification? Why, unless it be that only thus then can I escape the doctrine of the pre-millennial advent? But if this be spiritualized, then is that unhappy process begun, by which every "promise of his coming," connected with millennial descriptions, will be eradicated from the Bible.—*Charles Beecher, in letter to Henry Ward Beecher.*

Closer to Christ.

REV. DR. PUNSHON, in closing his grand speech at the Wesleyan Missionary Anniversary, Exeter Hall, London, May 4, carried his hearers to the highest pitch of enthusiasm, when, after an eloquent tribute to fellow-laborers who had fallen at their posts of duty, he said:—

"The sole remedy for all our woes, all our apprehensions, for all our sorrow, is just to come closer to Christ—closer to Christ in personal experience, closer to Christ in daily communion, closer to Christ in perpetual reliance, closer to Christ in importunate prayer, closer to Christ in honest and hearty work! When the good Dr. Alexander, of Princeton, New Jersey, lay a-dying, some one came to him, and quoted a passage for his comfort as he lay half unconscious—'I know in whom I have believed?' A fire lit up his glazing eye and the old Christian warrior roused himself as for an utterance of latest testimony, and he said to his startled listeners—'No, I cannot allow even a preposition between me and my Saviour; I know whom I have believed!' Let us get up to that level; let the great baptized heart of the church get up to that level of intimate, close, faithful union with Christ, and we and our cause are safe! No fear of the confessional then. Assuredly those who will not bear an intervening preposition will never brook an intervening priest. No fear of over-weening sorrow then, for we shall remember that although God buries his workmen, he carries on his work. No fear of relaxed efforts then, for idleness will be seen in its hatefulness as a sin against boundless love. No fear of straightened means and empty exchequers, and niggard doles, and small-hearted liberalities then, for the frost of every heart must melt that is so near the Saviour; and men putting away the large greeds and little givings of their childish days will, like Araunah, "as a king give unto the king," pouring out their treasures as brave warriors their blood, and giving, or striving to give, in some far-off and reverent manner, after the measure of him, who, that we and the world might live, spared not his only begotten Son!"—*Bible Banner.*

The Signs of the Times

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

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

How Readest Thou?

WHEN a certain lawyer stood up, and tempted Christ with the inquiry, What shall I do to inherit eternal life? he answered, "What is written in the law? How readest thou?" Christ here refers the tempting lawyer to the letter of the law as meaning just what it says. In doing this he honors the Scriptures, and sets an example of great importance to all who would teach the word of God.

It is a matter of no small joy to those who teach unpopular truth to be able to read the reasons for their faith and practice, in plain and literal terms, right out of the Book of God. To illustrate: Christ said of his second appearing, "And they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. Does this mean the conversion of sinners and the death of saints? Or does it mean what it says?

"How readest thou?" If you depart from the safe rule of interpretation, that the Scriptures mean what they say, excepting where the text and context plainly indicate that a parable or figure is employed, then you find but little difficulty in making the plainest declarations of the personal appearing of Christ to raise the righteous dead, and to destroy the wicked, mean death, conversion, the advent of the Holy Spirit, the temporal millennium, Shakerism, Spiritualism, or Mormonism. The angels said to the men of Galilee, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye see him go into heaven." Did these angels mean what they said? If they did not mean what they said, who can tell us what they did mean?

"How readest thou?" One says that they meant death, another, conversion. No, says a third, their words were fulfilled at the destruction of Jerusalem. No! no! cries a fourth, they apply to the outpouring of the Holy Spirit, the conversion of the world, and the temporal millennium. And the Shakers come in with their claim for the second manifestation of the Son of God in the person of Ann Lee; while Mormons, and those who claim to be Christian Spiritualists, are equally positive.

When Paul says in his first epistle to the church of Christ at Thessalonica, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first," he does not mean "the man in the moon."

"How readest thou?" The apostle continues: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." He means just what he says.

Paul speaks in terms easy to be understood of the great event in the near future so frequently referred to in both the Old and the New Testaments, when the King of kings shall personally preside at the destruction of his enemies, and the final triumphant gathering of all his people. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe."

"How readest thou?" Will our friends who adopt the mystical interpretation apply the words in Paul's second epistle to the Thessalonians, chapter 1:7-10, to the conversion of sinners, and the death of saints? Does the apostle here represent the power of the glorious gospel of Christ and the manifestations of the Holy Spirit in the conversion of sinners by the vengeance of flaming fire in their destruction? "Astonishing! And when he speaks of the admiration and the glorification of the saints does he refer to the "king of terrors," the Christian's last enemy, death? Absurdity! The great Redeemer appeared in this world once as a teacher, and at the close of his ministry gave his life for the sins of men. He was buried, he was raised from the dead, and he ascended up on high to be a mediator for repenting sinners. Thus the Redeemer prepared the way for the redemption of those who come to God by Jesus Christ.

But the scheme of redemption is to be complet-

ed at Christ's second appearing, when the righteous dead of all past ages will be raised to immortal life, and gathered by the holy angels up to the city of God. The earth in due time will be renovated by fire, and sin and sinners will be destroyed out of it. Thus renovated and purified from the curse and its effects, will appear the new heavens and the new earth, which will be the eternal inheritance of the saints. "Blessed are the meek," says Christ, "for they shall inherit the earth." Matt. 5:5. David says: "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37:10, 11.

"How readest thou?" Is it not in the future inheritance of the saints that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea?" Isa. 11:9. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14. Will those who apply this prophecy, and others of like import, to a temporal millennium—a period of one thousand years of complete triumph of the church, when all men will be holy—please dispose of the three following facts in harmony with their theory:

1. In the parable of the wheat and the tares both were to grow together until the harvest, which represented the end of the world. The children of the kingdom and the children of the wicked one were both to exist in this world to the end of the age.

2. The angel Gabriel instructs Daniel in his seventh chapter that the little horn, the papacy, would prevail to the end.

3. The close of the Christian age, which is supposed will terminate with glory when the earth will be full of the glory of the Lord, is marked by the apostle Paul as a time of peril and apostasy, and the sins of the people are represented by the Son of God as in the days of Lot which called for fire from heaven, and the days of Noah which called for the waters of the flood to wash the world from its moral pollution.

"How readest thou?" If we be allowed to understand the apostle Peter as meaning what he says, the doctrine of the renovation of the world by fire, and the destruction of wicked men instead of their conversion, and the new earth as the happy home of the saved, will appear exceedingly plain. He speaks of scoffers in the last days, as being ignorant of these literal facts, and saying, "Where is the promise of his coming?" Is it possible that these are the very men who hold the mystical views in the popular churches of our time? The apostle shall testify, and the reader may judge.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; 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 of ungodly men.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which 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. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, 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." 2 Pet. 3:3-13.

The apostle has so clearly identified the three worlds, namely, the one before the flood, the one that now is, and the new earth which is to come, as to entirely preclude the figurative view. He says: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the world that then was, being overflowed with water, perished. 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 of ungodly men." "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:5-7, 13.

No fact can be more plainly stated than that the world that perished by the flood is the same as that which now is, and is reserved unto fire. This is to be changed by fire, and then will appear the new heavens and the new earth, according to the promise of God. And it is a remarkable fact that the promise referred to by the apostle is found only in Isa. chap. 65. Thus the apostle links the three worlds together. Are the first two worlds literal? So is the third. Is the new earth mentioned in Isaiah figurative? So are all three worlds figurative. But if they are all literal, then we see a harmony in Scripture respecting them. If they be regarded as figurative, then we are left to the following conclusion:—

That in the days of figurative Noah the figurative heavens and earth, being overflowed by figurative water, perished figuratively. But the figurative heavens and earth which are now, are reserved unto figurative fire, against the figurative day of Judgment and perdition of ungodly figurative men. Nevertheless, we, according to his figurative promise, look for figurative new heavens and new earth, wherein dwelleth figurative righteousness. True, the sacred writers use figures and parables. But we should believe that God in his word means just what he says, unless the connection shows good reasons why a figure or parable is introduced.

