

The Signs of the Times.

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

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The Signs of the Times

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What of the Night?

WHAT of the night? O watchman in Zion!
Move the darkness to bring in the dawn?
Breaketh there not in the distant horizon
Glimmers of light that foretoken the morn?

What of the night? O watchman in Zion!
Hark! on the hill-tops a song from the sky,
Valleys with gladness re-echo the chorus,
Sing! for the day of the Lord draweth nigh!

See ye the dawn? O watchman in Zion!
Waiteth thy hosts for the tread of their King?
Lo! 'tis the hour of thy glorious triumph;
Rise from thy resting, new victories bring!

Hear ye the war cry? O watchman in Zion!
Shoutings that ring from the camp of the Lord!
Where are the signs of thy jubilant legions?
Sleepeth thy warriors in helmet and sword?

Rouse from thy slumber, and gird thee for battle!
Off from thy spirit dead lethargy fling!
Rally thy hosts to thy conquering standard!
Banner of holiness! cross of thy king!

The Sermon.

SPIRITUAL GIFTS.

BY ELDER J. H. WAGGONER.

NO TRUTH of the Bible can be more clearly proved than this, that the signs following the believers, spoken of by the Saviour in the great commission, are identical with the gift of the Holy Spirit which was promised by the apostles who first preached under that commission on the day of Pentecost; and these signs were designed to continue in the church as long as the commission is of force, or as long as the gospel is preached.

But some object that the commission itself was limited to the apostles, and expired with them, and, therefore, they say that promise is no longer extended to believers. Let us look at the result of this affirmation. The commission included two prominent points: a duty and a promise. The duty is baptism; the promise is of the signs or gift of the Holy Spirit. When the apostles first preached under this commission these two were associated together. Now, if the promise is annulled by the expiration of the commission, then the duty enjoined has also expired. This cannot be controverted that the apostles baptized under this commission, and by no other authority. Therefore, if the commission was for the apostles only, and expired with them, then there has existed no authority to baptize since their day; for no other authority in the gospel can be shown by which they or any others ever baptized. And it is a noteworthy fact that they who deny the perpetuity of the gifts, and of the commission under which they were promised to believers, yet go directly to Acts, to that day of Pentecost, for authority to baptize, both of precept and example. Such inconsistency on their part is evidence that they are in error. This thought should lead to more carefulness in taking their positions; for all can see that they are in error in regard to the commission and the gifts, or else the baptism they administer is unauthorized and unscriptural.

The perpetuity of the gifts is the subject of direct remark by another apostle who acted under this same commission, in 1 Cor. 13:9, 10:—

"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

It is a truth to be deplored that men are sometimes so blinded as to rest their cause

on the very texts which testify against them, as this has often been quoted by those who deny the perpetuity of the gifts. It is easy to catch at the sound of the words, "done away," but quite another thing to point out the time when this shall be fulfilled. In regard to that we read farther:—

"For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known." Ver. 12.

This shows that Paul looked forward to a time when he should know more and see more clearly than he then did by the inspiration of the Holy Spirit. And when we consider that he had been caught up to the third heaven, and by "visions and revelations" had heard unspeakable words which it was not possible for a man to utter, and which, of course, exceeded in wisdom and glory all that he could speak or write, we see at a glance that the time is not yet in which that perfect is come, for the church has not yet attained unto wisdom and knowledge greater than that which the apostles possessed by inspiration. Therefore, "that which is in part" is not done away.

On this text, as on Eph. 4:8-11, an erroneous position is taken in reference to the object of the gifts. It has often been asserted that the gifts were conferred for the sole purpose of establishing the gospel in perfecting the canon of Scripture, and when the Revelation was completed they were withdrawn. But it is worthy of special notice that, when the apostles speak of the reasons of their being bestowed; that is never mentioned as being one of them. Not for the perfecting of a system of divinity, but "for the perfecting of the saints, for the work of the ministry." And so in 1 Cor. 13, it is not of reaching unto the establishing of a perfect system of theology by revelation, but to a time when the inspired ones shall see more clearly and know more perfectly than they could by that inspiration. Surely the church has not yet reached that time, nor attained unto that position. We cannot know more nor see better by the aid of the revelation given than they could see and know who were inspired to give it. And especially is this true in regard to Paul, who saw and knew more than it was possible for him to write. And yet he knew only in part, and prophesied (for our instruction) only in part, and saw through a glass darkly, by the spirit of prophecy, compared to how we shall see and know when that which is perfect is come. Language could hardly be framed to more clearly teach the perpetuity of the gifts, to show that the time is not yet come for them to be done away, than it is taught in 1 Cor. 13.

The sum of all objections will be found to amount to this: They have ceased; therefore it was the design of the Lord that they should cease. But this is no reason at all; certainly it is no valid argument in favor of their having been abolished. In that manner a great declension of piety might be offered as proof that it was not designed that the spirit of piety was to be perpetuated in the church. But where is the evidence that they have been done away? Where is the evidence that they have not been in existence since the days of the apostles? It does not exist. In favor of a position involving such consequences some clear and decisive evidence should be produced.

On the other hand it is shown that the Scriptures contemplated their perpetuity. And in harmony with their teachings there is evidence clear and strong that they have existed since the days of the apostles. Moreover, there is proof that they exist even in our own generation. And why not? If they existed for a single century after the apostles there is no reason, except the unbelief in the church, why they should not still exist. We call special attention to the following proposition: If a single well-attested instance of the manifestation of the Spirit of prophecy, or of any gift of the Spirit, can be produced this side of the apostles, then the force of every argument and of every objection against their perpetuity throughout the Christian dispensation is entirely destroyed.

We have no sympathy with the course of those who quote history and offer the opin-

ions of uninspired men to prove points of doctrine. But when we come to facts of existence we must appeal to history. And more especially are we warranted to do so in this case, for history attests the continued existence of that which the Scriptures inform us should continue to exist. Now we are brought to the question, Is there evidence that the gifts of the Spirit have existed and have been manifested in the church since the days of the apostles? The field is a very wide one. Testimony to almost any extent might be given; but we shall content ourselves with giving a few cases which we believe to be well authenticated.

Milner, speaking of the third century, says:—

"Though the miraculous dispensations attendant on Christianity form no part of the plan of this history, I cannot but observe on this occasion how strongly their continuance in the third century is here attested. Pionius affirms that devils were ejected by Christians in the name of Christ; and he does this in the face of enemies, who would have been glad of the shadow of an argument to justify their bitterness, resentment, and perfidy." *Milner's Church History*, p. 143.

Cyprian speaks thus of the gifts of the Spirit:—

"Hence, an ability is given with sober chastity, uprightness of mind, and purity of language, to heal the sick, to extinguish the force of poison, to cleanse the filth of distempered minds, to speak peace to the hostile, to give tranquillity to the violent, and gentleness to the fierce, to compel, by menaces, unclean and wandering spirits, to quit their hold of men, to scourge the foe, and by torments bring him to confess what he is."

Upon which Milner remarks:—

"The testimony here given to the ejection of evil spirits, as a common thing among Christians, even in the third century, deserves to be noticed as proof that miraculous influences had not ceased in the church."

* * * Indeed, the testimonies of the fathers in these times is so general and concurrent, that the fact itself cannot be denied without universally impeaching their veracity. We may safely, therefore, infer that such things were frequent among Christians. *Church History*, Am. Ed., p. 254.

Mosheim, speaking of the progress of Christianity in the third century, says:—

"Among the causes which belong to the first of these classes we do not only reckon the intrinsic force of celestial truth, and the piety and fortitude of those who declared it to the world, but also that special and interposing Providence, which, by such dreams and visions as were presented to the minds of many who were inattentive to the Christian doctrine, or its professed enemies, touched their hearts with a conviction of its truth, and a sense of its importance, and engaged them without delay to confess themselves the disciples of Christ. To this may also be added the healing of diseases, and other miracles which many Christians were yet able to perform by invoking the name of the divine Saviour. The number of miracles, however, we find to have been much less in this, than in the preceding century; nor must this alteration be attributed only to the divine wisdom which rendered miraculous interpositions less frequent as they became less necessary, but also to that justice which was provoked to diminish the frequency of gifts, because some did not scruple to pervert them to mercenary purposes." *History*, vol. 1, p. 78.

This diminution of the frequency of the gifts in the third century is just what might have been expected in view of the "falling away," of which Paul prophesied, and which was then fully in progress; of the "grievous wolves" who should enter the church, the "false prophets" and the "damnable heresies," of which Peter wrote, and whose "pernicious ways" so many followed by which the Spirit of God was grieved away. But we cannot see the reasonableness of the historian's conclusion that the gifts were "less necessary" under such circumstances. Inasmuch as they were given "for the perfecting of the saints, for the edifying of the body of Christ," they were really more necessary, but

less frequent because of the unbelief and worldliness of the church.

Much more reasonable than the conclusion of Mosheim is the answer of Mr. Wesley to the question: "If you allow miracles before the empire became Christian, why not afterward?" He replied as follows:—

"Because after the empire became Christian, a general corruption both of faith and morals infected the Christian church; which, by that revolution, as St. Jerome says, 'lost as much of her virtues as it had gained of wealth and power.' And this very reason St. Chrysostom himself gave in the words you have afterward cited: 'There are some who ask, Why are not miracles performed, still? Why are there no persons who raise the dead, and cure diseases? To which he replies that it was owing to the want of faith, and virtue, and piety in those times.'—*Wesley's Works*, p. 700.

Again, of the fourth century Mosheim speaks thus:—

"But I cannot, on the other hand, assent to the opinions of those who maintain that, in this century, miracles had entirely ceased; and at this period the Christian church was not favored with any extraordinary or supernatural work of a divine power engaged in its cause."—*Church History*, vol. 1, p. 105.

In the time of the reformation it was the belief that the Spirit of God was yet in the church, in its gifts, and in special answers to prayer. D'Aubigne says:—

"John Huss did more; prophetic words issued from the depths of his dungeon."

Huss saw the Reformation about one hundred years before Luther came, and was, says D'Aubigne, "the John Baptist of the Reformation."

Martin Luther not only believed in the direct interposition of God by the power of the Spirit, but he recorded the following remarkable case:—

"A woman at Isenack, lying very sick, had endured horrible paroxysms, which no physician was able to cure; for her indisposition was directly the work of the devil, and an unnatural thing, occasioned by devilish frightenings, inasmuch that she fell into a faint swooning, and thereupon had four paroxysms, each enduring the space of three or four hours; her hands and feet bended in the manner of a horn. She was chill and cold, her tongue rough and dry; her body, by reason of the disease, was much swelled; she, seeing Luther, who came to visit her, was much rejoiced thereat, raised herself up and said, 'Ah! my loving father in Christ, I have a heavy burden upon me. Pray to God for me,' and so she fell down into her bed again—whereupon Luther fetched a deep sigh and said, 'God rebuke and command thee Satan that thou suffer this his creature to be in peace!' Then turning himself to the standers-by, he said, 'She is plagued of the Devil in the body, but the soul is safe and shall be preserved. Therefore let us give thanks to God and pray for her. And so they all repeated aloud the Lord's prayer. After which Luther concluded with these words, 'Lord God, heavenly Father, who hast commanded us to pray for the sick, we beseech thee through thy only beloved Son, that thou wouldst deliver this, thy servant, from her sickness and from the hands of the devil. Spare, O Lord, her soul, which together with her body thou hast purchased and redeemed from the power of sin, of death, and of the devil.' Whereupon the sick woman said, Amen. The night following she took good rest and the next day was graciously delivered from her disease and sickness." *Table Talk*, p. 359.

Zuingli, of Switzerland, the great reformer, was seized by the plague called "great death," which was sweeping off its thousands; and he was so near gone that he was supposed by some to be dead; but he was miraculously restored in answer to prayer. D'Aubigne says:—

"The believers cried to God night and day, earnestly entreating that he would restore their faithful pastor. The prayer was answered and the news was soon flying everywhere that Zuingli had been snatched from

the brink of the grave." *Hist. Ref.*, vol. 2, p. 331.

Mr. Wesley records the following case of the healing of a Mrs. Jones, an eminently pious woman:—

"She had various physicians but still grew worse and worse; still perceiving herself to be no better, she left them off. She had a continual pain in her groin, with such a *prolapsus uteri* as soon confined her to her bed. There she lay two months helpless and hopeless; till a thought came one day into her mind, 'Lord, if thou wilt thou canst make me whole! Be it according to thy will!' Immediately the pain and the distress ceased. Feeling herself well, she rose and dressed herself. Her husband coming in and seeing her in tears, asked, 'Are those tears of serious joy?' She said, 'Of joy!' on which they wept together. From that hour she felt no pain, but enjoyed perfect health. I think our Lord never wrought a plainer miracle, even in the days of his flesh." *Wesley's Journal*, vol. 4, p. 748.

The Two Laws.

TEXTS: "Do we, then, make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31.

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. 2: 15.

