

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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Secure.

The winds blow hard. What then?
He holds them in the hollow of his hand;
The furious blasts will sink when his command
Bids them be calm again.

The night is dark. What then?
To him the darkness is as bright as day;
At his command the shades will flee away,
And all be light again.

The wave is deep. What then?
For Israel's host the waters upright stood,
And he whose power controlled that raging flood
Still succors helpless men.

He knoweth all; the end
Is clear as the beginning to his eye;
Then walk in peace, secure though storms roll by,
He knoweth all, O friend!

S. S. Times.

The Sermon.

SIGNS OF THE END.

BY ELDER JAMES WHITE.

"What shall be the sign of thy coming, and of the end of the world."—DISCIPLES.
"When ye shall see all these things, know that it is near, even at the doors."—JESUS. Matt. 24: 3, 33.

THE FINAL SEPARATION.

Verses 40, 41: "Then shall two be in the field; the one shall be taken, and the other left. Two shall be grinding at the mill; the one shall be taken, and the other left." This language was designed to illustrate the final separation of the righteous and the wicked. Many husbands and wives, parents and children, brothers and sisters, will then part, never to meet again.

THOSE WHO WATCH, WILL KNOW THE TIME.

Verses 42-44: "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready; for in such an hour as ye think not, the Son of man cometh."

The day and hour of Christ's second coming are not revealed in the Scriptures. Neither is the year in which this glorious event is to take place pointed out. No one of the prophetic periods reaches to the second coming of Christ. The sanctuary is to be cleansed at the end of the 2300 days, and Daniel is to stand in his lot at the end of the 1335 days. But that these events occur before the second appearing of Christ, is susceptible of the clearest proof. These prophetic periods terminated in 1844. But we cannot give a defense of our position in regard to these periods in this work.

The time from the end of the prophetic periods to the coming of Christ is emphatically the waiting, watching time. Those who watch, as our Lord commands, will know the time. No man will make it known; for it is not revealed to man in the Scriptures. Angels will not make it known, though they may minister to, and communicate with, the children of men. Neither will the Son. But the Father will make it known when he speaks again from Heaven. He once spake the ten commandments in the hearing of the people. His voice then shook the earth. When he speaks again, the heavens and earth will both shake. Says Paul: "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12: 26. "The Lord also shall roar out of Zion, and utter

his voice from Jerusalem; and the heavens and the earth shall shake." Joel 3: 16.

Probably there is no prophecy that better describes the present state of unbelief in the world in regard to the second advent, caused partly by fanatical time-movements, than the following: "Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them, therefore, Thus saith the Lord God: I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged; for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God." Eze. 12: 22-25. The burden of this prophecy is time; therefore, the word here mentioned that the Lord will speak, will be the time.

Rev. 3: 3, is also to the point: "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Those who do not watch, will not know the hour. Those who watch, will know the hour.

The present watching condition is clearly defined in 1 Thess. 5: 1-4: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief."

The present watching, waiting position requires much faith and patience. Says Paul, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God [in proclaiming the coming of Christ], ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10: 35-39.

Says James: "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." Chap. 5: 7, 8.

The present position and present duty of God's people are defined in Rev. 14: 12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

THE FAITHFUL AND WISE SERVANT.

Verses 45-47: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods."

In this figure, Christ is represented as the lord of the household of faith (see Mark 13: 35; Heb. 3: 6), leaving his house, and committing the work of caring for his church to his servants. A blessing is promised those servants who are faithfully discharging their duty when their Lord comes. They are to feed the flock of God, over whom the Holy Ghost hath made them overseers. Acts 20: 28. They must preach the word. 2 Tim. 4: 2. They should watch for souls as they that must give an account. Heb. 13: 17. They will not only give meat to the household, but they will give it in due season. They will preach the present truth. Their last work, before the return of their Master, will be to proclaim his coming, and to teach

the necessary preparation. They will sacrifice the society and blessings of home, and go everywhere, preaching the word, suffering fatigue of body and burden of spirit. But such will have great reward in the kingdom of God. "Who is that faithful and wise servant?" Where shall we find him? Ans. He is faithfully and wisely attending to the interests of the household of faith.

1. He is faithful. As a faithful watchman, he will give timely warning when he sees the sword coming. His work just before the end is seen in the following scriptures: Joel 2: 1: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Isa. 58: 1: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." 2 Tim. 4: 1-5: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

2. He is wise. "He that winneth souls is wise." He must be wise. He will expose error, then hold forth the truth in its harmony and beauty, and thus win men to the truth. When it becomes his duty to "reprove and rebuke," it will be at a proper time and place, and then with all "long-suffering and doctrine." He will study to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15.

THE EVIL SERVANT.