"How readest thou?" When the angel Gabriel states to the prophet Daniel that "the kingdom and dominion, and the greatness of the kingdom under the whole heavens shall be given to the saints of the Most High," will our mystical friends cast his words behind them, as those of a cold materialist, and in order to keep their fervor of immateriality, sing with the poet:

"Beyond the bound of time and space,
Look forward to that heavenly place,
The Saints' secure abode."

We heartily confess to the doctrine that the Son of God, who was equal with the Father, took man's nature; that he died; was buried; that he arose from the dead with body and parts, and that same being ascended to Heaven, and will come to the earth the second time to raise the dead and make all things new. Just how Christ became flesh and dwelt among men—how he could lay down his life and take it again—remains a mystery as expressed by Paul in his letter to Timothy: "Great is the mystery of godliness, God was manifest in the flesh." It is a thousand times easier to believe the sacred record on these points, and that immortal saints will have bodies like unto Christ's glorious body, and that they will dwell upon the material earth as their inheritance, than to believe that the plain language of the Bible on these points means something besides what it says.

At the close of one of our first lectures upon the city of God of Rev. 21, thirty-two years since, in the State of Maine, one of those plain, neat-looking, broad-brimmed gentlemen, whom we at once recognized as a Friend Quaker, gently tapped us on the shoulder, and mildly said, "Thee will never see a great literal city coming down out of the heavens. I have that city in my heart." Well, thought we, this is a big-hearted gentleman indeed. But let us look over the description of the golden city, as given by John with this view of the matter:—

"How readest thou?" Said the angel to the prophet, "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city the holy Jerusalem, descending out of heaven from God. Having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates, twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel."

And the venerable Quaker friend really imagined that he had this city—lighted by the glory of God—with its high and massive walls—twelve gates—twelve angels—all in his heart! With all reverence for the words of the prophet of God, and also with a willingness to let the mystical view be fairly seen, we continue the words of John, representing the Friend's view in brackets, as follows:

"On the east [side of his heart] three gates; on the north [side of his heart] three gates; on the south [side of his heart] three gates; and on the west [side of his heart] three gates. And

the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof and the wall thereof.

"And the city lieth foursquare [in the Quaker's heart], and the length is, as large as the breadth. And he measured the city with the reed, twelve thousand furlongs. [Enormous heart! or did John mean twelve thousand mystical furlongs, so that the Quaker could, without the least difficulty, put the city into his vest pocket.] And the length, and the breadth, and the height of it are equal."

"And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel."

Now what was really in the good man's heart? Our mystical friends answer, "The grace of God." Very well. Then we inquire, Is the grace of God foursquare—as long as it is broad—twelve thousand furlongs each way—has it four gates, one, at each of the four points of the compass? But, if the reader decides that the good Quaker was too local in his application of the golden city of God, and still persists in the mystical application of the city to the Christian church, or to the gospel age, then we again inquire, What shall we understand by the mystical north side of the church, or the mystical north side of the Christian age, where there may be found the mystical gates? Does the Christian age or the Christian church lie foursquare? And is the length and breadth of the Christian age, or the Christian church, the same? And will some one tell us how it is that the mystical city measured a hundred and forty and four mystical furlongs?

What a miserable theological muddle! And why? Simply because, theological men mystify without the least necessity, that which in itself is easy to be understood when taken as meaning what it says. Figures or parables are never introduced in the Scriptures to make the doctrines more obscure. Never! We have ever objected to young ministers using figures more intricate than the subjects which they wished to illustrate. Men may err in this way; but God never does. The language of his book possesses a dignified simplicity which no other book does. And when the Holy Spirit employs allegories it is that the subject may be made more clear and forcible thereby.

Dr. Scott gave his Pilgrim's Progress with Notes, to a poor lady of his parish. In a few days he met her, and asked her how she liked the book, and if she could understand it. "Very much," was the reply, "I understand what Mr. Bunyan wrote very well, and I hope soon to be able to understand the notes." And it is the universal testimony of those who have cast off mystical interpretations and have taken the Bible as it reads on such subjects as the second advent, the resurrection, the inheritance, the Sabbath of the fourth commandment, and baptism, that the Bible has become to them a new book, plain, harmonious, and easy to be understood by those who search the Scriptures.

We will here give some pointed thoughts, written in stirring style, said to have been taken from an old almanac, upon the subject of

IMMATERIALITY.

IMMATERIALITY is but another name for non-entity. It is the negative of all things and beings—of all existence. There is not one particle of proof to be advanced to establish its existence. It has no way to manifest itself to any intelligence in Heaven or on earth. Neither God, angels, nor men, could possibly conceive of such a substance, being or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe. Reason and analogy never scan it, or even conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted, or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid nor solid; soft nor hard—it can neither extend nor contract. In short it can exert no influence whatever—it can neither act nor be acted upon. And even if it does exist, it can be of no possible use. It possesses no one desirable property, faculty, or use, yet, strange to say, Immateriality is the modern Christian's God, his anticipated Heaven, his immortal self—his all.

O sectarianism! O atheism! O annihilation!!! who can perceive the nice shades of difference between the one and the other? They seem alike, all but in name. The atheist has no God. The sectarian has a God without body or parts. Who can define the difference? for our part we do not perceive a difference of a single hair; they both claim to be the negative of all things

which exist—and both are equally powerless and unknown.

The atheist has no after life, or conscious existence beyond the grave. The sectarian has one, but it is "immaterial," like his God; and without body or parts. Here again both are negative, and both arrive at the same point. Their faith and hope amount to the same; only it is expressed by different terms.

Again, the atheist has no Heaven in eternity. The sectarian has one, but it is "immaterial" in all its properties, and it is therefore the negative of all riches and substances. Here again they are equal, and arrive at the same point.

As we do not envy them the possession of, all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the despised "materialist" to enjoy.

What is God? He is a personal, organized intelligence, possessing both body and parts. He is in the form of man.

What is Jesus Christ? He is the Son of God, and is like his Father, being "the brightness of his Father's glory, and the express image of his person." He is a personal intelligence, with body, parts, and passions; possessing immortal flesh and immortal bones.

What are men? They are the offspring of Adam. They are capable of receiving intelligence and exaltation to such a degree as to be raised from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones. Thus perfected, they will possess the material universe, that is, the earth, as their "everlasting inheritance." With these hopes and prospects before us, we say to the Christian world, who hold to immateriality, that they are welcome to their God—their life—their Heaven, and their all. They claim nothing but that which we throw away; and we claim nothing but that which they throw away. Therefore, there is no ground for quarrel or contention between us.

We choose all substance—what remains,
The mystical sectarian gains;
All that each claims each shall possess,
Nor grudge each other's happiness.

An immaterial God they choose,
An immaterial Heaven and hell;
For such a God we have no use,
In such a Heaven we cannot dwell.

We claim the earth, the air, and sky,
And all the starry worlds on high;
Gold, silver, ore, and precious stones,
And bodies made of flesh and bones.

Such is our hope, our Heaven, our all,
When once redeemed from Adam's fall;
All things are ours, and we shall be,
The Lord's to all eternity.

Tithes and Offerings.

DIVINE wisdom has appointed, in the plan of salvation, the law of action and reaction making the work of beneficence, in all its branches, twice blessed.

He that gives to the needy blesses others, and is blessed himself in a still greater degree. God could have reached his object in saving sinners without the aid of man; but he knew that man could not be happy without acting a part in the great work in which he should be cultivating self-denial and benevolence.

That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as his co-worker. By a chain of circumstances which would call forth his charities, he brings man under the best means of cultivating benevolence, and keeps him habitually giving to help the poor, and to advance his cause. He sends his poor as the representatives of himself. A ruined world is drawing forth from us by their necessities talents of means and of influence to present to them the truth, of which they are in perishing need. And as we heed these calls, by labor and acts of benevolence, we are assimilated into the image of him who for our sakes became poor. In bestowing, we bless others, and thus accumulate the true riches.