Both these texts are in the New Testament, and both were written by the same apostle; yet one asserts positively that "the law" has been abolished by Christ, and the other declares as positively that "the law" has not been abolished. How is this seeming contradiction to be reconciled? By the simple fact that Paul is speaking of two entirely different laws. The first text relates to the decalogue; the second to the typical law.

But some of our opponents deny that there is any such distinction of laws. They claim that the Old Testament contained but one law; hence when Paul says that "the law" is abolished they assert that it is all gone. We freely admit that their conclusion is good if there be not two laws in the Old Testament. Numerous passages in the New Testament do clearly speak of the abolition of a law at the death of Christ. If the phrase "the law," embraces all the precepts of the Old Testament, if there were not two laws, then, not only the ceremonial law but the ten commandments and all the moral precepts of the Old Testament were done away by Christ; for it is repeatedly taught that a law was abolished at his death. But the absurdity of such a conclusion should itself cause us to stop and examine well our premises before we adopt it. Is it reasonable that God should abolish such precepts as these? "Thou shalt love the Lord thy God with all thine heart," "Thou shalt love thy neighbor as thyself," "Thou shalt not kill," &c. These are in the Old Testament law and have all been abolished if "the law" which was abolished embraced all the laws of the Old Testament.

We will now show that there were two systems of law running parallel from the fall of Adam to the death of Christ, where one expired while the other was confirmed and established.

In the beginning, man was placed upon probation under such conditions that he could have secured eternal life by simple obedience to God. Adam was placed in Eden and given free access to the tree of life and all the trees, except the tree of the knowledge of good and evil. Gen. 2: 8-17. As long as he could continue to eat of the tree of life, just so long he would live. Gen. 3: 22. To Adam the Lord said, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2: 16, 17. Then the day of his death would not come till the day that he disobeyed God and ate of the forbidden fruit. Had he never disobeyed God he never would have died. But death came in consequence of sin, and so Paul says, "Wherefore, as by one man sin entered into the world, and death by sin." Rom. 5: 12.

If, therefore, man had been obedient to his Creator, he would have secured eternal life by that obedience. Then Christ need not have died to save men; and none of the types, shadows, and sacrifices of the Old Testament, pointing to the death of Christ, would ever have been instituted. But Adam and Eve disobeyed God, and thus became sinners. Gen. 3: 1-6. By this act they broke God's moral law, and violated the principles of several of the ten commandments, as afterwards stated. Look at the facts; the Lord gave them free access to everything but one tree which he forbade them to touch. But the tempter persuaded Eve to eat of it. "And

when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave unto her husband with her, and he did eat." Gen. 3: 6. Eve looked at the fruit and saw that it was pleasant and much to be desired. In short, she began to covet it and thus violated the principle of the tenth commandment, "Thou shalt not covet." Next, she put forth her hand and took what did not belong to her, and thus broke the eighth commandment, "Thou shalt not steal." Further, by this act they obeyed the serpent and disobeyed God and thus violated the principle of the first commandment, "Thou shalt have no other Gods before me." Again, "Adam, which was the son of God," Luke, 3: 38, disobeyed his father and thus violated the principle of the fifth commandment, "Honor thy father and thy mother."

Thus it will be seen that the first transgression did have a direct bearing upon the principles of the moral law as afterward stated in the ten commandments. But was the decalogue given to Adam in Eden? Of course it was not written out on tables or in a book, for men were not acquainted with writing till the days of Moses; but certainly the principles of the ten commandments all existed then, and probably the Lord orally instructed Adam touching them. Would it not have been a sin for Adam to worship a false god, or to bow down to an image, or to take God's name in vain? No candid person can deny these points. It is directly stated that the Sabbath commandment was given there. Gen. 2: 1-3. But how could Adam dishonor his parents when he had none, or commit adultery when there was no woman but his own wife, or lie about his neighbor when he had none? Be it remembered that all these relations were anticipated at the creation of man, for right there the Lord instituted marriage and commanded them to multiply and fill the earth. Gen. 1: 28. All the relations of parents and children, brethren, neighbors, &c., would and did immediately obtain according to the Lord's direction. Did not the Lord anticipate and make provision for all these relations? To say he did not is to charge God with negligence and folly.

Now, having disobeyed God and become sinners, it thereby became necessary that Christ should die to redeem and save fallen men. Hence the Redeemer was immediately promised, in the declaration, that the seed of the woman should bruise the serpent's head. Gen. 3: 15. And so it is said that Jesus was a lamb "slain from the foundation of the world." Rev. 13: 8. But it was to be many ages before the Saviour would come; hence it became necessary to offer sacrifices as types and shadows of the death of Christ, thereby to show their faith in the coming Redeemer; also to confess thereby that they were condemned sinners. To offer a sacrifice they must have an altar upon which to offer it; they must have a priest properly set apart to officiate at the altar; this priest must be supported; and finally a temple with all its ceremonies became necessary. To regulate all these a law was necessary. Hence gradually grew up the law relating to types and shadows, commonly called the ceremonial law.

The least reflection will show that this law never would have existed if man had not previously transgressed the other—the moral law. No precept relating to sacrifices, types, shadows, the priesthood, temple, &c., would ever have been given if man had not first broken the moral law and thus become a condemned sinner, needing a Saviour. Hence the second law was added to point to the promised seed till he should come. Paul is very clear upon this point. He says, "Wherefore, then, serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." Gal. 3: 19.

Why was this law given? "Because of transgressions." Transgression is a violation of the law, John 3: 4, and "where no law is there is no transgression." Rom. 4: 15. But a law did exist and was transgressed before the ceremonial law was given, for Paul says "it was added because of transgressions." Then the transgressions existed before this law was given; but there could be no transgression without a law to transgress. Hence the conclusion is inevitable that there was a law which existed and was violated before ever this law spoken of in Galatians had an existence. Furthermore, as transgression of a previous law was what brought this law into existence, then it follows that if there had been no transgression this law would never have had an existence. This is just what I have already shown concerning the ceremonial law. It was necessarily brought into existence as soon as man became a sinner by the violation of the

moral law. It pointed to the death of Christ, the seed that was to come. Hence Paul says, "it was added because of transgression till the seed should come." Then it was not the moral law for that does not point to Christ, nor say anything about the coming of the seed, while the law of sacrifices, types and shadows, related wholly to that promised seed.

Many references to both these laws may be seen in Genesis. In Chap. 3: 21, we learn that the Lord clothed Adam and Eve with skins. This intimates that beasts had been slain in sacrifice. Abel offered a sacrifice of the firstlings of his flock. Gen. 4: 4. He did this by faith, as Paul tells us in Heb. 11: 4. By this he showed his faith in the death of the Lamb of God who was to come. But the infidel Cain, having no faith in the coming of Christ simply brought of the fruit of the ground a thank offering. Gen. 4: 3. This the Lord would not accept as it showed no faith in the coming Redeemer.

Noah built an altar and offered upon it burnt offerings. Gen. 8: 20. So did Abraham. Gen. 12: 7, 8. Melchizedek "was the priest of the most high God," Gen. 14: 18, whom Abraham honored and to whom he paid tithes. Verse 20. This shows that at an early day the Lord had regularly ordained priests and a law for their proper maintenance. Isaac offered sacrifices, Gen. 26: 25, so did Jacob, Gen. 31: 54.

These facts show that the Lord did give directions in the earliest ages to the patriarchs concerning sacrifices, altars, priests, &c., though we have no direct record of it, as no books were written at that time. But as soon as we come to where books were written both the ceremonial and the moral laws were written out fully.

References to the moral law, the ten commandments, are also found in Genesis. See Chap. 2: 1-3; 4: 8-11; 9: 22-25; 20: 6-9; 31: 30-32; 35: 1, 2; 39: 17-20, &c. The sacredness of the seventh day is specially and prominently noticed in the very beginning. Gen. 2: 1-3. The book of Genesis being a record of events which were all in the past when it was written, and the parties all dead to whom it related, it was not necessary that it should contain a code of laws. But it is noticeable that as soon as the record reaches the time of the author—Moses—both laws are immediately written out in full, the moral law first, and the law of ordinances immediately after. See Ex. 19-30.

Notice in what a solemn and impressive manner the moral law was given. After the people had made special preparations for three days to meet with the Lord, he came down in great majesty upon mount Sinai. "And it came to pass on the third day in the morning that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet with God: and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Ex. 19: 16-19. Paul says the Lord's "voice then shook the earth." Heb. 12: 26. Moses says, "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words but saw no similitude, only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4: 12, 13.

Some have denied that the decalogue is ever called a law; but in this they ignore the plainest teaching of the Bible. Thus the Lord said to Moses, "Come up to me into the mount and be there; and I will give thee tables of stone, and a law, and commandments which I have written, that thou mayest teach them." Ex. 24: 12. What did God write? The ten commandments; nothing more nor less. That which the Lord wrote on tables of stone is here directly declared to be a law. So in Deut. 33: 2, speaking of the descent of the Lord upon Mount Sinai, Moses says, "From his right hand went a fiery law for them." What went from God's right hand? The decalogue; and this is here again called a law. Moses is particular to mention the fact that when the Lord had spoken just the ten commandments "he added no more; and he wrote them in two tables of stone." Deut. 5: 22. This indicates that it was a complete law. And when Moses had broken the first tables, the Lord wrote just the same ten commandments the second time. Deut. 10: 1-5. This shows that the Lord had a design in selecting those commandments above any others.

All through the Bible the decalogue is referred to and quoted as "the law." Paul

says, "I had not known lust, except the law had said, Thou shalt not covet." Rom. 7: 7. This is the tenth command. Again Paul enjoins upon them to fulfill "the law," and to show what he means by this he quotes the sixth, seventh, eighth, ninth, and tenth commandments of the decalogue. Rom. 13: 8-10. So James quotes the sixth and seventh commandments and says that whoever violates these breaks "the law." James 2: 10-13. Numerous instances might be given where the term law is applied to the decalogue alone.

No other part of the Bible was given in the same manner, or honored as highly as the ten commandments were. First, God spoke this law himself in the hearing of the whole nation with a great voice that shook the earth. He did not suffer it to be given through a prophet, nor even through an angel. It was so important that the Lord came down from heaven personally in the greatest majesty and delivered it himself. No other law was ever thus given. Secondly, God wrote this holy law with his own finger. "The tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32: 16. "Tables of stone written with the finger of God." Ex. 31: 18. The Lord also wrote it the second time. See Deut. 10: 1-5. All the rest was written by the hands of men. But this law was too holy and too important to be written by sinful men. It is the only document we have in the hand-writing of Jehovah. Thirdly, this law was engraved upon the enduring stone, indicating its unchangeable and imperishable nature. It was not entrusted to paper or parchment like other laws. Fourthly, it was then deposited in the ark in the most holy place. Thus, Moses says, "And I turned myself and came down from the mount, and put the tables in the ark which I had made." Deut. 10: 5. Again, "There was nothing in the ark, save the two tables of stone which Moses put there at Horeb." 1 Kings 8: 9. No other law was thus honored. Why were the ten commandments thus singled out and honored above all other precepts? Our opponents are never able to explain this matter.

Look a moment at the nature of the law itself. Man's duty branches out in two directions: First, supreme love to the Creator; second, equal love to his neighbor. Hence, the law is divided into two parts, the first four commandments relating to our duty to God, and the last six to our duty to man. First commandment: "Thou shalt have no other gods before me." If this commandment was kept it would banish all false gods from the world and secure the undivided worship of the true God.

Second commandment: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth," &c. This forbids the false worship of the true God. If it were obeyed it would banish from the world all images and every false mode of worshipping God. The third commandment forbids us to profane God's name. This would stop all profanity and irreverence toward God. In all the world this holy name would ever be spoken with awe and reverence.

The fourth precept forbids all secular work upon the Creator's rest-day, the seventh day, and requires all to keep it holy to the Lord. What a glorious scene that would be were this commandment kept by all the world!

Next to our duty to God, is duty to our parents. Hence the second table begins with: "Honor thy father and thy mother." This would secure love and obedience to parents, and respect for the aged and to superiors. The sixth, "Thou shalt not kill," guards the life of our neighbor. The next, against adultery, guards the purity and chastity of every family. Then comes the one against theft, guarding every man's property. Then the one forbidding lying and enforcing truthfulness. And, finally, the tenth, against coveting that which is not ours.

Reader, if these commandments were all strictly kept by every one in all the world, this earth would be almost a Heaven itself! Oh! what a perfect law this is, worthy of its divine Author and to be given as it was. Well may the Psalmist exclaim, "Thy commandment is exceeding broad." Ps. 119: 96. Then he says, "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119: 18. And the wise man properly sums up every moral duty thus: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man." Eccl. 12: 13. The decalogue is an epitome of every moral duty. There is no sin or crime, which is not covered by some one of the ten commandments. John M. Stearns, counselor at law, in an article in the *Christian Union*, Jan. 1, 1870, says: "The law libraries of the

world, with their mixed dialects, and ancient lore, and mammoth tomes, innumerable reports, and multitudinous variety of discussions by men of judicial accumen and giant learning, do not give us one idea of crime or virtue, right or wrong, of the propensities or delinquencies of human life, beyond what is embodied in these sacred tables. Notwithstanding the ridicule sought to be thrown on a resolution of one of the early Legislatures of Connecticut, that God's law should be the law of the colony until special laws should be enacted by the government, or to that effect, it is believed that few cases arise claiming adjudications from our courts of law that would not be better determined by a careful respect to the commands of the decalogue."