Verses 48-51: "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of; and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." What the evil servant says and does, shows most clearly the position and work of the faithful and wise servant. Why the evil servant says, "My Lord delayeth his coming," is because the faithful servant is proclaiming the coming of his Lord. Why the evil servant smites the faithful servant, is because he teaches the speedy coming of his Lord. The faithful servant, true to his commission to preach the "gospel of the kingdom" to a fallen church and a scoffing world, toils on, and the evil servant smites on. One is laying up treasure in Heaven, and is preparing to go home to his eternal reward; while the other is calling down upon his head the displeasure of the high and holy One, and is getting ready to receive the unmingled cup of the fury of the Lord. The faithful servant is turning some, at least, to righteousness, to shine forever as stars in his crown of glory, while the evil servant pursues his downward course and work of death, making the bitter cup of woe which awaits him, still more bitter. But the separating day is coming. The Lord will come, and cut asunder the evil servant, and appoint him his portion with the lost. In the general wailing and gnashing of teeth, with hypocrites he will receive the portion due him for his works.

Read the doom of the false shepherds, the ministers of the last generation, who come up to the day of the Lord with their garments all stained over with the blood of souls. They now cry, Peace and safety; and their flocks confide in them. They stand between us and the people, and turn away the arrow of truth. But their day is coming, dreadful beyond description. Thus saith the Lord: "Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the

flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down, because of the fierce anger of the Lord." Jer. 25: 34-37.

PARABLE OF TEN VIRGINS.

Chap. 25: 1-4: "Then shall the kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps."

The twenty-fourth and twenty-fifth chapters of Matthew are one connected discourse. The parable of the ten virgins of chapter 25, is a further illustration of the great subject of the second advent, treated in the previous chapter; especially of the action of the wise and the evil servants, given in the closing part of it. "Then shall the kingdom of Heaven be likened [compared, Campbell's translation] unto ten virgins." At the very time when both these classes of servants are manifested, may the kingdom of Heaven be compared to an eastern marriage. The parable, then, does not have a general application; but illustrates the kingdom of Heaven at a particular time. There can be no mistake on this point.

Some have desired to obtain a correct account of an eastern marriage, that they might better understand this parable. But let it be understood that our Saviour has here given the desired history, and testifies that the kingdom of Heaven shall be likened, or compared, unto it.

The kingdom of Heaven is not the future kingdom of glory. The parable can in no wise illustrate that kingdom. The term here, as in many other places in the New Testament, applies to the work of grace; or, more definitely expressed, it refers to the great second-advent movement, caused by the power of the word and Spirit of God upon the minds and hearts of men.

The ten virgins illustrate those who professed faith in the evidences of the soon coming of Christ, based upon fulfilled and fulfilling prophecy, and the signs of the times. Their lamps represent the word of God. Ps. 119: 105; 2 Pet. 1: 19. The oil may illustrate abiding faith, produced by a thorough work of the word and Spirit of God upon the hearts and lives of men. The difference, then, between those illustrated by the foolish, and the wise virgins, is that one class rest in that faith which alone is the result of theory, while the other class have that abiding faith which results not only from theory, but also from the work of grace wrought by the word and Spirit of God. And in the great advent movement, these two classes have been clearly manifested.

Verses 5-7: "While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps." The bridegroom in this parable represents Jesus Christ, and the tarrying of the bridegroom clearly shows a disappointment on the part of those looking for his second coming, and a consequent delay. The first point of expectation, as expressed in the title page of Wm. Miller's nineteen lectures, was "about the year 1843." This time passed, and believers, for a time, sank into a position which is well represented by the words, "They all slumbered and slept."

In the summer of 1844, it was seen that those evidences which had been relied upon as proof that the 2300 prophetic days of Dan. 8, would end in the year 1843, proved that they would terminate in 1844. The entire body of believers had been united, agreeing with Wm. Miller that the 2300 days dated from the going forth of the commandment to restore and to build Jerusalem, B. C. 457.

This point settled, the figures 1843, were readily found:

From.....	2300
Take.....	457

And there remain..... 1843

But it was seen that it would require 457 full years before Christ, and 1843 full years after Christ, to make 2300 full years; so that if the 2300 years commenced with the first day of B. C. 457, they would reach to the first day of A. D. 1844. It was also seen that this prophetic period did not commence with the year 457, in the spring, but in the autumn of that year; consequently, 2300 full years would terminate in the autumn of 1844. In connection with this view of the subject, a most forcible application of the parable of the ten virgins, and other scriptures, was made, and a most solemn, searching cry went forth to Adventists everywhere, "Behold, the Bridegroom cometh; go ye out to meet him." This appeal to professed believers went with astonishing rapidity and power, and all were aroused to search the Scriptures with greater care and deeper interest, fitly represented by the words, "Then all those virgins arose, and trimmed their lamps."

(Concluded next number.)

Ministration of Angels.

But where are God's people at this time? They are caught up to meet the Lord and are taken to Heaven where they reign with Christ during the thousand years. Paul says, "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17. Jesus directly states that the saints will go to Heaven. Compare John 7:32-34; 13:33-38. Then he tells them when and how they will go there. "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14:2, 3. This shows that the saints will be taken to Heaven when the Lord comes.