There has been a great lack of Christian benevolence in the church. Those who were the best able to do in the cause of God for its advancement, have done but little.

God has mercifully brought a class to the knowledge of the truth that they might appreciate its priceless value in comparison with earthly treasures. Jesus has said to these, "Follow me." He is testing them with the invitation to the supper which he has prepared. He is watching to see what characters they will develop, whether their own selfish interests will be considered of greater value than eternal riches. Many of these dear brethren are now by their ac-

tions, framing the excuses mentioned in the parable.

"Then said he unto him, A certain man made a great supper, and bade many, and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed, and the halt, and the blind."

This parable correctly represents the condition of many professing to believe the present truth. The Lord has sent them an invitation to come to the supper, which he has prepared for them at great cost to himself, but worldly interests look to them of greater importance than the heavenly treasure. They are invited to take part in the things of eternal value; but their farms, their cattle, and their home interest, seem of so much greater importance than obedience to the heavenly invitation that they overpower every divine attraction, and these earthly things are made the excuse for their disobedience to the heavenly command, "Come; for all things are now ready." These brethren are blindly following the example of those represented in the parable. They look at their worldly possessions, and say, No, Lord, I cannot follow thee, "I pray thee have me excused."

The very blessings which God has given to these men to prove them, to see if they will render "unto God the things that are God's," they have as an excuse that they cannot obey the claims of truth. They have grasped their earthly treasures in their arms, and say, I must take care of these things; I must not neglect the things of this life; these things are mine. Thus the hearts of these men have become as unimpressible as the beaten highway. They close the door of their hearts to the heavenly messenger, who says, "Come; for all things are now ready," and throw it open, inviting the passage of the world's burden and business cares, and Jesus knocks in vain for admittance.

Their hearts are so overgrown with thorns and cares of this life that heavenly things can find no place. Jesus invites the weary and heavy laden, with promises of rest if they will come to him. He invites them to exchange the galling yoke of selfishness and covetousness, which makes them slaves to mammon, for his yoke, which he declares is easy, and his burden which is light.

He says, "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." He would have them lay aside the heavy burden of worldly cares and perplexities, and take his yoke, which is self-denial and sacrifice for others. This burden will prove to be light. Those who refuse to accept the relief Christ offers them, and will continue to wear the galling yoke of selfishness, tasking their souls to the utmost in plans to accumulate money for selfish gratification, have not experienced the peace and rest found in bearing the yoke of Christ, and lifting the burdens of self-denial and disinterested benevolence which Christ has borne in their behalf.

When the love of the world takes possession of the heart, and becomes a ruling passion, there is left no room for adoration to God; for the higher powers of the mind submit to the slavery of mammon, and cannot retain thoughts of God and of Heaven. The mind loses its remembrance of God and is narrowed and dwarfed by the accumulation of money.

Through selfishness and love of the world these men have been passing on with less and less sense of the magnitude of the work of these last days. They have not educated their minds to make a business of serving God. They have not an experience in that direction. Their property has absorbed their affections and eclipsed the magnitude of the plan of salvation. While they are improving and enlarging their worldly plans they see no necessity for the enlargement and extension of the work of God. They invest their means in temporal things, but not in the eternal. Their hearts are ambitious for more means. God has made them the depositaries of his law, that they might let the light so graciously given them shine forth to others. But they have so increased their cares and anxieties that they have no time to bless others with their influence, to converse with their neighbors, to pray with them, and for

them, and seek to bring them to the knowledge of the truth.

These men are responsible for the good they might do, but from which they excuse themselves because of worldly cares, and burdens, which engross their minds and absorb their affections. Souls for whom Christ died might be saved by their personal effort and godly example. Precious souls are perishing for the light which God has given to men to reflect upon the pathway of others. But the precious light is hid under a bushel, and it gives no light to those who are in the house. Every man is a steward of God. To each the Master has committed his means which man claims as his own. He says, "Occupy till I come."

A time is coming when Christ will require his own with usury. He will say to his stewards, "Give an account of thy stewardship." Those who have hid their Lord's money in a napkin in the earth, instead of putting it out to the exchangers, or those who have squandered their Lord's money by expending it for needless things, instead of putting it out to usury by investing it in his cause, will receive no approval of the Master, but decided condemnation. The unprofitable servant in the parable brought back the one talent to God, and said, "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed, and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine." His Lord takes up his words: "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest, therefore, to have put my money to the exchangers, and then at my coming I should have received mine own with usury."

This unprofitable servant was not ignorant of God's plans, but he set himself firmly to thwart the purpose of God, charging him with unfairness in requiring improvement upon the money intrusted to him. This very complaint and murmuring is made by a large class of wealthy men, professing to believe the truth. They are like the unfaithful servant afraid that the increase of the talents God has lent them will be called for to advance the spread of truth; therefore they tie it up, by investing it in earthly treasures, and bury it in the world, thus making it so fast that they have nothing, or next to nothing, to invest in the cause of God. They have buried it, fearing that God would call for some of the principal or increase. When at the demand of their Lord they bring the amount given them, they come with ungrateful excuses why they have not put the means, lent them by God, out to the exchangers, by investing it in his cause, to carry on his work.

He who embezzles his Lord's goods, not only loses the talent lent him of God, but loses eternal life. Of him it is said, "Cast ye the unprofitable servant into outer darkness." The faithful servant who invests his money in the cause of God to save souls, employs his means to the glory of God, and will receive the commendation of the Master, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

What will be this joy of our Lord? It will be in seeing souls saved in the kingdom of glory. "Who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The idea of stewardship should have a practical bearing upon all the people of God. This parable of the talents rightly understood will bar out covetousness, which God calls idolatry. Practical benevolence will give spiritual life to thousands of nominal professors of the truth who now mourn over their darkness. It will transform them from selfish, covetous worshippers of mammon, to earnest, faithful co-workers with Christ in the salvation of sinners.

E. G. W.

Seven Reasons for Renouncing Spiritualism.

In *The Spiritualist*, of Feb. 12, 1875, published in London, Eng., we find the following interesting statements from one who has recovered herself from this fascinating delusion, and who is therefore prepared to speak in reference to it:—

A lady who has been a spiritualist for some years and who has made considerable sacrifices in consequence, has sent us the following letter, entitled, "Seven Reasons for renouncing Modern Spiritualism:—"

1. It is the most subtle form of Antichrist in all the world. To be told that some spiritualists believe in the Lord Jesus Christ as their

Saviour does not satisfy, when at the same time they are identified with a class of persons who, for the most part, deny him to be the true object of worship, and his rule as "King of kings and Lord of lords."

2. Spiritualists, by profession and practice, are more occupied with the return of spirits to our earth than they are with the return of Jesus, the Redeemer of mankind, into their hearts.

3. The communications of spirits, whether true or false as to fact, are not direct messages from the Lord; therefore valueless to any one seeking only, and intelligently, to know and do his will. Well is it when "take heed how ye hear" (and to whom ye listen) is heard in the "still small voice."

4. The miserable consequences of abandoning faith in Christ for the false teachings and prophesying of mediums are now proved by a restored believer in him. There is an infinite difference between orderly and disorderly mediumship. When the Christian consecrates all his wonderful gifts and faculties to the Lord's service, he is a medium for him, and guarded against evil. Lying spirits, who obviously infest the circle room, making havoc among the souls of men, women, and children, have no power to deceive those who keep out of it "for conscience' sake."

5. By sitting for spirit influence, in public or private, it can never be proved what class of spirits or demons is at work; and though thousands, it may be millions, have been convinced of immortality on such occasions, the Christian, who knows his life is "hid with Christ in God," can spend time better.