It is simply a brief outline of moral principle. When they come to be carried out in all their bearings in the minutiae, of course, a thousand explanations of them are necessary. To illustrate: Before me lies a grammar. On the first page we have thirty-five rules governing words in every possible relation and combination. Then follows the whole body of the book of five hundred pages, re-stating and explaining these rules. As the student progresses he finds that these few simple rules cover innumerable cases of which he never would have thought without an explanation. Many times it is very difficult to determine under just which rule a word does come.

So with the ten commandments. They are the ten great rules of God's moral government in this earth. Then follows the great body of God's book, explaining, illustrating, and enforcing these rules. Every writer, every prophet, every apostle has thrown some additional light upon them, has made some new statement of their principles as circumstances call them forth. Christ, the great Teacher, did this more than any before him. See his explanation of the sixth and seventh commandments. Matt. 5: 21-28. He says that anger in the heart is a violation of the precept, "Thou shalt not kill," and that lust in the heart is a violation of the precept against adultery. This always had been true, though not as clearly stated in this form till now. The same principle is stated in Prov. 6: 25. D. M. CANRIGHT.

Stockton, May 2., 1875.

That's All.

THESE words escaped the lips of a minister a few days ago, while reading the *Review* at the house of a friend. The lady of the house loves the Advent faith and the Sabbath, but the husband, to whom these words were addressed, does not profess to love either.

The above expression was called forth by seeing in the paper, a report of meetings, in which it was said that several had commenced to keep the Sabbath.

"That's all," he repeated, to ears that do not need to be prejudiced. "Only keep the Sabbath and you are all right. No faith, no repentance, is required; only keep the Sabbath."

The wickedness of the insinuation is no less apparent when we consider that it came from the lips of a professed minister of the gospel of Christ. Had he, and others who ever since the rise of the Sabbath reform have echoed these words, had a due regard for the second great commandment, we should not be thus foolishly charged; and had they had even a slight regard for the first, the fourth command, which goes far toward making its fair proportions, would not be so lightly esteemed. To the really ingenious soul, it would be far more gratifying to believe in a degree of honesty in our religious opponents.

But let us try this gentleman, and all others who, like him, are continually rearing this chaffy obstacle in the way of truth. Suppose he or you, reader, were sent, as a missionary to a land where every moral duty was professedly practiced but one, and that one was the requirement to have no gods but the Lord. You see the false gods revered, and temples for their worship reared in every hamlet, town, and city. These people may say they worship the true God through the idol; but would you not cry to God for help in arguments and for influence that should induce them to forsake their unhallowed worship and regard only Him who made the heavens and the earth?

Suppose, too, that you were sometimes successful; that before your eyes the idols were cast away, the temples razed to the ground, or turned into a place of worship for the true God, would there be any joy in your heart? If you had an organ through which you could proclaim such good news to the world, would you not say that so many had turned away from idols to the worship of the true and living God? Would it not be the burden of your work to bring this about? And would

it not be your chiefest joy, to see it, in some cases, accomplished, especially if you knew that it was done for the sake of Christ and the truth?

Suppose you were met by some of the more zealous, yet misguided, with the question, "Why don't you preach faith and repentance? Why don't you preach Christ? Why so much about our idol-worship? We worship the true God through the idol, and do you not think the Lord will accept it? We are certainly sincere." Oh! how blind they are, you would say, if they cannot see that Christ was manifested to take away just such work and sin as this.

It is just for this reason, and no other, that we say so much about the Sabbath. The command to observe it could be couched in no plainer terms than it is. The *Seventh day* is the Sabbath of the *Lord thy God*. Almost all men are disregarding it. We believe that the Lord requires its observance at their hand; and believing thus, should we not preach it? And when men are constrained to leave the Sunday substitute for the genuine Sabbath, should we not rejoice just as much as though there had been a turning away from the transgression of any other commandment?

A man's loyalty to an earthly government is shown by the way he regards its laws, and that man is the best citizen, who obeys them, most faithfully. He is not seeking for evasions or substitutes, and will not be satisfied with them, but becomes in his own character their best exponent.

Certainly no man was ever yet justly condemned by human law without a precept to show his duty or forbid the act. The true Christian will seek to know, and is anxious to do, the will of God. He needs only the precept that points out his wrong, and he turns from it. He is filled with sorrow, if, through ignorance, he has been led to lightly esteem a single command of God.

Now will this gentleman, and others who are like him, be benefited by a few passages of Scripture? "Christ was manifested to take away our sins." 1 John 3: 5. "Sin is the transgression of the law." 1 John 3: 4. The law says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20: 10.

S. D. Adventists endeavor to do and to teach all the other commandments also; Matt. 5: 19; and they know very well, as others ought to know, that the blood of Christ will never avail for those who are unwilling to do this. It does not matter how loud the profession, or how zealous a man may be, obedience will be found to be the final test.

A careful reading, and critical examination, of 1 John 2: 4, is recommended as an excellent remedy for self-deception, and then, "let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God; for he will abundantly pardon." D. H. LAMSON.

Believest Thou This?

Too many persons confine the word "unbelief" to the rejection of those truths which refer to the Lord Jesus Christ, and no doubt the term is occasionally so used, but I would employ it now in a larger sense,—it is applicable to those who reject any portion of God's holy Word. Selecting portions of Scripture for belief, and rejecting portions as unnecessary, is the beginning of a great deal of evil. It is so in the case of the commandments. Persons will object to the violation of the sixth; they will have a horror of the breaking of the seventh; they will denounce any one who violates the eighth; but the breaking of the third is considered a mere trifle; the disregard of the fourth may even be encouraged; and in regard to the second, charity prevents its transgression being considered idolatry. So it is with many other portions of God's holy word. I cannot help thinking that we may profit by the warning given by Jehoshaphat, "Hear me, O Judah, and inhabitants of Jerusalem; believe in the Lord your God, and ye shall be established; believe his prophets, so shall ye prosper." Believe his prophets; believe those who have warned you of the suddenness of the Lord's advent, and of the unexpected time of his appearing; believe these things, and let your belief be of that practical character which will show itself in your lives. Remember, "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering 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 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." This is the description given us of the last times; do you believe it? Do you *practically* believe it? If so, you will be able to say, "We, according to God's promise, look for new heavens and a new earth, wherein dwelleth righteousness;" and the very path in which you should go will be made clear to you. If we believe practically that there is but one way of salvation, and that by the faith in the Lord Jesus Christ,—if we believe practically that man must be born again before he can enter into the kingdom of heaven, and if we look around us and compare the state of mankind with what God says about being born again, there must be, and there ever will be, on our part, untiring zeal and earnestness in endeavoring to win souls to Christ.—*Hon. and Rev. Montagu-Villiers, D. D.*

The True Victory.

VICTORY over self is victory over the world. It is not the outward enemy, but the traitor within, that storms or undermines the citadel of spiritual life. Alas, that the gates are so often unbarred for the hosts of evil to enter! Alas, that the soul should so easily surrender, and suffer itself to be laid waste! As in the conflicts of nations, the conquering army re-inforces its own strength by the munitions of war taken from the vanquished foe, so does the victorious soul gather new forces from every temptation.

Yet the victory is gained—not by self-confidence and spiritual pride, but by humility and self-abnegation. The humble soul alone is truly strong, and safe from fall. What outward power can abuse him who, while he reverences the nature God has given him, still is lowly in his own eyes, "esteeming others better than himself"? What circumstances or condition of life can be adverse to him whose will is merged in the will of God? To him the tide of life flows "like a broad river's peaceful might," through sunshine and through storm, bearing steadily on its appointed course. His abundant peace is not stoicism. He is still a being of smiles and tears—tenderly alive to the joys of human sympathy, both in giving and receiving the blessed charities of life. At leisure from internal strife, he has a word of courage for the tempted, comfort for the sorrowing, reproof for the hardened sinner, hope for the penitent.—*Monthly Religious Magazine.*

The Overcoat Doxology.

"Praise God from whom"—and all through the congregation there is a general stir to find hats and draw on overcoats, so that by the time those who have nothing more important to do than to join in the singing have come to—"Praise Him all creatures here below"—a number of these same "creatures" are in a deadly wrestle with sleeves and lining by a backward measurement of arms. Much they are thinking about praising the Highest! Their chief concern seems to be that they shall be ready to dart out as soon as the benediction is pronounced to stand on the sidewalk in front and criticize the people as they come out; or hurry away to some less "tiresome" place. Well, well! and the saints above—"Ye heavenly hosts,"—how pitifully they must look down upon this contest between overcoat and praise to God! Hearing the appeal of a divided, half-hearted congregation coming up from beneath some heaven pointing spire, is it likely their pure spirits will be wrought into greater devotion and thankfulness? We need not answer.

What is a doxology for, if not to express gratitude to God! And if this gratitude be felt by only a few, had not the pastor better preach a series of sermons on "The Duty of Thankfulness" or in some way awake those who are careless to a sense of their irreverence? The very words—"from whom all blessings flow," silences all question as to the duty; and who can indulge much religious sentiment in connection with a mental problem of economizing time?

We believe it to be thoughtlessness, principally. The devil has gained some advantage in the souls of believers, and from making them wander in their prayers toward the last, finally gets behind begging to assist them on with their overcoats! And this is the same spirit of darkness now urging to the shortening of God's time, who will ere long jeer over the too late repentance of a lost soul. Who shall say but some of these may be among the number of his victims—these who irreverently consider the ordinances of God's house!—*Methodist Recorder.*

THE Chinese have a saying that an unlucky word dropped from the tongue cannot be drawn back by a coach and six horses.

A Touch of The Whip.

I NOTICED once, when riding on the top of a stage-coach, that the driver, at certain points on the road, gave one of his forward horses a slight touch of the whip, and, as the horses were going at a fair pace, I asked him why he did it. He replied that the horse had been in the habit of starting and sheering at something seen or imagined at that place in the road and a touch of the whip, just before arriving there, gave him something to think of, so that he passed by without noticing what had before startled him.

And is it too much to believe, that He who is conducting many sons and daughters to glory, notices all the perilous points they pass, and when the case requires it, directs their thoughts and purposes from dangerous directions, by giving them such things to think of as will break the force of temptation, and secure them from wandering? A sad bereavement, a bitter disappointment, a serious illness, a pecuniary loss, as the hour of temptation is at hand, is the touch of the whip. It awakens serious thought. It drives the soul to prayer, dims the false brightness of things earthly, and gives fresh vividness and power to things heavenly and eternal; so that, under such spiritual influences, the points of danger are safely passed, and the rest of life's journey is traveled all the more safely, and the prospects of heaven are made all the brighter.—*Congregationalist.*

Earnest Testimonies.

Mr. MOODY, at one of his meetings in Glasgow, turned to Matt. 17: 1-9, and after reading the account of the transfiguration, observed: "Luke says, 'Peter and they that were with him were heavy with sleep.' Asleep while Jesus was transfigured before them! Jesus in a glorified state, and they asleep so near the glory! This is a striking picture of the church of Christ in the present day. We are near the glory. No one can read the prophecies of Scripture with their eyes open and fail to perceive that the second coming of Christ and the glory of the millennium are near at hand; and yet those who ought to be watching are asleep."

Rev. F. WHITEFIELD, M. A., in an address before the London Prophetic Conference last May, said: "The grand thought before us is—the Lord is coming. Are we living in the blessed hope? Are we putting off everything that will not bear the searching character of that day? Oh, it will try us—all of us! It will try our hearts, try our principles, try all within us and all without us. It will bring a blush on thousands of faces, even of God's own children! It will make many an important thing now lighter than the small dust of the balance! Oh, that day, that day! How it will make everything now in each one's history fall into its right place, if only we bring it into everything! May each member of the church of Christ do this more and more, 'as we see the day approaching.'"

Dr. HORATIUS BONAR is the author of these remarks: "The church's pilgrimage is nearly done, yet she is not less a pilgrim as its end draws nigh. Nay more so. The last stage of the journey is the dreariest for her. Her path lies through the thickest darkness that the world has yet felt. It seems as if it were only by the fitful blaze of conflagrations that we can now shape our way. It is the sound of falling kingdoms that is guiding us onward. It is the fragments of broken thrones lying across our pathway that assure us that our route is the true one, and that its end is near—that end, the morning with its songs; and in that morning, a kingdom; and in that kingdom, glory; and in that glory, the everlasting rest—the Sabbath of eternity."—*Messiah's Herald.*

The People's Book.