6. A full retraction of views held tenaciously for six years is necessary, because the one who writes was so earnest an investigator, having been given rare opportunities of studying the effects resulting from manifestations of all kinds. "What I say unto you, I say unto all, Watch," is a warning given by Him who is "the same yesterday, to-day, and forever."

7. The creed and "manner of life" of so-called spiritualists, as a rule, have no correspondence with a life of self-sacrifice, the only truly happy one. It may be for good that one whose interior sight is in a degree opened, should recall the fact that the apostle Paul "preached the faith he once destroyed," and that Peter's denial of his Lord was followed by similar results. In searching the Scriptures, then, the soul is met in every state, and "be thou faithful unto death, and I will give thee a crown of life," is in harmony with the aspirations of an

EX-SPIRITUALIST.

In response to these overwhelming facts and telling statements the editor of the *Spiritualist* writes a long reply. He drives on like one drearily grasping after something that will meet the difficulty he has on hand, but does not find it. A few flings against God, as a bloody tyrant, &c., are as near as he comes to answering the damaging revelations set forth in the communication.

U. S.

ATTENTION IN PRAYER.—A pious Jew, while on a journey, perceived that the hour of the evening prayer had arrived. He stopped, and prayed to God. Lost in his meditation, his heart lifted heavenward, he did not reply to a nobleman, who passing that way, stood still and saluted him. Enraged at the Jew's apparent rudeness, the nobleman waited until he had finished his prayers, and then angrily addressed him: "Wretch! why didst thou not return my salutation? I have a good mind to punish thee for thy incivility." "Friend," the Hebrew replied, "if thou wert standing before thy king and spoke to him, and one of thy friends passed thee and saluted thee, wouldst thou leave abruptly the king, and turn to thy friend?" "Certainly not; I would not dare do such a thing." "Now," said the Hebrew, "judge if I have done right or wrong in not returning thy salutation. I stood before the King of kings, the Almighty Creator of the world, offering to Him my prayer of supplication; how dared I leave Him and turn to thee?" "Thou hast done well," the nobleman said; "go thy way in peace."—From the Talmud.

TO BREAK BAD HABITS.—Understand clearly the reasons, and all the reasons, why the habit is injurious. Study the subject till there is no lingering doubt in your mind. Avoid the places, the persons, the thoughts, that lead to temptation. Frequent the places, associate with the persons, indulge the thoughts, that will keep you away from temptation. Keep busy. Idleness is the strength of bad habits.

The Family Altar.

"O come, let us worship and bow down; let us kneel before our Maker."

Come to the place of prayer;
Parents and children, come and kneel before
Your God, and with united hearts adore
Him whose alone your life and being are.

Come to the place of prayer,
Ye band of loving hearts; oh! come and raise,
With one consent, the grateful song of praise,
To him who blessed you with a lot so fair.

Come in the morning hour!
Who, who hath raised you from the dreams of night?
Whose hand hath poured around thee cheering light?
Come and adore that heavenly power.

Come at the close of day!
Ere wearied nature sinks in gentle rest;
Come and let all your sins be here confessed;
Come, and for His protecting mercy pray.

Has sorrow's withering blight
Your dearest hopes in desolation laid,
And the once cheerful home in gloom arrayed?
Yet pray, for He can turn the gloom to light.

Has sickness entered in
Your peaceful mansion? then let prayer ascend
On wings of faith to that all-gracious Friend
Who came to heal the bitter pains of sin.

Come to the place of prayer;
At morn, at night—in gladness, or in grief—
Surround the throne of grace; there seek relief,
Oh! pay your free and grateful homage there.

So in the world above,
Parents and children all may meet at last,
When this your weary pilgrimage is past,
To mingle there their joyful notes of love.

—Sel.

Missionary Department.

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

Progress of the Work.

In a recent article from Elder Haskell, headed *The Past and the Present*, we read:—

In one of the first publications ever issued upon the Sabbath, as especially connected with the warning concerning the day of God, a brief exposition was given of Rev. 7, in which the writer stated his belief that the 144,000 there referred to, applied to those who should embrace the truths of the third angel's message. But for years after this view was taken, their numbers were so few that every known believer in these truths could be written to in one evening by one individual. In those days, when any one embraced the Sabbath as connected with prophecy, East or West, his case was discussed, over and over, by the few who had already taken their stand for the truth. Thus slowly but surely did the work move on for the first few years.

But what has one-quarter of a century wrought in this work? Instead of a slow hand-press in rented rooms, this people find themselves in possession of three power-presses with three large printing-houses east of the plains; while another on the Pacific Coast is to be erected, and a cylinder power-press is ready to be placed in it as soon as it is completed. And instead of a carpet-bag edition of a semi-monthly paper, three weekly periodicals and four monthlies are published, including one in the Danish language and one in the Swedish, with an aggregate circulation of about 50,000. Besides, tons of books, pamphlets, and tracts, are shipped to various parts of this country, and to different parts of Europe. Then the various Tract Societies are not only operating in their own respective Conferences, but are sending reading matter to every State and Territory in this country, and to Europe, Asia, and Africa. Letters are continually being received by those interested in the Sabbath reform, which show that the seeds of truth thus sown are already yielding an abundant harvest, and that souls are embracing these truths and rejoicing in them in every part of the civilized world.

We hail with joy every omen of the progress of this work. The publishing of the paper on the Pacific Coast marks a new era in this cause. Like our other periodicals, it is designed for missionary work, and should find its way to all parts of the world. Our brethren, East and West, should feel that it is our paper; and while they should become paying subscribers themselves, so that it may be self-sustaining, and that they may be informed relative to the local news of the work on the Pacific Coast, they should also take an active interest in its general circulation. The cause is one. The work is the same throughout the world. It is a single message of warning to the inhabitants of the earth. We should unite our interests to support every branch of this work. Our hearts should be enlarged to take in this cause in its every department, and feel for its interest

as we would for our own offspring. More of a personal interest should be taken in the SIGNS, published on the Pacific Coast.

Here we insert some extracts from letters, that our brethren may form some idea of the present developments of this work, and the utility of judicious missionary labor. The first is from a letter which appeared in the *Sabbath Recorder*, and was written to Bro. William M. Jones, of London, who is especially interested in the Sabbath cause. The writer lives in Great Grunsby, Eng. The extract is as follows:—

"I am glad to tell you that I am now keeping the true Sabbath, and, having put my hand to the plow, I shall, with God's help, remain true to the end. I must tell you that some kind friend [Adventist] has sent me two copies of the *Advent Review*, containing a most powerful article on the Sabbath question, entitled, 'Who Changed the Sabbath?' which has so convinced me that I have not only adopted the Sabbath myself, but have ordered a printer to copy the article on one sheet for distribution. Two thousand copies will be ready in a few days. I have come across another doubter as to the Sabbath, a gentleman in our neighborhood to whom I have given some papers." Thus the publications on the Sabbath question fall into the hands of some who so far partake of the missionary spirit and work that they reprint and distribute by thousands.

A man in Belfast, Ireland, who received the Sabbath without reading any publications, save the Bible, and without the aid of a teacher, save the Spirit of God, writes to me: "Less than nine months ago I thought I was alone among Christians in keeping the Sabbath. Now every day is adding to my joy by the news that others knew of the Sabbath of the Lord before I was born, and some even here where it seemed to be thoroughly stamped out."

In conversation with his companion at sea he says, "I was asked if I could tell the reason for the differences of opinion among those worshipping the same God, as the Mahometans keep Friday, the Jews, Saturday, and the Christians, Sunday. I told him that I had been taught in the Presbyterian church, that we had the example of the apostles and the early fathers, and that the work of redemption was greater than the work of creation. Whether he was satisfied with this explanation or not, I cannot tell; but I was not. As soon as I had time I went to my Bible to look for proof, but I looked in vain. I examined the confession of faith I had with me for its proofs. The change was there, but the proof was no proof at all. I searched every book I could lay my hands on, but to no purpose, as they were all by first-day writers. All this time I was silent. None but God knew what I was searching for, not even the one who made the remark which caused me to examine this subject.

"After a time, I came home to Glasgow, and told my mind to a missionary, expecting him to help me in the search, but met with a poor reception. Thereupon I told all I came in contact with that Sunday was not the Lord's Sabbath, but never met any one who fell in with my views, except my wife, until I saw an advertisement for Sabbath-keepers in the *Belfast Weekly News*. Please send one of your papers to ——. He has been searching for the change of the Sabbath for some time. Have given him some tracts, but he is still anxious for more information.

"I have read many of your tracts and books, supplied me by Rev. W. M. Jones, of London, and like all I have read: Have read the 'History of the Sabbath,' by Andrews, and like it all, especially the last two chapters. I admire your church government as recorded on page 506 of that work. I received two copies of one of your publications, 'Scripture References.' I gave one of them to my brother and kept the other. The one my brother had, has been read by one and another so much that he says it is now so soiled that it is difficult to read it; yet they come for it, one as soon as another gets done with it. He tells those who want it where it is, but rather than wait for it, it would be better to write for another. My brother and I could give away many more tracts, but we do not give them unless we think they will be read.

"I cannot close without saying that I am conscious of the great work you are engaged in. Go where we will, on the seventh day, we see that the commandment is broken. We hear of idolaters worshipping images of wood and stone. This is only breaking one of the commandments. What are we better than they? Surely more will be required of us."

But to come back to this country where the missionary work is more systematized, and the friends are more numerous. Wherever there is steady, persevering, sacrificing

labor put forth for the advancement of the cause of truth, God is blessing these labors. I make one more extract from a letter recently received from the President of the Minnesota Conference:—

"At our quarterly meeting at Medford, two weeks ago, six new Sabbath-keepers were present that I never saw before. They live twelve miles away in the timbered land, and they report two or three others keeping the Sabbath in their neighborhood. We appointed two of our church as a committee to visit them at their homes, help them start prayer-meetings, and labor as duty demands, until we can send other help.

"Last Sabbath at Hutchinson more new Sabbath-keepers attended the meeting for the first time. Twelve or fifteen others came in and appeared to be interested. A man that lives twelve miles from Hutchinson has had the *Voice* for a few weeks. He reports that his neighbors are very much interested to read his paper. He says it is stirring the whole neighborhood. One of his neighbors, who is an infidel, comes to his house and reads it. He often throws the paper down because of the things it teaches, yet he does not leave until he reads it through.

"I hear of men and families in all directions who are becoming very much interested by reading the *Reformer* and the *Voice*."

Add to the above items the facts which are continually coming to light—such as a company of forty-six in Prussia not only keeping the Sabbath of the Lord, but believing in the soon coming of Christ; a small company in Italy; another in Hungary; another in Austria; and still another in Holland, places where human agencies have never called their attention to these doctrines, yet the Bible, accompanied by the Spirit of God, is leading them into these truths, which are to prepare a people for the revelation of the Son of man in the clouds of heaven—and we can but exclaim, "This is the Lord's doing; it is marvelous in our eyes." We look with wonder and astonishment at the progress of this work within the last few years, and especially at its present magnitude.

Not only in the Western Conferences do we see evidences that God is blessing this truth as never before in its history, but there are some tokens of good in the Eastern States, where there are more influences detrimental to the progress of this work than in some other portions of the field. We have been made to rejoice since coming to the New England Conference to learn that nearly seventy-five are known to have embraced the Sabbath during the past year. Quite a goodly number of these have never heard a sermon. Let us pray to God to inspire our hearts with courage and understanding zeal in his cause.

Doings at the Hub.

DOUBTLESS many readers of the *Review* are aware of the fact that even here in the puritanical city of Boston, there are those who have the audacity to transact their legitimate business on Sunday; much to the annoyance, though not to the disturbance, of their church-going neighbors.

One brother in particular, being engaged in a mercantile business and centrally located, appears to be a source of great trouble to our first-day keepers, for his shamefacedness in opening his place of business on the so-called Lord's day, not only sinning himself, as they think, but causing others to willfully violate the Sabbath (Sunday).

Some months ago, twenty-five or more of professed Christians met at a private house in this neighborhood under the garb of a religious gathering, but in reality to devise ways and plans whereby to effectually prevent this Sunday-breaker from opening his store for the transaction of business, on what they call the Sabbath, although he in nowise interferes or meddles with their observance, creed, or doctrines.

But to show the inconsistency of some people, yes, and some of the very ones who were loud in their denunciations against Bro. — for no other offense than that of following the example set by Jehovah himself, viz., of commencing his business upon the first day of the week (Sunday), it is but proper to say that they will, when separated from their clique, purchase their Sunday dinners on their first-day Sabbath. Even while on their way to meeting, they will enter a side door, leave their orders, and pass out another way, after strictly charging the proprietor not to drive his team in front of their house to deliver the goods, exulting over the idea of not being observed by their brethren.

Even the ministers themselves are guilty of this course. I have known one on a cold winter morning to go into the store in question, sit down by the register and carefully look over his written sermon before entering the meeting-house.

Some two weeks ago I was in this same store when a Universalist minister entered to make some purchases. It was not long before he opened his batteries upon the proprietor of the store, and commenced with these words: "If I had the power, I would have no more Sabbath [Sunday] breaking in this vicinity, but would drive you Judaizing Christians to the forests for shelter." This expression brought forth an outburst of merriment from the by-standers. But when our clerical friend was quietly informed that this power so coveted would soon be his; that the image to the beast was now in process of formation, and would soon be fully developed; that all who would receive the mark of the beast must ultimately drink of the unmingled wrath of God; and that the message of Rev. 14, was a merciful warning sent out to prepare the people of God for the coming danger, it was too much for him, he became confused, excited, and declared that the prophecies of Daniel and Revelation were beyond our comprehension, and left the store slamming the door behind him which brought the laugh on the other side of the house.

But during the night our friend had time for reflection, and having forgotten a portion of his errand to the store, he sent his son, a lad of twelve years, to complete his purchase on Sunday morning. Is this not a fulfillment of 2 Tim. 3:5?

—M. Wood.

Boston, March 7, 1875.

Found at Last:

A RECENT convert from the Roman Catholic church writes to the *Review and Herald*, for April 1, as follows:—

"I have found them. Here they are. Here is the little band marching on to victory, on whose banner is inscribed the ten commandments of the living God and the gospel of his dear Son Jesus. Here are they that 'keep the commandments of God, and the faith of Jesus.' Here are they for whom I long have sought, and mourned because I found them not. But thank God I have found them at last. I have found a people who are earnestly teaching all men to obey all the commandments of God, who are loudly calling for all people to search the holy Scriptures, to believe in God and prepare for the soon coming of our Lord and Saviour, Jesus Christ."

Our brother appreciates the position the message calls upon us to take on the Sabbath question, and the bearing of the religious amendment movement on this question. On this point he says:—

"The pope of Rome has created a commandment that makes void the fourth commandment of God, and if we keep this commandment of the pope then do we each of us make void God's commandments, which are holy and of more value than gold, and silver, or any or all earthly treasures. We make void God's holy Sabbath, trample upon his holy and just law, and worship the beast. When America, or any of the States of America, compel us to keep the pope's Sunday in place of God's holy Sabbath, I ask from my heart, Is she not compelling us to worship the beast, and receive his mark? And there are many who hope soon to establish a Sunday law throughout our country. Then can we say that the prophecy of the two-horned beast is truly fulfilled.

"Pray for me, and all others who, like me, stand alone; yet I am not alone; for God is with me; but pray that I may grow strong in knowledge, faith, and love, and pure and undefiled religion. J. R. PURINTON."

Madison Co., O.

Bad for Tobacco.