THERE is no human experience for which the word of God has not provided a specific. Its words reach down into the most debased atmosphere or up into the clearest regions of spiritual purity. It answers to all demands of reproof, warning, approval, consolation, and expectation. It is the people's own book! It is a full and correct portrayal of all human feelings, hopes, passions, and tendencies. It comprehends the whole needy manhood. Its authenticity and veracity establish a claim to our most confident acceptance, as a law of life. Upon it have been hurled the hate and ignominy of all ages, but it shines like the unhindered sun, far above and beyond the raging and effect of the storm. Its inherent truth is its eternal vindication, and even the powers of hell shall not prevail against it! Truly, it is the "Book above all!"—*Meth. Recorder.*

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, MAY 6, 1875.

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

Progress of the Cause.

IN July, 1849, we carried the first edition of our little paper, entitled *The Present Truth*, to old Middletown, Conn., Postoffice, in a common carpet-bag. And when the press was established at Rochester, N. Y., in 1852, we could put all the copies of the *Review* (then nearly as large as the SIGNS) that we sent west of Buffalo, N. Y., in the crown of our hat. Now Michigan alone, to which State the press was removed in 1855, is one-fourth of our entire denominational strength.

Seven years since, word reached our General Conference, then in session at Battle Creek, Michigan, that there were four or five Seventh-day Adventists in the State of California, and with this information came a request to our Conference to send a minister to the Pacific Coast. Soon Elders Loughborough and Bourdeau were on board a steamer from New York to San Francisco with a sixty-foot tent, and a quantity of our good publications. Up to this writing not less than seven tons of our books have been sold in California, and the denominational strength gained upon the coast is such as to warrant the publication of THE SIGNS OF THE TIMES, the legal institution of the Pacific Seventh-day Adventist Publishing Association, and the immediate investment of \$25,000 in a publishing house and steam printing office complete, located at Oakland, California.

And while the work has been moving westward the cause has been perfecting a healthy growth at almost every point where it has obtained a footing, from the Atlantic to the Pacific. About twenty-five large congregation tents will be manned the present season, which will move from town to town, and from city to city, and offer free seats and a free gospel to the people. And there will be held not less than fifteen general gatherings of our people in camp, which are regarded by all our friends from ocean to ocean, as grand feasts of tabernacles.

And besides what has been done on this continent the principles of the Third Angel's Message are taking strong hold in Europe. After a church of more than sixty intelligent believers had been raised up in Switzerland, through the labors of Elder M. B. Czechowski, (an educated Pole, who received the word with all gladness in America and returned to Europe ten or more years since,) two young Swiss were sent to this country to be educated in the English language and to return to labor in Europe. One of them, James Ertzenberger, mentioned by Elder J. N. Andrews in his reports from Europe, was a member of our family for nine months. God bless him and keep him. We may need him some day to speak through as interpreter to the German and French friends in Europe.

The field is the world, and the ripening harvest calls for the sickle of the laborers, and everywhere the truth for this time is preached, souls are being gathered. May great success attend the labors of Elder Andrews in Europe, and may he see a strong force raised up to help him carry forward the work. As in America, he will find that the right arm of the strength of the cause in Europe will be publications adapted to the capacity and wants of the common people. We should prize very highly duplicate electrotype plates from Europe of pure translations of our tracts in German and French. God help Bro. Andrews and the friends of the cause there to lay broad plans, and execute them with faith and energy. Our American people have had a Foreign Mission fund waiting in the Treasury for four or five years. As fast as needed let the funds be drawn out to give room for more to be thrown in. All our deliberations upon matters of vital interest to the cause should be with much earnest prayer, and due caution. But the vastness of the work and the providence of God evidently opening our way, and inviting us out into the field of labor, demands broader plans, and energy in their execution. Let earnest prayer go up to the God of all grace for divine guidance. And may the servants of the Lord have faith, hope, courage, and well-tempered energy in their labors to urge on the work and build up the cause.

J. W.

What Has Hindered.

WHAT has most retarded the cause from the very first has been a want of real faith in the message on the part of our people, and in the integrity of those whom the Lord has employed to carry it forward. Satan's most powerful artillery against those who have had to venture out in this work by faith, and take great responsibilities, has been the feelings of jealousy which he has succeeded in creating in the minds of those who have been so far from God that he could tempt them at pleasure. In many jealousy has ripened into rebellion, and not a few well-meaning people, at several stages of the cause, would become leavened, more or less with the leaven of malice. These things have brought crises in the cause, and generally some loss of members, and painful detentions of the great work.

But God is the same gracious author of truth and righteousness. Human nature, in all its weaknesses, is the same. And Satan is the same. And, as we near the final triumphant close of the work, the determined general of the powers of darkness does not appear to lose either courage or vigilance. This may be necessary after all to prove and perfect the true and faithful who come out of great tribulation and stand in white before the throne of Heaven, having washed their robes and made them white in the blood of the Lamb.

But the Lord warns his disciples in these words: "It is impossible but that offences will come; but woe unto him through whom they come! It were better for him that a millstone were hanged about his neck and he cast into the sea, than that he should offend one of these little ones." Luke 17: 1, 2. And no offence is so offensive, and no wound is so deep, as that coming from those who stand in the same church relations. "For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him."

And yet the toilers must toil on in hope and courage in the Lord. He knows every heart, and sooner or later will vindicate the right, and reward the faithful.

Some apparently regard it a virtue to be profound doubters, and finished complainers. And they seem to entertain the false idea that they can enter the eternal city of the saved, while all the way the greatest burden of their souls appears to be to look to the right and left for something to stumble over, and complain of. While constantly searching for something to detain them, they remind us of a spiritless horse, urged into town by the driver's whip, anxiously watching for a hitching post. We make these painful remarks as a warning to those who are not fully consecrated to the Lord and to his work.

J. W.

The Remedy.

BEWARE of the false notion that doubting is a virtue, and that a spirit of watchfulness and jealousy for the faults of those who are standing under the burdens of great responsibilities, is a Christian grace. No man should believe without evidence. But when once committed for sufficient evidence, it is a great weakness and wrong to doubt without good reasons, and fall back simply because Satan pulls one back. How much better to go forward confidently, unless good reasons can be assigned for halting, and fight the good fight of faith, and lay hold on eternal life.

We heartily recommend the grace of God to those who are so busy with better people's faults that they have but little time to search for and attend to their own. "Resist the devil," dear friends, "and he will flee from you, draw nigh to God and he will draw nigh to you. Cleanse your hands ye sinners [in Zion] and purify your hearts ye double-minded." These poor double-minded souls will lose Heaven unless they discharge Satan, and come so nigh to God that he can make a hedge about them, as the Lord did about his tried servant Job, so that the wicked one can not touch them.

Come, dear complaining, whining, fretting souls, so very near to the Lord that you can drink from the heavenly fountain of love, and feel and know in your own experience the power of divine grace, and holy trust expressed by the Psalmist when he says: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, he is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and

from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust. His truth shall be thy shield and buckler." Ps. 91: 1-4.

J. W.

The Pacific Coast.

THE out-look is cheering all along the coast from the especial missionary headquarters of Elder Van Horn at Walla Walla, W. T., to San Diego Co., Cal., to which field Bro. John Judson, of Bloomfield, Sonoma Co., has moved, and where he is letting the light shine.

Elder Canright is at Stockton with the tent. Elder Loughborough is active in the churches at present, and God is blessing Elder Waggoner greatly and he finds a hearty welcome by the friends in California, and an encouraging field of labor.

The subject under most earnest consideration at the present time by the church in San Francisco is a house of worship central and commodious. It will at once be seen that this is an enterprise of considerable magnitude when we say that a tolerably acceptable site, at least one mile from the Postoffice, fifty-five or sixty feet front, costs the handsome sum of \$13,000. But the house of the Lord must be built in this great city, which is one of the most attractive points in the world's great thoroughfare of travel. More than 100,000 emigrants will land in San Francisco in 1875, besides the constant moving in and out of the city, of tourists and business people from all parts of the world.

The church at San Francisco is not able to do what must be done to build a suitable house of worship in the great metropolis of the Pacific Coast. The evening of the 29th ult. we were in counsel with the church upon the subject of a house of worship, and offered \$1,000 as an individual donation, and promised our influence with others for further help. There is more work to be done in San Francisco than that little church can do at present. It is a vast missionary field to be taken under the direct care of General Conference, when all its members, without a single exception, shall pledge in good faith to do what they reasonably can to advance the cause and to have confidence in those who have the oversight of the work. To accomplish that which should be done it will be necessary for every member to consecrate their efforts, and apply their means that they can spare for this one object. There are many charitable institutions and objects worthy in themselves, but far inferior to the one mentioned. When the church at San Francisco will come into this position, and do what they can, the balance will come from other sources.

We deeply sympathize with the church at San Francisco. At the very time when Eld. Grant was holding a very strong dividing influence over many, the condition of things was made far more critical by the imprudences and rashness of one who represented our cause in that city. This was the state of things when we first visited California, and which made our work very hard. But God has helped us, and we have seen the cause rising in union, numbers, and strength. Our policy to let Eld. Grant alone, as far as possible, has been the true one. The Elder has run a most singular course until he has run himself completely out. He could do nothing in his four weak, divided churches, and after attending the great revival meetings in San Francisco, he made a most perfect failure at Healdsburg and Petaluma, attempting to ape Hammond, after he had disgusted the people by preaching by special appointment against Mrs. W. At Healdsburg he asked fifty cents admittance to hear him abuse a humble Christian woman. A number left in disgust before they got their money's worth. Oh! Oh! Elder Grant! Oh!

But we have neither time, space, nor disposition here and now to give even a sketch of the singular course of this man in his reports of success, most of which have been as false as false can be, of his pious railings and his determined, bitter spirit against Seventh-day Adventists, under his peculiar sanctimonious garb of holiness. We find in *Himes' Journal* for March, 1875, a statement originating in the city of San Francisco, given by seven persons whose integrity we have no right to call in question, which sets the position and condition of Seventh-day Adventists in contrast with Eld. Grant and his few friends, in a correct light excepting what is said of our retaliation. The statement is here given for the truth it tells, without the least disposition to take any part whatever with either party in the disgraceful scandal being published by Eld. Grant and the editor of the *Journal* from which we copy the following.

J. W.

"Progress of S. D. Adventists.

"Eld. Grant has had his way and sway. He fought it out on that line' with an obstinacy untempered by common-sense. His senseless assaults upon the seventh-day people, who were not intruding upon ground occupied by us, provoked them to retaliation, and they have pitched their tent in Vallejo, Santa Clara and San Jose, and drawn away members from and weakened all of these churches. The field was large enough, and Eld. Fasset's policy was to let them alone while they did not molest our churches. The result has shown the folly of Eld. Grant's course in this, as in almost every item of his policy on the Pacific Coast. In Napa City, Eld. Grant's boasted discussion has ended in helping the Sabbatarians. Their society is stronger than ever, while of Eld. Grant's influence there is scarcely a trace.

"Practically, this field is abandoned to the Sabbatarians. A San Francisco paper says of them:—

"Six years ago last July, two Seventh-day Adventist ministers landed in San Francisco with their tent, and immediately commenced operations at Petaluma, Sonoma County. These ministers, and one or two others who have joined them, have labored almost unceasingly, and they can now say their work is a success. They closed, the 12th instant, a twelve days' camp-meeting at Yountville, Napa Valley. At this meeting they had a beautiful tabernacle tent 60x125 feet, besides eighty-five campers' tents. Some 600 camped upon the grounds, and the last Sunday of the meeting they had an audience of over 2000 persons. Forty-one persons were baptized, and besides these several others came out and united with the society during the meeting. The Seventh-day Adventists now have fourteen churches in the State, numbering nearly six hundred members. Their State Conference, which was held in connection with their camp-meeting, raised \$19,400, to be used in establishing a publishing house on this coast. They also raised over \$1,600 in the interest of their tents in California."

"They are publishing a weekly paper at Oakland in this State, which is gaining a good circulation. Thus they prosper while our cause lies in ruins. We have four weakly churches, distracted and divided by the obstinate persistence with which the preposterous doctrine of 'perfectionism' has been forced upon them. Eld. Grant is now upon his fifth visit here. He is not effecting results of any consequence. The seventh-day people refuse to meet him in debate, not because they fear him (which is absurd in view of their past experience with his debates), but because, as they show, he has deceived them, and they can place no reliance upon his word. They claim to be ready to meet honorable and honest men."

The Fall of Demas.

AMONG the fellow-laborers of the apostle Paul was one who bore the name of Demas. His biography is given us only in the following texts:—

Col. 4: 14: "Luke, the beloved physician, and Demas greet you."

Philemon 23, 24: "There salute thee Epaphras, my fellow-prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow-laborers."

2 Tim. 4: 9, 10: "Do thy diligence to come shortly unto me; for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica."

These texts teach us a lesson of awful solemnity and warning. Here is the record of a man worthy to unite with Paul in saluting the brethren in two of his epistles; worthy to be ranked with Aristarchus, Paul's companion in travel (see Acts 19: 29; 20: 4; 27: 2; Col. 4: 10); and with Mark the author of the second gospel; and with Luke, the beloved physician, the author of the third gospel, and also of the book of Acts; and what is still more, he was counted worthy by Paul to be called a fellow-laborer in his sacred work. Yet this man made utter shipwreck of his faith, and for the present world gave up his interest in the world to come. Such a case suggests the most serious thought.