THE trembling which is one of the usual symptoms of acute, is also a common result of chronic, nicotism. A very distinguished Parisian physician had hands that shook so much that he could not write. Whenever he remained without tobacco for any length of time these tremblings disappeared. Another case mentioned by Blatin is noteworthy. A man of forty-five years consulted him respecting violent and numerous attacks of vertigo. When he felt one of these approaching, he was obliged to lie down wherever he might be, to avoid falling. In the country, where he had plenty of exercise, they were less frequent than in the town, where his occupation was sedentary. Cessation from tobacco quickly restored him. A physician of fifty-two was afflicted with similar disagreeable symptoms, and was also cured by abstinence. Habit had become so strong that he could not resist at times the temptation to slight indulgence. Finding that these returns to tobacco were immediately followed by his old, painful attacks, he renounced it forever. —*Popular Science Monthly*.

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.

In the records of God's providential dealings with the race, the Hebrews hold a high rank. These descendants of the worthy patriarchs, Abraham, Isaac, and Jacob, were proud of the blood in their veins, and, in the days of Christ, are heard to say boastfully, "We have Abraham to our father."

Abraham was a truly grand character in his day. "I know him," says the great God, "that he will command his children and his household after him." Gen. 18:19. He is made the father of all the faithful. Rom. 4:11, 16. The reason his children were to be in number like the dust of the earth, Gen. 13:16, or, as the sand upon the sea-shore, chap. 22:17, or, as the stars of heaven, chap. 15:5; 26:4, is given thus: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Verse 5. The secret of his moral greatness lay in the fact that he was true to principle, and possessed unlimited faith in God, and in his providential dealings with the faithful.

There is much of thrilling interest in the sacred sketches of Isaac, of Jacob and his twelve sons, the slavery of Joseph, his elevation, the subsequent slavery of the Hebrews, and their miraculous deliverance. God designed to do great things for them; hence his prohibitions which restricted appetite, and provided for them the most healthful food.

During four hundred and thirty years of slavery in a heathen land, the habits of the Hebrews became more or less corrupted. And as their moral power became weak, in the same degree appetite and passion grew stronger. With an outstretched arm, God brought them from the land of servitude into the wilderness, where he purposed to reform them. Their wrong habits in Egypt had made them irritable, and had disqualified them to endure the pangs of thirst, or the gnawings of perverted appetite.

Their wrong habits were such that a change to the simple manna was a great one. But this change, God being judge what was best for them, was necessary to their physical, mental, and moral good. God well knew that unless they could control appetite, they could not be controlled by law; hence the test in restricting them to the manna. "Then said the Lord unto Moses, Behold I will rain bread from Heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no."

God designed to bring a whole nation near to himself, and give them opportunity to develop a perfect character before him. He tested them on appetite, as he did our first parents in Eden, and with about the same results. Had they stood the test, God would have taken them through the wilderness in the brief space of eleven days, and would have triumphantly planted the hosts of Israel whom he had borne on eagle's wings from Egypt to the land of promise.

But the Hebrews failed to endure God's test. Appetite dethroned reason, and reigned in childish murmurings and rebellion. And as a consequence of yielding to the clamors of corrupted appetite they wandered forty years in the wilderness, and strewed their carcasses all along the way, so that only two of the adults that left Egypt were permitted to reach the good land of promise. Let the sacred records be carefully searched, and see if the murmurings of the children of Israel, which are made very prominent in both the Old Testament and the New, may not be traced back in every case to restrictions, or to their fears, as to what they should eat and drink.

The waters of Marah were bitter, and a general cry of murmuring rang through the host of Israel, and reached the ear of Moses, "What shall we drink? A certain tree cast into the waters made them sweet. This quieted their murmurings for the time. And the Lord "made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." The gracious God of the Hebrews regarded the health of his people as a matter of first importance. He promised them health if they would obey. Indeed, no fact appears more distinct upon the Sacred Record than that, in the great work of reforming them,

and restoring them from wrong habits contracted in Egypt, God commenced with the appetite.

And the Lord does not propose to work miracles for the health of his people while they indulge in habits injurious to health. He designs to make them healthy and happy by restricting their diet, and thereby restoring natural appetite and mild temper. He was soon to take his people to the land of promise, a second Eden marred somewhat by the curse, and establish them there a healthy, holy people. But before doing this, he would reform them in their dietetic habits, by taking them back, step by step, as near as possible to the purity of his original purpose when he provided the simple fruits, grains, and vegetables, as the best food for man.

Thirty days after the departure from Egypt, the Hebrews were encamped in the Wilderness of Sin, and there the circumstances of their position tested their trembling faith. It was evident that the chances for food were against them, unless God should work a perpetual miracle. And the infidel question was murmured through the camp, "Can God furnish a table in the wilderness?" And the whole congregation murmured against Moses and Aaron, saying, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger." Ex. 16:3.

The case was an urgent one. Something must be done. The people must have food. And the necessity of his people was God's opportunity there to send them supplies from Heaven. It came in abundance, and lay round about the host. The God and Father of his people most certainly gave them food which was best adapted to their wants. Well, did he send down to them cattle, sheep, swine, lobsters, oysters, clams, eels, and the like, tea, coffee, and tobacco? This he could have done, and would have done, if these were necessary to life and health. But none of these were given. What, did the God of Israel provide as food for that vast host? The simple language of the Sacred Record gives the following interesting facts:—

"Then said the Lord unto Moses, Behold, I will rain bread from Heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Ex. 16:4. God was about to repeat his law in the ears of all the people. Would they obey? Their appetites and passions were such that the matter was one of doubt. This, however, seems to be established in the Divine Mind, that unless they could control appetite, they could not be controlled by law. God proposes to prove their moral powers, and he does this by testing them in the matter of appetite.

From the description of the manna given in Num. 11:7, 8, one might safely conclude that it would be quite as disagreeable to morbid taste as graham bread. Its shape, color, taste, and the manner in which it was prepared for food, are thus given: "And the manna was as coriander seed, and the color thereof as the color of bdellium. And the people went about and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it; and the taste of it was as the taste of fresh oil."

It appears from the record that the people were not at first restricted to manna alone. In the morning they were to eat of the manna, and in the evening they were to eat of the flesh of the quails. Whether flesh was given them once a day at first, that the change of their habits might be more gradual, or because of their frenzied murmurings, may be a matter of debate. But at a later period they were restricted to manna alone, as the following statement of their frantic murmuring shows:—

"And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away. There is nothing at all beside this manna, before our eyes." Num. 11:4-6. God gave them flesh—not because it was best for them—but to teach them that he best knew their real needs. As other means of instruction had failed, he let them have their own way this time to humble them and bring them to submission.

The leader of murmuring Israel was instructed to say to his people, "And ye shall eat flesh; for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt; therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor

five days, neither ten days, nor twenty days, but even a whole month, until it come out at your nostrils and it be loathsome unto you; because that ye have despised the Lord which is among you, and have wept before him, saying, why came we forth out of Egypt?" Chap. 11:18-20.

We are sometimes gravely informed by those knowing gentlemen who give their influence on the side of indulgence of morbid taste, that the appetite indicates that which is best adapted to the wants of the system. And tens of thousands are acting the glutton, and hastening to a premature, wretched end over this miserable untruth. How terribly false in the case of the Hebrews! On the same ground men may justify the drunkard, the opium inebriate, and the tobacco slave. J. W.

News and Miscellany.

EMIGRATION TO CALIFORNIA.

The tide of emigration to California seems to be increasing, rather than growing less. The recent cold winter East, and the cold snap of this spring, taken in contrast with the flattering reports of the mild climate of California, has doubtless much to do in inducing eastern people to leave their homes and settle in the newer country and milder climate of California. Reports of large wages and easily acquired fortunes doubtless influence many.

The *S. F. Chronicle* says: "From present indications it does not seem at all unreasonable to estimate that 150,000 persons will be added to the population of California before the close of the present year. Though it is yet early in the season, our numbers are being reinforced at the rate of 6,000 persons per month.