1. This man was eminent as a minister of Jesus Christ. Not Paul merely, but the Holy Spirit by whose inspiration Paul wrote, gave to Demas so honorable a place that we cannot doubt his high standing as a minister of Christ. He was acknowledged by Paul, as a "fellow-laborer." As such he could not have been otherwise than eminent in gifts, in graces, and in Christian experience.

2. He was a highly-favored man. He enjoyed a personal acquaintance with the most eminent Christian minister that ever lived. He

was even honored with his confidence, and counted worthy to share in his labors in the work of the gospel. He knew everything pertaining to the foundation of the Christian religion. He knew all the things promised in the blessed hope. He knew the purity of the doctrine of Christ, and the blameless life of the apostle with whom he was associated. He knew the excellence of such men as Mark and Luke, who were his fellow-laborers.

3. It was not a light thing that he could associate with Mark and Luke. These two men were called in the providence of God each to write a life of Christ. It is possible that Mark, on account of his youth, was not an eye-witness of all he wrote, though the fact that his home was in Jerusalem (Acts 12: 12,) indicates that he must have had personal knowledge of much that he has written. But the fact of his intimate connection with the apostle Peter (1 Pet. 5: 13,) made Mark thoroughly acquainted with all the facts in Christ's life. As to Luke, he wrote the gospel as an eye-witness. Luke 1: 2.

3. He was competent to write also the book of Acts, containing the history of one generation of the Christian church. To have these two men for his fellow-laborers was to have such an opportunity for knowing of Christ as none of us in these days have ever begun to possess.

4. But to live in the society of such a man as Paul, and to converse with one who had had such views of Paradise, was still another wonderful opportunity to learn the deep things of God. He was an eye-witness of his mighty miracles; he had the most perfect opportunity to understand his godly life and his unselfish devotion to his Master's cause.

5. Demas must have understood the greatness of the reward promised the people of God. No man was ever better prepared to give instruction on this point than was Paul, and Demas had the benefit of his teaching. He must have understood the awful fate of the transgressor. He knew that the wages of sin is death. He knew that the wicked shall be punished with everlasting destruction. He knew the brevity of human life. He knew its liability to end at any moment. He knew the perishable nature of everything pertaining to the world that now is. He knew its unsatisfactory character. He knew the folly and vanity of riches, of honors, of pleasures such as our earth has to give.

6. He knew the value of the Christian religion. He had felt its power upon his heart. He knew by personal experience what is meant by the forgiveness of sin. He had even been called of the Holy Spirit to the work of the Christian ministry. He was, in the providence of God, assigned a place among the most eminently pious and excellent of the earth. He shared the fellowship of the most eminent of the apostles, and was counted by him a fellow-laborer.

7. Demas, beyond all doubt, had high hopes of the kingdom of God. He confidently expected to wear the crown of life. He expected to be made a partaker of immortality. He had no idea that the second death would be his final portion. He did not expect that the vanities of earth would overcome his love for the world to come. He had no idea that he should ever sell his soul for the empty and worthless things which Satan offers to men in exchange for the kingdom of God.

8. But it is nevertheless true that this man so highly favored of God, so honored in his associations with three of the writers of the New Testament, so privileged with the precious knowledge of divine truth, so thoroughly instructed in the deep things of the Spirit of God, and so eminent as a minister of Christ that he was permitted to be a fellow-laborer of Paul, did, after all these great blessings from Heaven, make utter and probably irretrievable shipwreck of the faith.

Here is the sad record of the ruin of Demas: "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." We may well ask, How could such a lamentable apostasy ever have occurred?

1. In some way Demas was thrown off his guard and ceased to watch against sin. Perhaps because he was associated with such excellent men he felt certain that he was all right. He was very sure that they would be saved, and he expected to be saved because he was so intimately associated with them.

2. It is by no means certain that Demas had not allowed himself years before his open apostasy to cherish in his secret life some favorite sin, which he took for granted was not very displeasing to God because Paul who possessed such a gift of discernment of spirit had never pointed out and rebuked that sin.

3. The apostle has stated the cause of the ruin of Demas. He "loved this present world."

How strange that when he had once loved the world to come he could ever give this world the affections of his heart. He had once loved the heavenly Jerusalem with its infinite glory. Now poor perishing earth was taken in exchange for it. How ruinous the exchange! And how could a man of the capacity of Demas make so fatal a mistake? We must remember that when faith is not in exercise, the world to come is out of sight, and the world that now is alone appears in view. What the present world has to give, is offers now. What of good things the next world offers to give must be waited for till that world comes. Demas could not wait.

4. He "loved this present world." He did not understand that the whole tenor of the Bible is "Love not the world, neither the things that are in the world." 1 John 2: 15. Or if he understood the real voice of God's word on this vital point, he flattered himself that there was no need of such great strictness in the matter. Perhaps, like Solomon, he thought this a very safe precept for others to follow, but one quite unnecessary in the case of such an experienced Christian as himself.

5. But what had the world to offer, that Demas should accept it? The apostle John has told us: "All that is in the world" is "the lust of the flesh; the lust of the eyes, and the pride of life." 1 John 2: 16. And could Demas accept of these? It appears that he did. How could he thus demean himself? It was the deceitfulness of sin that thus beguiled him into a ruinous exchange of eternal glory for a momentary enjoyment of worldly pleasure.

6. It is not possible to determine certainly which of the three kinds of sinful pleasure was sought by Demas. The lust of the flesh is the appetites and passions of the carnal mind. The world offers in many ways the gratification of these sinful propensities. The lust of the eyes is the desire for those things that make a show before men; as splendid houses, fine clothes, gay trappings, and vain ornaments. The pride of life is the honor that comes from men.

7. It is not very likely that the pursuit of worldly fame was the cause of the ruin of Demas. It may be, indeed, that he had in his heart a much stronger desire for the praise that comes from men than for the honor that comes from God. Yet we can hardly conceive that in that age of persecution, there were many honors in store for a man who had been the fellow-laborer of Paul. Nor is it very probable that the desire to possess money, lands, costly furniture, fine clothes, and whatever else can make a display before men, was the grand cause of the ruin of Demas. Wealth and honor might indeed have offered themselves to Demas, but we can hardly accept these as the most probable cause of his ruin.

8. That which John places first and foremost of the good which the present world has to offer seems to be the most probable cause of the fall of Demas. The gratification of the base appetites of the carnal mind certainly seems more likely to have been the cause of his ruin. Here Satan could approach him by imperceptible advances. Here sin could allure with its soft arts. Here he could fall under the power of the tempter, and be bound hand and foot before he was hardly aware of his being in any danger.

9. Paul kept his body under lest after he had preached to others himself should be a castaway. 1 Cor. 9: 27. It is probable that Demas failed in this very thing. He allowed his animal nature to remain unsubdued, or rather he decided perhaps that so strong a Christian as himself had no need of such care as others must use. At all events the barrier which separates between virtue and ungodliness was broken down, and Demas who had set himself apart for God was now in unrestrained possession of whatever good thing the pleasures of sin can furnish.

10. It is a most humiliating confession that ministers of the gospel have shown themselves often to be men of unsanctified hearts and unsubdued passions. They have, like Demas, loved this present world because it offered immediate gratification to some wicked desire. And so the very men that have warned others of the deceitfulness of sin have shown themselves ready to fall under its power at the first attack of the enemy.

11. We may be sure that the ruin of Demas was not accomplished all at once. Far from it. This fellow-laborer of Paul had certainly long hidden sin in his heart. While Paul was agonizing to enter in at the strait gate, Demas must have been comforting his heart with the idea that he was sure of Paradise, though he suffered evil to exist in some secret acts of his life. And so when Paul had finished his course of self-denial and cross-bearing, and waited in the Roman dungeon the ax of the executioner, Demas for-

sook him, and not him only, but Christ also, and returned to Thessalonica, probably his own native land. How awful this spectacle! He turns his back on Paul the aged, and now also a prisoner of Jesus Christ, and on Christ also who had bought him with his own blood. He loses sight of the next world and grasps this as his solace and his joy. Poor infatuated Demas! He drops the substance to grasp the shadow, and he leaves a name to be a warning to Christian ministers in all coming time.

12. One grand practical lesson should be drawn from this sad apostasy. If one of the fellow-laborers of Paul, who had been honored and trusted by him, could fall into sin and make utter shipwreck of the faith, it is by no means impossible that we shall be called to witness cases of apostasy equally fatal and distressing. But let every one who fears God remember that however men may dishonor the cause of Christ, that cause is still dear and precious, and that divine Redeemer is still worthy of the best affections of our hearts. J. N. A.

Tithes and Offerings.

(Concluded.)

God called for men in the Mosaic dispensation to give the tenth of all their increase. He committed to their trust the things of this life, talents to be improved and returned to him again. He has required a tenth, and this he claims as the very least that man should return to him. He says, I give you nine-tenths, while I require one-tenth; that is mine. When men withhold the one-tenth they rob God. Sin offerings, peace offerings, and thanks offerings, were also required in addition to the tenth of the increase.

All that is withheld of the tenth which God claims of the increase is recorded in the books of Heaven as robbery against God. Such defraud their Creator, and when this sin of neglect shall be brought before them, it is not enough to change their course and begin to work from that time upon the right principle. This will not correct the figures in the heavenly record for embezzling the property committed to them in trust to be returned to the lender. Repentance for unfaithful dealing with God, and for base ingratitude, is required.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

A promise is here given, if all the tithes shall be brought into the store-house a blessing from God will be poured upon the obedient.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." If all who profess the truth will come up to the claims of God, in giving the tenth which God says is his, the treasury will be abundantly supplied with means to carry forward the great work of the salvation of man.

God gives man nine-tenths, while he has claimed one-tenth for sacred purposes, as he has given man six days for his own work, and has reserved and set apart the seventh day to himself. For, like the Sabbath, a tenth of the increase is sacred. God has reserved it for himself. He will carry forward his work upon the earth with the increase of means he has entrusted to man.

God required of his ancient people three yearly gatherings. "Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." No less than one-third of their income was devoted for sacred and religious purposes.

Whenever God's people, in any period of the world, have cheerfully and willingly carried out his plan in systematic benevolence, and in gifts and offerings, there has been a standing promise that prosperity should attend all their labors just in proportion as they obeyed his requirements. When they acknowledged the claims of God, and complied with his requirements, honoring him with their substance, their barns were filled with plenty. But when they robbed

God in tithes and in offerings, they were made to realize that they were not only robbing him, but themselves; for God limited his blessings to them, just in proportion as they limited their offerings to him.

Some will pronounce this as one of the rigorous laws binding upon the Hebrews. But this was not a burden to the willing heart that loved God. It was only when their selfish natures, strengthened by withholding, that men have lost sight of eternal considerations, and valued their earthly treasures above that of souls. There are even more urgent necessities upon the Israel of God in these last days than were upon ancient Israel. There is a great and important work to be accomplished in a very short time, and God never designed that the law of the tithing system should be of no account among his people, but instead of this, the spirit of sacrifice should widen and deepen for the closing work. E. G. W.

Disgrace of Christianity.

THE Saviour said to his disciples "ye are the light of the world." The true light of morality, of purity of life, ought ever to be found with the Christian churches. If, indeed, they are "the salt of the earth," much depends on the influence they exert upon society at large.

And this position the Protestant churches profess to hold. To deny that they are the true, devoted followers of the blessed Saviour, or even to intimate to that effect, is to bring down upon our heads the severe charge of a lack of charity. Alas for charity! how greatly the times are changed. Once it was said of charity, it "rejoices not in iniquity, but rejoices in the truth." Now to expose iniquity and to stand in defense of the truth is a sure evidence of a lack of charity, in the eyes of professed Christians, who affect to accept Paul's writings as a standard in Christian ethics.

The tendency and influence of church festivals and church fairs has often been commented on, and their evil influence has even been acknowledged by many ministers, but everything has failed to stay the evil or to effect a reform. The churches refuse to be reformed; they deny that they are "fallen," and insist that they present to the world the true model of Christian character. But "the world," of which they should be the light, are not so blind as these blind guides." Gov. Washburn, of Wisconsin, called the attention of the Legislature to the necessity of a law to suppress lottery gambling in the churches. This should have produced a general humiliation before God on the part of the churches, and a strong effort to purge themselves from the disgraceful stain. But instead of this, Gov. Washburn lost his election, and the gambling continues!

These things have now become matters of common reference, as the churches have so far degenerated that they hear the reproachful, but truthful, words without a blush. The *Sacramento Daily Record* of Nov. 14, 1874, contained a lengthy account of the Chinese in that city. Speaking of their propensity to gambling, it said:—

"Gambling is also carried on in the butchers' shops in a novel manner, though based on the same principle as the 'guess cake' speculation, familiar to the attendants at church fairs."

And this "guess cake speculation" is only one of the many "games of chance" adopted by the churches to get dishonest gain. And by these means the children of pious parents form a taste for gaming which, when once formed, becomes as enslaving as the appetite for liquor, and is as fatal.

We have no expectation that the large churches will ever reform. If Mr. Hammond and his co-laborers would go to work to purge the churches from the evil habit and example of gambling, instead of directing their efforts to bring four-year-old children under such church influences, they would inaugurate a "revival" worthy of the name. But such a revival interest would be unpopular, and therefore, could never enlist the sympathy and co-operation of the great "divines."

We thank God there are honest ones in all these churches, who need only to see the tendency of these things to condemn them. And we pray that they may not be perverted by contact with the evil, but keep their consciences pure until the cry shall be given—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

J. H. W.

It is one thing to be childlike, and another to be childish.

Not Lost.

The look of sympathy; the gentle word
Spoken so low that only angel heard;
The secret art of pure self-sacrifice,
Unseen by men, but marked by angel eyes:
These are not lost.

The sacred music of a tender strain,
Wrung from a poet's heart by grief and pain,
And chanted timidly, with doubt and fear,
To busy crowds who scarcely paused to hear:
These are not lost.

The silent tears that fall at dead of night
Over soiled robes that once were pure and white;
The prayers that rise like incense from the soul,
Longing for Christ to make it clean and whole:
These are not lost.

The happy dreams that gladden all our youth,
When dreams had less of self and more of truth;
The childhood's faith, so tranquil and so sweet,
Which sat like Mary at the Master's feet:
These are not lost.

The kindly plans devised for others' good,
So seldom guessed, too little understood;
The quiet, steadfast love that strove to win
Some wanderer from the devious ways of sin:
These are not lost.

Not lost, O Lord! for, in thy city bright,
Our eyes shall see the past by clearer light,
And things long hidden from our gaze below
Thou wilt reveal, and we shall surely know
They were not lost.

Missionary Department.

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

Present Work.

THE Lord says, "Behold, now is the accepted time, now is the day of salvation." If we would accomplish the good it is possible for us to accomplish, we must learn how to do, in this accepted time, the duties of this time. Some fail as missionary workers, not because of a lack of ability to do, of opportunities to do, or of means with which to do, but they fail to see the *now*. They let pass golden opportunities of scattering precious seeds of truth, waiting for "a more convenient season."

Opportunities to benefit one or two, or at most a few, are let pass because the work looks too small. No case where there is an opportunity to do good can be called small, for we know not what may result from a little seed falling into "good ground." In the parable of the Saviour it is represented as bringing forth "some thirty, some sixty, and some an hundred fold." Jesus sat and talked with the woman of Samaria at the well. It looked like a small beginning, but the seed took root, the woman began to spread the tidings, saying, "Come, see a man which told me all things that ever I did; is not this the Christ?" Soon there was no lack of ears to hear, and hearts to receive the precious truths he bore.

I know of a case which occurred once where I was laboring. A daughter of one of our brethren had an *Advent Review* placed over her dinner in her basket as she went to school. The eye of the teacher caught a few words of the paper during school hours. At noon she borrowed it and read it entire, sent by the girl for more, read, became interested and convicted of sin. A few days after I went into the neighborhood and held a few meetings; when opportunity was given, that teacher and sixteen of her scholars, varying in age from 12 to 18, came forward for prayers. Several of them were hopefully converted to God and were baptized before I left the place. Among them was the teacher whose interest was first aroused by reading part of an article in the *Review*.

We should have a supply of tracts and papers with us wherever we go, not to throw away, but to distribute to all candid persons who show a disposition to read. A great effort should be made to distribute the SIGNS OF THE TIMES. Although it has been published nearly one year, there are but few as yet of the thousands upon this coast that know of the existence of such a paper. We must make greater efforts to bring it to the attention of the people. Let all brethren and sisters take a few copies with them wherever they go, and pass them out to any who will read. We have thousands of copies of good back numbers at the SIGNS Office. These we will send to our churches or scattered brethren on this coast at the expense of our State T. and M. Society. Let each church report at once to their district secretary how many SIGNS they want, and let the secretaries write to the SIGNS Office, Oakland, Cal. Do not delay in these things. The times demand activity. We have voted to distribute the SIGNS as we do tracts. Let your orders come in. I hope to meet orders from every district when I return to Oakland in a couple of weeks from this.

There is still another point on which present duty demands work. Nearly all our churches have non-resident members. A regular correspondence should be kept up with them. This will not only encourage the absent members, but their letters in return should be read at the district quarterly meetings. These letters add much to the interest of the quarterly meetings. Let this matter be taken hold of at once, where it has not already been done. Where the vigilant society is organized they have this matter in their hands. Where there are no officers already appointed to manage the correspondence let the librarian in each church obtain at once a list of all absent members or Sabbath-keepers, and designate one or more in the church to correspond with them immediately. All absent members should be heard from once in six weeks at least. Make a minute of interesting meetings and other items that interest you and encourage them therewith. Remember that letter-writing to interested ones and to lonely Sabbath-keepers is a part of the T. and M. work. Let us do faithfully what we find to do.

We commend the following items on diligence and benevolence to every worker.

J. N. L.

A Heart-Rending Reproof.

A SHORT time since, a lady who had been remarkable for her thoughtlessness requested a professedly pious lady to accompany her that day to visit another lady, also professedly pious.

The afternoon passed away, and the subject of religion was not mentioned, probably for fear of offending the gay friend who proposed the visit. As the two neighbors walked toward home, the first-mentioned remarked that she had lost the afternoon, for nothing would have induced her to leave home but the expectation of hearing something about religion; but she added, "I came to the conclusion that there is nothing in religion, or that my neighbors do not possess it, for if they did they would speak to me about my soul." She said she had been greatly alarmed about herself for several days; but had concluded that afternoon, that if religion was not worth talking about, it was not worth thinking of.

"Never," said that pious neighbor, "shall I forget that look of despair and reproach. I felt that I had murdered a soul by neglect."

Profitable Giving.

THE *London Bible Society's Record* tells of a collector who called upon a man for his contribution to the Bible cause. He was not a wealthy man, and did his own work on the farm. He looked over his books, and said his contribution would be fifteen pounds.

"Why this remarkable benevolence?" said the collector. He replied, "Six years ago I felt I was not giving enough to the Lord, so I resolved to give in proportion to his blessing, and hit upon this plan: I will give two pence for every bushel of wheat I raise, one penny for every bushel of oats, barley, etc., ten per cent for the wool, butter, etc., that I sell. The first year I gave four pounds; the second, seven; the third, eight; the fourth, nine; the fifth twelve; and this year my Bible contribution is fifteen pounds. For twenty years previous, my doctor's bill had not been less than four pounds a year, but for the last six years they have not exceeded ten shillings a year. I tell you, 'there is that scattereth and yet increaseth,' and truly 'the liberal soul shall be made fat.'"—*ScL*.

European Mission.**WHAT SHALL BE DONE FOR EUROPE?**

I FEEL the most intense interest to see the work of God advance in Europe. Here are millions of people who are breaking the commandments of God, and yet are ignorant of the fact. They are trampling in the dust God's holy Sabbath, and are not conscious of their guilt. For this guilt, however, there is a great weight of responsibility upon those whom God has enlightened with the knowledge of his truth. Moreover, the great day of God is near and hasteth greatly.

Few of the vast multitudes of people in Europe have any knowledge of the near advent of Christ. If the day of God comes upon them without their being warned, what account shall we render to God for our neglect to warn them? Shall we plead that our worldly business was so profitable we could not think of neglecting it to carry them the truth, nor even to use our means to send the truth by others who were willing to carry it? Many will have no better plea than this, and so for shame will stand speechless before their Judge.

I hope it will be pardoned if I speak very freely. I do it not with a disposition to dictate, but from a heart of intense desire to witness the advancement of this most sacred work. We must give warning to our fellow-men of the swiftly hastening Judgment, and we must lead them to keep the commandments of God. This is our work, and the time in which to do it is brief. Then comes the reckoning, and our business is to meet that with joy and not with sorrow. Our work is to be accomplished partly by the living preacher, but principally by publications. Yet what an immense undertaking is this! It is not simply that there are millions of people to be reached, nor even that these millions do not speak the English language. They speak a great number of different languages, and each nation must have the truth in its own tongue. But with God's blessing, all this is possible. He will not do our work for us, but if we will do our part he will add his blessing, and that will count.

One thing inspires hope: God has gone out before us. The case of the Sabbath-keepers in the vicinity of Elberfeld, Prussia, shows how God is at work. Here are Adventist Sabbath-keepers who have been raised up not only without help from abroad, but even without a preacher among themselves. I have information which I deem authentic of other bodies or companies of Sabbath-keeping Christians in several countries of Europe. It is my conviction that we shall find Sabbath-keepers scattered all over Europe. This indicates that God has set his hand to the work.

Another thing which seems to be very providential is, that all these nations of Europe have many of their people in the United States, and that most of these different nationalities are represented in the body of Adventist Sabbath-keepers. These Sabbath-keepers cannot but feel for their own countrymen. They will write them the truth as best they can. Alas! that our excellent publications in the English language cannot be made available by them for the instruction of their friends at home.

Without doubt some of these persons will see it their duty to return to their own countrymen. But let none do this who have not first advised with those who fill responsible positions in the work in America. If there are those from the different nations of Europe, now in the United States, who have mastered the English language, and have received a good knowledge of the truth of God, and have a real heart-work, and can express what they have in their hearts, perhaps God will use some of these persons as missionaries to their own countrymen. But I beg of such to take advice from our wisest counselors as to their own fitness for such responsibilities.

If we have young men of approved piety, and of good understanding in the Scriptures, and of capacity to teach, who understand no language but the English, I believe that this class may furnish valuable laborers in the various nationalities of Europe. I think that if such young men were willing to give themselves to the work, and if they could set out with the approval of those competent to advise, they would speedily become able to speak the language of the country to which they should go. I think the persons best adapted to teach the speaking of a foreign language are those who understand that language well and do not understand the language of the person they are teaching. The learner cannot use his own language, and cannot fail to learn the pronunciation and use of the language which he hears correctly and distinctly spoken.

But let none come to Europe for the romance and sight-seeing of the journey. This kind of poetry will speedily turn to sober prose. The comforts and conveniences of common life in Europe do not compare with those of America, at least not to a person of American ideas. We want those men who are willing to labor, even though they do not find their own taste and preferences met in their surroundings, and who will never think of quitting the field till the time comes for the laborers to cease their toil, and to bring in their sheaves of well-ripened grain.

The chief instrumentality in setting the truth before the people of Europe must no doubt be the press, as we have proved it in America. And here, even with God's special blessing, and with the marked interposition of his providence, there must be an immense amount of severe toil and painful labor. What is put in print must not only be the truth of God, but it must be according to the grammar and the peculiar idiom of the language used. And here are the many languages which in some form must have the truth in print. How this can be accomplished remains to be seen. But success is certain if we only labor in God. The

weapons used by Joshua in the siege of Jericho, and by Gideon in warring upon Midian, show how God can use feeble instrumentalities to accomplish mighty results.

But while there are great difficulties in the advancement of the work in continental Europe, we must not overlook the fact that the inhabitants of the British Islands speak the same language with ourselves. Here are many millions of people whom we can reach by our publications just as they issue from our Office in America. And our preachers can enter upon the work in Great Britain and Ireland without the painful labor and the delay necessary in acquiring the use of a foreign language. I think the time has come when I should express the intense desire of my heart concerning the proclamation of the truth in these countries.

When in England I made very diligent inquiry after those observing the Sabbath, and those friendly to it. In particular I looked after those whose names I had obtained from friends in America, or from the *Review*. Here I met painful disappointment. The readers of the *Review* will remember the letter from an English Methodist minister, which was published last summer. I had high hopes of this man. Indeed, I thought if I found him in the same frame of mind as when he wrote that letter, I would perhaps spend two or three weeks in labor in his place. I therefore wrote him a letter the night we landed in Liverpool, and offered to call on him, or, if he chose to do so, invited him to call on me in London. As he did not answer this letter, after some days I wrote him again from London, and this letter also he neglected to answer. I have since learned from Bro. Stillman, of Brookfield, N. Y., that he received my letters, but had concluded that the Sabbath truth would cost him too much, and so had accepted flattering offers from the Methodists, who evidently had begun to fear that they should lose him. My searches after those interested in the Sabbath, through the instrumentality of our publications and of our people in America, came to nothing. I think there are such individuals in England, but I did not find them in the cases I sought out.

I felt a very deep interest in the few Seventh-day Baptists of Great Britain. Two of these ancient churches are not yet extinct. The church at Mill Yard, London, and the Natton church at Gloucestershire, have each a remnant holding fast the commandments. At Mill Yard, Bro. Jones is earnestly at work as a preacher, but the circumstances of the case confine his personal labors to that place. He has, however, by advertising, found a few persons, either keeping the Sabbath or ready to receive it from the publications he has sent them. A little Sabbath meeting of these persons was organized in Glasgow at the time of our visit there. And in several places in Great Britain and Ireland, there are scattered Sabbath-keepers. I think there are in all about thirty Sabbath-keeping Christians in these countries.