"The accommodation of the large increasing emigration is a matter of serious importance. Where to place them, and how best to provide for them, is worthy of consideration. Many of the new-comers are doubtless advised by persons who have visited the State as pioneers of the different localities from which they come, and have determined to what part of the State they will go; others will join relatives, friends or neighbors, with whom they have previously consulted; but there are large numbers who come without any definite idea as to where they will locate or in what occupation they will engage."

Many thus meet with great disappointment. The flattering reports of plenty of occupation with high wages for all who may choose to come to this coast, no matter what their calling or trade, or whether they have any at all, cause many to leave good opportunities and friends in the East, and without definite knowledge of the customs and opportunities of California, embark upon a venture, risking the consequences. Many are thus disappointed; and if they have money enough left will take the return train inside of a week. Numerous instances of this kind have fallen under our personal observation. Those who are obliged to earn money to pay their return fare, usually find employment and become contented, and when they have enough saved to return, have made up their minds to stay.

California, above many other sections of country, requires indomitable perseverance and a fixed purpose. More than this, persons seldom can jump into good positions without personal acquaintance, and a personal knowledge, by the employer, of the capabilities of the employe, and his adaptability to the position to be filled. Every man is independent here, and stands or falls upon his own merits. California is a little world by itself, and a recommendation is usually as worthless as the paper upon which it is written.

To parties intending a removal to California, we would therefore recommend:—

1. That they have a fixed purpose, and an object in coming to this coast.
2. That they put themselves in communication with some friend here upon whose judgment they can rely, and have some prospect in view before coming.
3. If the mind is fully made up to come to California, come with a fixed determination to succeed, and expect discouragements at first. We know men of education who are now commanding good salaries, who had to commence work at the plow, and have worked up. Farmers must remember that seasons are altogether different here than in the East, and that they will have to learn their trade over again here. The planting season is in the winter, and the idle time comes between spring and harvest.

FLOODED RAILROAD.

The recent warm weather has so rapidly melted the snow on the mountains overlook-

ing the Bitter Creek Valley, that the streams are swollen to enormous size. Ten miles of the Union Pacific Railroad is reported swept away, and the flood still rising. Dispatches to the *S. F. Chronicle* of April 17th, report: "The water in Butte Creek is still rising and is considerably higher to-day than yesterday. There are three bridges gone and large portions of track washed out in different places. From all we can hear to-day it would not appear probable that any train can pass over the road for a week yet, and even that will depend upon the weather. If the weather continues warm and the snow melts, the difficulty in this place will be increased, besides endangering the road at many other points. The wires are down east of Green River this morning. On account of the flood and the want of means of conveyance, it is difficult to get at the breaks which are at the washouts."

It is reported from Omaha that 2,000 delayed passengers are being fed at the expense of the Union Pacific Railroad Company.

COLD SNAP IN THE EAST AND SOUTH.

CHICAGO, April 17.—The extraordinary cold snap continues here, and reports from all parts of the West and Southeast show it to be general. The fruit crop has doubtless suffered very seriously, and in many localities it is reported entirely killed. The thermometer here last night marked zero, and to-day snow has been falling all day.

TORONTO, April 16.—Kingstown and Port Colborne harbors are again blocked with ice. Five inches of snow has fallen at Seaford since last night, and it is still snowing and freezing.

MEMPHIS, April 17.—There was a heavy frost last night, killing vegetables and seriously damaging if not killing fruit.

NASHVILLE (Tenn.), April 17.—A heavy west and northwest wind has prevailed here the last 36 hours, extending as far south as Montgomery, Ala. This morning ice was an eighth of an inch thick at Corinth, Miss. All exposed vegetation was frozen here this morning. It is believed that all the fruit, cotton, and wheat in this and adjoining States are seriously injured, if not entirely killed.

THE WAR CLOUD IN EUROPE.

NEW YORK, April 12.—A special to the *Herald* by cable from Paris says that a war is again threatened, involving Russia, Italy, Austria, Germany, and France. Bismarck is the promoter of this war and the Papacy is the pretext. Many signs indicate that the illustrious Chancellor's intellect, long the wonder and admiration of the world, has become enfeebled, and in his fractiousness, he is even seeking battle with the gigantic shadows of a sick brain.

CONSTANTINOPLE, April 14.—A terrible slaughter of Christians has just been reported from Roumelia. The Turks in large numbers made an attack upon a portion of the town occupied by the Christians, and a desperate encounter resulted. Two hundred and seventy Christians, many of them women and children, were massacred. There is great excitement among the Europeans over the outrage.

THE INDIANS.

April 6, 2000 Indians revolted from the Cheyenne Agency, and are on the war path. They were pursued by 60 cavalry under Captain Rafferty, and three companies under General Neill. A meeting took place in which 16 of the troops were killed and wounded. The Indians escaped in the night.

CHICAGO, April 17.—Kansas City advices state that 800 Cheyenne warriors crossed the track of the Atchison, Topeka, and Santa Fe Railroad Thursday night, fifteen miles east of Akin. They were going north, passing through the State of Kansas, and a company of troops was sent from Fort Dodge in pursuit. The Indian trail was followed about twenty miles, when it became evident that the Indians had separated and scattered over the prairies. They are undoubtedly on the war path, and bloody work may be expected.

FIRES.

NEW YORK, April 11.—A disastrous fire, involving the total loss of about \$300,000, occurred in the building 57 and 59 Worth street to-day.

TITUSVILLE (Pa.), April 11.—A fire at Millerstown, Pa., this morning, broke out in Bluestone's confectionery store, which in two hours destroyed forty buildings. The losses will not be less than \$100,000.

CARLIN, April 11.—The hotel in this place caught fire at three o'clock this afternoon and burned to the ground together with a small dwelling-house in the rear of the hotel. Loss \$5000.

The Signs of the Times

OAKLAND, CAL.; FIFTH-DAY, APRIL 22, 1875.

San Francisco and Oakland.

THESE places are important points for the cause of present truth upon the Pacific Coast. We are glad to witness a growing interest in San Francisco and Oakland. Not only is the zeal of our brethren and sisters increasing, but others, one after another, are coming out to obey the truth.

I spoke in San Francisco last Sabbath to a full house, and was introduced, after meeting, to several who had embraced the Sabbath within the last few days. Sister White spoke there on first-day evening to a large and deeply interested audience.

I fully concur in the remarks of Bro. White, that San Francisco will always be a new field. It is the entry-port for the world to this whole Pacific Coast. The population, to a great extent, is continually changing; and, for this reason, all must see that the statement that a commodious house of worship is needed there, is at once not only consistent and reasonable, but it is a necessity, if we would move in the opening providence of God and help the people placed within our reach.

While I was speaking Sabbath in San Francisco, sister White was speaking to a full house of interested hearers in Oakland.

First-day was a profitable day for the churches of San Francisco and Oakland, who were assembled at the hall in Oakland, and listened to stirring remarks from brother and sister White on the progress of the cause, and the responsibilities of the work at the present time. Their words were accompanied by the Spirit of God to the hearts of the people.

The fact that the publishing interests of the cause in California are here, in addition to what we have mentioned above, makes San Francisco and Oakland important points.

The Certificate of Incorporation for the Pacific Seventh-day Adventist Publishing Association has been received from the Secretary of State. This week the by-laws are to be adopted, the Directors receive a deed for the site for the Office now held by two brethren, and soon we shall have an Office of publication erected here in Oakland.

The Lord will bless, as he has already done, the efforts of his people as we move on in his opening providence to avail ourselves of the opportunity to scatter the truth to all surrounding us. If we thus move and earnestly labor, we shall see a great harvest of souls as the result. So may it be. J. N. LOUGHBOROUGH.

Woodland, Cal.

THOUGH weakened by a severe cold I have had excellent freedom in speaking since my return to this place, and the interest of those specially interested seems to increase. I have appointments out over next first-day, when my labor will close here. During the week I shall visit all I possibly can, and so leave the work in as good condition as possible. J. H. W.