What shall be done for Great Britain? Probably our American Seventh-day Baptist brethren will send one of their most efficient ministers to Glasgow. If so, may God grant him great success in turning men to the commandments of God. How far will this go toward meeting the urgent necessity of the case? A Sabbath-keeping minister in London, and another in Glasgow, with their personal labor confined principally to those two cities, when there should be a hundred faithful men to labor in the different cities and towns of the kingdom. Here is a great harvest field, and hardly any to labor in it.

The Sabbath truth was planted in America by an Englishman. In common with the S. D. Baptists, we, as a people, owe a debt of gratitude to the Sabbath cause in England, to the men that were whipped, imprisoned, and put to death, for the truth's sake. It is time for us to pay some of this indebtedness. The responsibility in this case is not confined to the Seventh-day Baptists. May they discharge their indebtedness, so that it shall not stand against them in the Judgment, and may we do the same thing also. There is room for more commandment-keeping ministers in Great Britain and Ireland than both bodies can find men to send as missionaries. Nor is there occasion for contention or jealousy between us. God forbid that we should not rejoice in their success in leading men to obey God. Herein our work and theirs is identical.

But we have also another work to do, which, as yet, they do not share with us. We understand from the prophetic word that the coming of our Lord is at the door. We must give to our fellow-men the solemn warning of a swiftly hastening Judgment. God has connected this warning with the preaching of his commandments in Rev. 14, and especially in the third angel's message. This most solemn message he has committed

to us as a people. We cannot look to others to fulfill this responsibility for us. The people of England must hear upon this great subject.

It seems to me that the time has come for us to enter upon this work. We have a vast store of most precious publications that need no work of translating, as here upon the continent, to fit them for use. We have efficient men to take this work in hand, and to make it a great success. Bro. White has spoken of Bro. Loughborough for the English mission. This would be an excellent choice, I am sure. Would that we could send more than one of our experienced ministers to this great field. Perhaps some younger men could be joined with them in the work. I leave all this to the wisdom of our General Conference Committee. But I am sure that we ought not to delay this work longer. Our Lord is coming. How long we shall have a time of quiet for our work we know not. Let us arise and take hold of the work. No greater privilege was ever given to the sons of men than that of sharing the burdens of the work of God. I hope the time is at hand when we shall see a great work in the British Islands and on the Continent.

If we are faithful to the work committed to our trust we shall see the salvation of God. May he bless the cause of truth in the old world. May he put the spirit of labor and sacrifice into all our hearts. And whatever have been our failures in the past, may it appear in the Judgment that from this time forward, till our work is finished, we have done what we could.

J. N. ANDREWS.

La Coudre, Neuchatel, Switzerland, March 19.

The California Tent.

THE Lord has given us much encouragement here the last few days. The audience and the interest have steadily increased, till now we have the tent quite well filled. All pay the deepest attention. No disturbance. Books go off quite freely. An intelligent man from New Zealand, on his way to England, came in and heard, bought a package of books, and took them with him. Another man from Southern California came in one evening, became interested, and bought some books to take home. Another man from Missouri has already sent off a package of our books to his friends East. An intelligent Dane has attended, subscribed for the *Tidende*, and thinks he must keep the Sabbath. So we thank God and take courage.

As usual, the ministers are doing their utmost to keep the people away. Some have been influenced by them to quit coming; but others come in to take their places.

We have made what we regard an improvement in the construction of our stand or pulpit. We raise the platform about to the level of the seats. Then we board up in front only twenty inches high. From this we raise a small pulpit large enough for the Bible and one lamp. Thus the books are brought down where the people can readily see them, and it is much more pleasant every way.

Health good, and we are hopeful in God.

D. M. CANRIGHT.

Stockton, Cal., May 2.

Denmark, Europe.

By a letter from Bro. M. A. Sommer, Denmark, I learned that himself and his friends are much interested in the truth, and have commenced to keep the Sabbath of the Lord. Bro. Sommer has read the *Advent Tidende* the last two years, as he has exchanged papers with us. He says that he has read it with much pleasure, and circulated it as much as possible among his friends.

M. A. Sommer has in principle mostly been agreed with the "Friends." They have silent meetings and feel edified by them. He has for the last twenty years labored very actively and unselfishly for the gospel, as far as he has understood it, and is well known all over the kingdom. He has fearlessly attacked the wickedness and wrongs of the government and clergy in public speeches as well as in print, for which he has often suffered imprisonment. Several of his friends in this country have embraced the truth.

He publishes a small monthly paper. It has a circulation of four thousand copies; two hundred copies come to America. He says he hopes his paper has helped to prepare the way for the *Advent Tidende*. This it has done. He asks permission to publish from the *Tidende* of the past three years as much as he can find room for in his paper. This request we are happy to grant, especially if he will give us due credit.

Bro. Sommer has written largely on the second coming of Christ all last year. Himself and friends seem to be believers in the soon coming of our Lord. In the last paper

we have received from him he has an article on the Sabbath and acknowledges the divine authority of the fourth commandment. He exhorts the people to throw away the doctrines and commandments of men, and to return to the true worship of God, obeying his commandments.

In his letter he asks to be further informed on all points of our faith, which have not been yet set forth in print and adds: "It would be very desirable if you could send us some preachers who could proclaim the Advent doctrine and scatter your publications; for here are many believing souls who are ready to receive the message and obey the word of God."

He states further: "The Baptists in Denmark are greatly stirred concerning the Sabbath. Most of the members are in favor of keeping Sabbath on the seventh day, but the teachers hold back, and will not yield to the claims of the truth, for that would separate them from their Baptist brethren in other countries."

The truth seems to be at work also in Denmark. For this I feel very thankful to the Lord.

JOHN MATTESON.

Bro. E. R. Jones reports six or eight confessions of the truth in Springport, Jackson Co. Mich.

Bro. Kilgore and Millard held a five weeks' meeting in the school-house in Haine's Grove, Iowa; where nine covenanted to keep all the commandments of God. They report from State Center.

Health Department.

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

Burn Kerosene the Right Way.

A CORRESPONDENT calls attention of all consumers of kerosene oil to the pernicious and unhealthy practice of using lamps filled with that article with the wicks turned down. The gas which should be consumed by the flames is by this means left heavily in the air, while the cost of the oil thus saved at present prices would scarce be one dollar a year for the lamps of a household. His attention was called particularly to this custom by boarding in the country where kerosene was the only available light. A large family of children living in the same house were taken ill one night and on going to the nursery the mother found the room nearly suffocating, with a lamp turned down, whereupon the physician forbade the use of a lamp at night, unless turned at full head. He says he could quote many cases, one of a young lady subject to fits of faintness, which if not induced, were greatly increased by sleeping in a room with the lamp almost turned out. Besides the damage to health, it spoils the paper and curtains, soils the mirror and windows, and gives the whole house an untidy air and an unwholesome odor.—*Sel.*

We are pleased to see the above in print. We have often had occasion to speak of this, and hope every reader will remember it. Several times persons have come into our meetings with lanterns and turning them down, set them near the speaker's stand, to have them ready for immediate use at the close of the meeting. In such cases we have invariably requested them to change the position of the lantern and explained the danger of the practice. The above article does not magnify the danger of kerosene lamps turned down in sleeping rooms. We advise all to banish lights from sleeping apartments entirely, unless circumstances make them necessary.

J. H. W.

Popular Errors.

TO THINK that the more a man eats the fatter and stronger he will become. To believe that the more children study the faster they will learn. To conclude that, if exercise is good, the more violent it is the more good is done. To imagine that every hour taken from sleep is an hour gained. To act on the presumption that the smallest room in the house is large enough to sleep in. To argue that whatever remedy causes one to feel immediately better is good for the system, without regard to its more ulterior effects. To eat without an appetite, or to continue to eat after it has been satisfied, merely to gratify the taste. To eat a hearty supper for the pleasure experienced during the brief time it is passing down the throat, at the expense of a whole night of disturbed sleep and weary waking in the morning.—*Washington Press.*

Sunshine in Dwellings.

THE time will very likely come when sunshine, or sunlight will be so utilized as to be the entire remedy for many diseases. That it is a wonderful vitalizer none can doubt who knows anything about it. But how many houses are constructed with a view of getting all the sunshine possible, especially when so much is needed in winter and spring? The living or sitting room, at these seasons of the year at least, should have a full southern exposure, with large windows to let in sunshine. Sleeping rooms, wardrobes, closets, and passage ways should receive the cleansing, vivifying influence of the sun. Sickly persons should court the sunshine as much as possible—sit in it, lie in it, luxuriate in it. It does not cost anything only appreciation. A room warmed neither by the sun nor by fire is unhealthy, and not fit for human habitation. It is a poor theory that sends men, women, and children off into a cold room to sleep, on health principles, when warmth has been excluded for a day, or a week, or perhaps months. The change in the temperature of a room, having both fire and sunshine, after the sun goes down is exceedingly marked. A perceptible chill is felt.

Clothe the Babies.

A DISTINGUISHED Paris physician says: "I believe that during the twenty years I have practiced my profession, 20,000 children have been carried to the cemeteries, a sacrifice to the absurd custom of exposing their arms. Put the bulb of a thermometer in a baby's mouth and the mercury rises to 90 degrees. Now carry the same to its little hand; if the arm be bare and the evening cool, the mercury will sink to 50 degrees. Of course all the blood that flows through these arms must fall from 10 to 40 degrees below the temperature of the heart. Need I say, when these currents of the blood flow back to the chest, the child's vitality is more or less compromised? And need I add that we ought not to be surprised at its frequent recurring affections of the tongue, throat, or stomach? I have seen more than one child, with habitual cough or hoarseness, entirely relieved by simply keeping the hands and arms warm."

News and Miscellany.

—Mr. Williams has resigned the office of Attorney-General of the United States, and Judge Edward Pierpont has been appointed in his stead.

—The *Ventura* was recently wrecked on the lower California coast, as is alleged by the carelessness of her officers. The passengers were all saved.

—A fire in Detroit, Michigan, April 29, burned the factory of the Weber Furniture Company, together with ten or twelve houses. The loss is \$150,000.

—The city of Oshkosh, Wisconsin, was nearly destroyed by fire, April 28. A Chicago dispatch says:—

"Over two hundred residences, one hundred stores, hotels, banks, and the Opera House—the valuable structure costing nearly \$100,000—a score of saw and shingle mills, besides the incalculable quantity of lumber destroyed. The loss upon the whole cannot fall short of \$2,000,000, while it may reach double that amount. The scenes in the city baffle description. Everything is confusion worse confounded. Hundreds of families are homeless, and women and children are lying about the streets or roaming around in search of a place of shelter from the chilly night air. The heavens are lit up with the lurid glare of the fire which is yet burning fiercely within the limits to which it has been confined.

"The fire began at the corner of Pine and Marion streets and spread east and northeast through Hancock, Pearl, Marion, and High streets, destroying the depot of the St. Paul Railroad, and proceeding to main street, where the principal business houses are located, and extending on the north line of the above limits southeast across Fifth, Wagon, and Otter street to Cape street south."

A further report, says: "In addition to the buildings heretofore mentioned as having been destroyed are all the newspaper offices, all the bank buildings in the city, every dry goods house on the north side, the First Congregational and the Universalist churches, the Postoffice block and the Revere House; about 250 buildings of all kinds. It is now believed that the total loss will not exceed \$2,000,000. The insurance will not cover half the losses. There is much destitution among the burnt-out people, who are in pressing need of assistance from the public at large, as many of them have lost everything, homes, business, and capital.

—A terrible explosion of gasoline took place in Baltimore, Md., April 11. A candle was accidentally dropped into a quart of gasoline which flamed up without doing immediate injury. Firemen were summoned, and seven men went into the cellar when an explosion of a barrel took place which landed the men outside on the pavement. They were all seriously injured.

CHICAGO, April 28.—A special dispatch says the principal subject of discussion at the Cabinet meeting to-day was the situation on the Mexican border. The official reports as to the raiding parties, were formally presented and considered. They consisted of the report received by the Postmaster-General from the Postmasters who have been molested, and the reports of army officers. These documents substantiated most of the dispatches from the Mexican border. The Postmaster-General showed that several of his officers had been killed. The Secretary of State manifested some restiveness at these raids. It is understood that the Mexican Government had disclaimed all responsibility for these incursions. It is evident that if these raids are to continue, the border mail services will of necessity be discontinued.

CALIFORNIA—Hundreds of the cherry trees of Napa county are dying.

—There are 20,000 peach, and 40,000 almond trees in San Benito county.

—The grasshoppers have invaded the fields of San Antonio, Monterey county.

—A village has been started in Los Angeles Co., under favorable auspices called Lompoc. It was started on the plan of the Greeley, Col., settlement. No liquor is permitted to be sold within its limits. Lompoc, as a name, does not sound very pleasant, but it will sound better by and by if the corporation maintains its principles.

—And now the papers say, that a company of gentlemen from Detroit, representing 100 families, are on their way to examine the San Julian rancho, adjoining Lompoc on the south, with a view to purchasing and colonizing the same with families from Michigan.