Beecher's Theology.

THE popular religion of the day is essentially worldly and human; its theology is sentimental and sensational. It appeals to the emotions, and is almost entirely destitute of reverence. The ideal Saviour of the professors of such religion is one with whom they can be on terms of personal familiarity, and whom they love because he teaches them their own dignity, or, in other words, they love him because he is so nearly like themselves, and ministers to their good feeling and self-complacency.

For some time H. W. Beecher has been the leader, the very high priest of this class and of their theology; a theology which arouses the same feelings by the sermon and by the novel. His novels contain the substance of his religion, and his sermons contain the sympathetic shallowness of the novel. While he has been admired and almost idolized as the model preacher of the age, he has done more than any other man of this generation to inspire a love for light reading and to flood the churches with literary trash. It is a sufficient index to the superficial spirit of the popular religion that it exalts such men to the position of religious reformers. But we did not commence this so much to give our own views as to quote the following words from the N. Y. Sun. A better presentation of the case could not be made:—

"When the Eagle, therefore, says further

that Mr. Beecher has exercised a wider influence upon the religious thought of our times than any other minister of the age, and that 'he has been largely influential in modifying the Protestant beliefs of Christendom,' it makes a preposterous claim for the Plymouth pastor. Mr. Beecher could not, except by indirection, influence the general belief, because he has had no clear and determined belief of his own. The characteristic of his preaching is its sentimentality. Religion to him is good feeling; love to God, or Christ, as he would specifically urge, is an emotion that bears a close relation to the love of one human being for another, only perhaps higher and finer—its spiritual projection, in fact. Such preaching may attract great congregations, but it does not modify the beliefs of Christendom and it never will for it does not appeal to belief or establish belief, but only stimulates the feelings which, as we all know, may be stirred to the furthest depths without beneficial effect on moral character. The fruit of such preaching as Mr. Beecher's is in truth ephemeral; and the minister who makes it his only resource may expect his influence to be substantially gone when his voice is extinct. Not so with men like Athanasius, or John Calvin, or John Wesley; these formulate creeds and religious methods, and plant them deep in human thought and character. The only religious achievement of Mr. Beecher really has been Plymouth Church, which will crumble to pieces when he disappears, for it is founded on a man and not on any great principle. J. H. W.

The Saving Name.

MRS. ANNIE WITTENMEYER, of Philadelphia, in an address delivered in Cleveland, Ohio, related the following anecdote as recorded in the "Evangelical Messenger."

In 1863, immediately after the fall of Vicksburg, she visited the hospitals in Helena, Arkansas. Going into a large ward one day, filled with sick and wounded soldiers, she saw in the remotest corner of the room a very sick man. She noticed him the more because he looked towards her, and there was upon his face such a look of agony and despair as she had never seen on any human face before, and wished never to see again. The surgeon, who had stepped in with her, referring to this man, said, "He is almost gone, poor fellow; he'll not live long." Mrs. Wittenmeyer, whose heart was deeply touched, went directly to the sick man. Approaching him, she said, very tenderly:

"You seem to be very sick, my friend."

"My friend!" he returned, "I have no friend. I am here dying among strangers, and nobody cares whether I live or die." Mrs. Wittenmeyer entreated him not to say that, and assured him that he had many friends in the North. She was about to say, she would be his friend, but remembering how empty such a profession of friendship would be on the part of a stranger, she directed him to another saying:

"There is a Friend that sticketh closer than a brother. Can you make Jesus your friend in this dark hour?" On hearing the name of Jesus he cried aloud, "Oh, would that Jesus were my Friend! but I am a great sinner."

"But," responded Mrs. Wittenmeyer, "Jesus is the sinner's Friend."

"Oh, lady," said he, "you don't know what a great and wretched sinner I am, or you would not think that Jesus could save me."

"You don't know," she answered, "what a great Saviour we have, or you would not doubt. He is able to save to the uttermost. He can save you."

"It is too late! It is too late! too late!" he cried, with such deep agony of soul, that the brave young men lying upon their cots covered their faces with their bedclothes and wept like children. Mrs. Wittenmeyer urged that it was not too late, and commenced telling him of the thief on the cross; but he stopped her, saying:

"Oh! I know about the thief on the cross; but, lady, I am a thousand times worse than the thief on the cross."

She answered, "If you were ten thousand times worse, Jesus could save you, for he can save to the uttermost."

This assurance gave hope, and he exclaimed, "Pray for me!" She knelt by his bed-side, and while he cried, "God be merciful to me a sinner," she pleaded the precious promises of the gospel. And while he prayed and she pleaded, the mighty power of God's saving grace came down upon his soul, driving away, in a moment, every sign of agony and distress, and filling his heart with joy—joy unspeakable and full of glory. The lady remarked that if she

had been an infidel up to that time, it seemed to her that she should have been convicted of the truth of Christianity in that presence. It was such a wonderful display of God's power to save. The man was healed soul and body. Three days from that time she found him on the shady side of the house, reading the Testament which she had given him the day previous. Seeing her, he said: "Oh, I am so happy this morning! I have a furlough, and I am going home." How glad my Christian mother will be to hear and see that I have found salvation."

"Young man," said she, "wherever you go, remember, that you were snatched as a brand from the burning."

"I can never forget that," he answered. "My disease and despair were crushing me down. And I am sure that I should have died, if salvation had not come just then. But when you mentioned the name of Jesus, I knew that you were a Christian, and that you would help me if you could." Oh, what power there is in the name of Jesus, and in an earnest sympathetic appeal to the unsaved!

STUDY OF THE SCRIPTURES.—A silver egg was once prepared as a present to a Saxon queen. Open the silver by a secret spring and there was found a yolk of gold. Find the spring of gold, and it flew open and disclosed a beautiful bird. Press the wings of the bird and in its breast was found a crown, jewelled and radiant. And even within the crown, upheld by a spring like the rest, was a ring of diamonds which fitted the finger of the princess herself.

Oh, how many a promise there is within a promise in the Scriptures, the silver around the gold, the gold around the jewels; yet how few of God's children ever find their way far enough among the springs to discover the crown of his rejoicing or the ring of his covenant of peace.

TRUE HONESTY.—At a slave-market in one of the Southern States, in the days of those monstrosities, a smart, active colored boy was put up for sale. A kind master who pitied his condition, not wishing him to have a cruel owner, went up to him, and said:—

"If I buy you, will you be honest?"

The boy with a look that baffled description, replied:—

"I will be honest, whether you buy me or not."

How many would, like the colored boy, be honest whether circumstances were favorable or not?

"I CANNOT be poor," said Bernard, "so long as God is rich, for all his riches are mine."

Appointments.

PETALUMA, Sabbath and First-day, April 24, and 25, at 11 A. M. of each day. J. N. Loughborough.

WOODLAND, Sabbath and First-day, May 1 and 2. J. N. Loughborough.

OAKLAND, Sabbath morning, April 24. James White. Evening following First-day April 25. Mrs. E. G. White.

SAN FRANCISCO, Sabbath morning, April 24. Mrs. E. G. White. Evening following First-day April 25. James White.

Quarterly Meetings.

I APPOINT to meet with the Brethren and Sisters of district No. 6, in Quarterly Meeting at Red Banks schoolhouse, Tehama Co., Sabbath and First-day, May 8, and 9. This meeting will be the Quarterly Meeting for the second and third quarters of this Conference year.

Other Quarterly Meeting appointments will be given next week.

J. N. LOUGHBOROUGH.

Business Department.

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

Received for the Signs.

\$1 EACH. Eld D M Canright, C Schneider. MISCELLANEOUS. Mark Stewart 6c, Frederic Kundert \$2.80, Rev C Smith 10c, Carrie Shilling \$2.25, E H Briscoe 24c.

Donations to the Signs.

Henry Youngs \$10.

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