—Silk ribbon in large quantities are now being manufactured at the Union Pacific Silk mills in South San Francisco.

—A grand-daughter of Thomas Jefferson has been seeking employment, for herself and son, in Washington.

—A severe shock of earthquake, fortunately of short duration, was experienced in Yokohama, Japan, April 1.

LONDON, May 1.—Forty-one bodies have been taken from the mine at North Staffordshire, killed by the explosion yesterday. Most of them have large families.

FREEPORT (Ill.), May 1.—A snow storm accompanied by high wind, has been prevailing since an early hour this morning, over the northeastern portion of the State. At 6 o'clock the mercury stood below the freezing point.

JANESVILLE (Wis.), May 1.—A heavy snow storm prevailed here from dawn to noon to-day, and five inches of snow have fallen.

—A May pole was raised at Woodward's Gardens, San Francisco, where flowers are not lacking. The gardens were visited by 10,000 persons, May 1.

MONTPELIER (Vt.), May 1.—At 12 o'clock last night a fire broke out in Bruce's block and raged four hours, destroying about thirty stores and dwellings. A strong wind prevailed, and the fire threatened the business portion of the town, but fortunately a change in the wind drove the flames in a different direction. The dwellings on both sides of the street for nearly a quarter of a mile were burned. Loss, \$150,000.

EMIGRATION FROM NEW YORK TO EUROPE.

NEW YORK, May 1.—Eight steamships left this port for Europe to-day, carrying in the aggregate 679 cabin and 1180 steerage passengers. This is a great increase over the number sailing on the previous Saturday. The indications are that the spring exodus has fully commenced.

—Emigrants are returning to Europe from Utah and California.

—The immigration to California this Spring is very great, and the problem seems to be, judging from the San Francisco and Sacramento papers, what shall be done with them? Nearly all of them go direct to San Francisco; many remain there; others go to other places; many go to Los Angeles Co. The prospect is that all cannot find employment during the season. The crop prospects are unfavorable in California. The Spring has been very dry. Complaints come in from almost every direction.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, MAY 6, 1875.

The Signs of the Times.

We have published twenty-three numbers of the SIGNS OF THE TIMES on our individual responsibility. The cost of editing, publishing, and mailing the SIGNS at \$150 per number of 3400 copies, was submitted to a committee at the California Conference last September, who, after consulting with Bro. Wm. Saunders, editor and publisher of the *Yolo Democrat*, decided that the estimate was reasonable. Twenty-three numbers at this rate cost \$3,450. Add to this the increase of 475 or Nos. 17-23 at \$4.00 a hundred copies, and the postage since Jan. 1, 1875, and the entire sum reaches \$3,614. But the sum including expense of getting up lists of subscribers, and getting the material for the office together, and all the expenses attendant on starting a paper, is now figured down to \$3189.50

The receipts for the SIGNS, which were given in the first twenty-three numbers, amount to \$1614.03. There is, therefore, due on the first twenty-three numbers the sum of \$1575.47 for which we are individually responsible. We leave no debt whatever on the SIGNS Office, and make over to the youthful Publishing Association the entire material and lists which are worth at least \$1500, for the sum of our individual subscription of stock. It is a pleasure to make these statements as we leave the financial management of the SIGNS Office.

Our labors have been hard, and our sacrifices for the cause in California have not been small. We have not found time to visit popular places of resort, and have not taken a single hour to call on friends, or to go out of our way to attend to matters of personal interest. We now earnestly invite the friends of the cause in California to show their interest in the cause by making sacrifices similar to those we have made. Do not let the work, which has been well begun, falter for want of your care and means. And we wish here to state to all those who read the SIGNS that somebody has to pay for your paper. If you are interested in the reading matter of the SIGNS, and are able to pay for it, you should show your interest by forwarding to the Office a donation not less than \$2.00, and as much more as your good will and means will allow.

Those who have gathered up names for the SIGNS and have forwarded them to the Office without pay, should not feel that their work is done. They should see these persons or should in some way ascertain whether they are interested readers, or whether our precious paper is cast, unread, into the waste-paper basket. Those who do not wish longer to receive the SIGNS should notify their postmaster, whose duty it is to notify the publishers.

It is expressly stated in the Articles of Incorporation of the Pacific S. D. A. Publishing Association that no profits whatever are to arise from stock taken in the Association. Its object is the dissemination of religious truth, and the youthful Association should not be burdened with unworthy, non-paying subscribers. We commenced the SIGNS on a liberal plan, and ventured much. Not that we had money to expend in such an enterprise, but in the expectation that our liberalities would inspire the same in the numerous readers, we ventured out in faith that the interested readers in all quarters would send in liberal donations. But judge of our surprise as we open hundreds of letters and find all the way from a dime to a quarter for postage. Instead of those sums the readers are invited to send in all the way from \$2 to \$25 to pay arrears, and to continue the paper. Those who wish to pay one year's subscription, and donate for the future support of the SIGNS, will please forward to the SIGNS OF THE TIMES, Oakland, Cal. But those who wish to help make up the sum due on the first twenty-three numbers, will please address Eld. James White, Battle Creek, Michigan. All receipts will be acknowledged in the SIGNS.

J. W.

Disappointed Time-Setters.

The following item we copy from a Michigan secular paper :-

"THE Adventists of Chicago confidently looked for the second coming of Christ on Monday evening last at about eight o'clock, the hour when spectacular performances usually begin, and had made all their arrangements accordingly. These people seemed to be sincere in the expectation that the end of all things was to be reached on the 19th instant."

It should be known that not all "the Adventists of Chicago" were guilty of this folly. W. C. Thurman professed to prove by the Bible, mathematics, astronomy, and *corrected chronology* that the Lord would certainly come on the 19th of April, 1875, and among professed Adventists who reject the true theory of the termination of the prophetic periods and the advent message as given in Rev. 14, he found some as fanatical as himself who were sure the end would be April 19. If they would learn wisdom by their experience we would rejoice at their late discomfiture; but the past course of Thurman and his deluded followers leaves little room to hope that their future course will not bring reproach to the Advent cause. We are glad, however, that the position of Seventh-day Adventists has become now so well known that the vagaries of the time-setters do not greatly injure the cause of the great and important truths they hold. J. H. W.

Two Great Errors.

1. It is an error to suppose that *change* is identical with *progress*. There is no progress without change, it is true, but yet change is not necessarily progress. Many make a mistake here. They point to the changes which have taken place in their lives, and call them the evidences of their progress. Were retrogression impossible they would be correct in their conclusion. But there is as clear a possibility of changing from bad to worse, as from good to better. Indeed, close observation will show that the changes from bad to worse are far more frequent than from bad to good. Let every one see to it that he makes no changes in a wrong direction; that he does not sink with the world, or suffer himself to be drawn away with the error of the wicked; for the enemy has blinded many so as to make them believe they were progressing when they were sinking lower and lower.

As the consumptive has the highest hope of recovery when death draws near, and as a patient ceases to feel pain when mortification sets in, so in case of spiritual blindness, the deceived one is more self-complacent as his darkness and danger increases. This shows the great danger of mistakes in religion or morals. Sin both blinds and hardens. He who cannot tell the difference between downward change and progress, will soon be unable to discover a difference between pardon and license, or to discern between gospel liberty and licentiousness. He is greatly to be pitied.

2. It is a mistake to think that all *noise* is *music*. It is true, there can be no music without some noise, but noise is not necessarily music. Many seem to labor under this mistake, and as they think noise must be music, they take for granted that where there is most noise there is most music. But discord is quite as possible as concord or harmony; and where there is discord, an increase of volume only makes the discord more apparent and disagreeable. Even harmonious sounds become disagreeable when they are too loud to be borne by the sensitive nerve; much more so, harsh and discordant sounds.

Singing is a part of the worship of God, and we should hold ourselves under obligations to sing *right*, and, as far as possible, to make melody in our hearts and on our tongues. If we could not read we should of necessity have to take our texts of Scripture from some one who could read. Then if we undertook to quote them we should expect to make many mistakes; sometimes, perhaps, serious ones. And then the proper course to pursue would be to learn to read, and thus give Scripture correctly. And as singing is worship we should endeavor to read the tunes we sing, otherwise we must trust to memory, and thus be liable to make discord instead of melody.

Some men have been so opposed to educated ministers that they would try to preach without being able to read their Bibles. And some, in like manner, have been prejudiced against singing *by note*, not knowing that it is impossible to sing a tune correctly without the notes. As no one is qualified to teach who has not first been taught, even so no one can properly lead who has not been led; and the most teachable spirit becomes the best teacher.

Elijah heard a great and strong wind, and beheld an earthquake, and a fire; but the Lord was not in these. Afterward he heard a still small voice, and the Lord was in this. So it often is in worship.

Let us all endeavor to correct the mistakes of the past, and be circumspect in all things that pertain to the worship of God. J. H. W.

Acknowledgment.

I RECEIVED by yesterday's mail a draft from Battle Creek for \$33.35, being money given by friends in California for Kansas sufferers. Please return the thanks of the brethren and sisters of Kansas for the same, and may the blessing of the Lord attend those friends that are contributing of their means for our relief in this, our time of need. May they feel that it is more blessed to give than receive, and may it be the happy lot of both *giver and receiver* to meet in that beautiful country where suffering will never be known. Oh! what a blessed hope! I long to be there.

J. N. AYERS, Tr. M. and K. Conf.
Fairlinville, Linn Co., Kan., April 23, 1875.

Appointments.

PROVIDENCES permitting, I will speak in Vallejo, Sabbath and Sunday, May 8 and 9. If arrangements are so made I will speak five times in Vallejo, commencing Sabbath evening. Social meeting after preaching Sabbath morning.

J. H. WAGGONER.

Quarterly Meetings.

THE Quarterly Meetings for the third quarter will be held as follows :-

The State Quarterly Meeting will be held at Oakland, Cal., July 3 and 4.

District Quarterly Meetings will be held as follows :-

District No. 1, at Bloomfield, June 19 and 20.
District No. 2, at Healdsburg, June 19 and 20.
District No. 3, at St. Helena, June 19 and 20.
District No. 4, at Vallejo, June 19 and 20.
District No. 5, at Woodland, June 19 and 20.
District No. 6, at Red Banks School House, Tehama Co., May 8 and 9.
District No. 7, in connection with the State Quarterly Meeting at Oakland, July 3 and 4.
District No. 8, at San Jose, June 19 and 20.
District No. 9, at San Francisco, June 19 and 20.

We will try to furnish ministerial labor for the State Quarterly Meeting at Oakland, and at the Red Banks meeting. The other Quarterly Meetings will be presided over by the directors of the respective districts, except No. 3, which, in the absence of the director, will be presided over by the Vice President of the Cal. T. and M. Society.

The requisite number of blanks for each district should be sent by our State T. and M. Secretary to the directors of the respective districts immediately, so that the directors can furnish to each church librarian their respective number—four or five more than the number of T. and M. members in each church. These blanks should be passed out by the librarians of the churches June 5, and then filled out and returned to the librarians June 12, so as to give the librarians ample time to make up their reports for their district Quarterly Meeting. The report of each church should be sent, or carried, to the district secretary at the Quarterly Meeting, so that the district secretary can make a report of the workings of the district for the quarter.

J. N. LOUGHBOROUGH,
Pres. Cal. State T. and M. Society.

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

Business Department.

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

Received for the Signs.

\$1.00 EACH. Ellery C Waggoner, A M Abbott, H Meacham, A Hornback, W G White, J Martin, Isaac Hibler.

MISCELLANEOUS. Nathaniel G Smith 25c, J Clark 60c, James Stephens 25c, Lucinda Luckey 25c, Isaac Smith 20c, Stansbury Bowers 20c, Solomon Buckley 20c, J B Hope 25c, Dr. Roberts 25c, Mary F Wright 25c, E B Carpenter 25c, Mrs Eliza Bliss \$2.30, George Vickery 24c, Amos Austin \$2.25, D C Little 10c, Wm Lorrell 10c, John W Uglow 10c, Wm Ede 50c, Hugh Armstrong 25c, E D Boyd 25c, J N Maxwell 50c.

Donations to the Signs.

M Wood \$10, F Austin \$1.74, H B Stratton \$100, M Wood per S. N. Haskell \$25, Sally Chase \$25, Annie Bradford \$10, Nancy Collins \$5, Mary Mace \$3, Geo. Murphy \$1, Cady Mace 16c, Joseph Mace 10c.

California Publishing Fund.

Alonzo Papworth \$50, Isabella Moore \$10, Margaret Snook \$10.

Books! Books!! Books!!!

OUR BOOK LIST.—Any persons on the Pacific Coast wishing any of the publications named in our book list can obtain them by mail or express by writing to the SIGNS OF THE TIMES, Oakland, California, enclosing the published price of the same. When sent by mail, books will be post paid; when by express, at the expense of the one ordering the books; but in this case a liberal discount will be made when ten dollars worth or more are paid for with any one order.

PUBLICATIONS.

Books, Pamphlets, Tracts, etc., etc.
For Sale at this Office.

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