In Rev. 19:1-10, John sees the saints in Heaven after their deliverance praising God. "And after these things I heard a great voice of much people in Heaven, saying, Alleluia! Salvation, and glory, and honor, and power, unto the Lord our God." At his second coming Jesus takes his people to Heaven, to that place which he has prepared for them. The wicked, as we have seen, are all slain upon the earth.

Thus Rev. 19 presents us with these two grand facts: 1. The deliverance of the saints, and their triumphant entry into Heaven. Verses 1-10. 2. The destruction of the wicked upon the earth. Verses 11-21. Thus the earth is left entirely desolate, without an inhabitant. The next verses describe the binding of Satan, and his being cast into the earth. Rev. 20:1-3. A query may arise with regard to how Satan is bound. I understand it to be in this manner: The saints are all in Heaven beyond his reach. The wicked are all dead and in the earth; and hence they are out of his reach. Thus the devil is bound, having nothing to do but to roam up and down this desolate earth and meditate upon his sad condition. And it would also seem that he was confined to this earth, not allowed to go to other worlds.

That the wicked are not raised till the end of the one thousand years is directly stated in Rev. 20:4-7. "They [the saints] lived and reigned with Christ a thousand years. But the rest of the dead [the wicked] lived not again until the thousand years were finished. This is the first resurrection."

By reading Rev. 16-20, we find that God's people are taken from the earth before it is entirely desolated. Satan is not bound and cast into the earth till it is desolate. Therefore, when Satan is bound and presented before the Lord, the saints will be there to hear his sentence. I think that this is the time when Isa. 14 will have its fulfillment. The previous chapter foretells the destruction of the earth in the day of the Lord. "Howl ye, for the day of the Lord is at hand: it shall come as a destruction from the Almighty," &c. Chap. 14 opens with a prophecy foretelling the deliverance of God's people: "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land. * * * And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou

wast made to serve, that thou shalt take up this proverb [taunting speech, margin] against the king of Babylon [who represents Satan, the same as the "king of Tyrus" in Eze. 28], and say, How hath the oppressor ceased, the golden city ceased! The Lord hath broken the staff of the wicked, and the scepter of the rulers. [The "rulers of the darkness of this world," Eph. 6:12.] He who smote the people in wrath with a continual stroke [Satan has "smitten" God's people with a "continual stroke" from Abel to the present time], he that ruled the nations in anger, is persecuted, and none hindereth." As we have before shown, Satan has ruled the nations in sin and wickedness for six thousand years. He has tempted, persecuted, and martyred the righteous without any mercy. But now the scene is changed; his power is broken. The "strong man armed" has been bound by "a stronger than he," and his "house" has been "spoiled of its goods." Luke 11:21, 22. Yes, Christ, the mighty conqueror, has bound Satan, opened the grave, and brought forth the saints. They are now out of Satan's power, and he is bound before them! What a scene! The devil in chains before his God against whom he has rebelled, before Christ whom he has despised, before the angels whom he has insulted, and before the saints whom he has persecuted and murdered! They now "take up a taunting speech against him," reminding him of his wicked rebellion, his multiplied crimes, and taunting him with his utter failure and his present helpless condition. "He is persecuted and none hindereth." Verses 1-6.

"The whole earth is at rest, and is quiet [because it is desolated of its inhabitants]; they [the righteous] break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us." Now Jesus prepares to cast him into the earth to reap the fruits of his labor, to wander up and down in the desolate earth which has been made so by his wickedness.

"Hell [grave, margin] from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee [here the wicked dead are represented as greeting Satan as he is cast into the earth], Art thou also become weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee. How art thou fallen from Heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High; yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof?" Yes, the devil is the one who has made the earth to tremble and has shaken kingdoms, and, as the result of his course, the earth will at last be made a "wilderness."

But another mark of Satan follows: He "that opened not the house of his prisoners." When Satan had shut up the saints in his prison-house, the grave, he refused to open the house of his prisoners. But Jesus has conquered him; has opened his house and released his prisoners. Isaiah continues: "All the kings of the nations, even all of them, lie in glory, every one in his own house [they are all dead and in their graves; hence they lie in their own houses]. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet. Thou shalt not be joined with them in burial [no; Satan will have to live on this dreary earth a thousand years, while the wicked are all dead and in their graves; hence he will not be "joined with them in burial"], because thou hast destroyed thy land, and slain thy people; the seed of evil-doers shall never be renowned." Verses 7-20.

It was through the devices of the devil that the human family was led into sin, and consequently into death. Since that time he has ruled in the kingdoms of this world. He has stirred up men to war and carnage, till at last, at the beginning of the 1000 years, the whole earth is desolate of its inhabitants. It is now one vast heap of ruins, of crumbling palaces, smoking villages, and forsaken cities. On every hand, in every clime, is written in characters of blood, *Ruin, Destruction and Desolation!* Thorns and bram-

bles grow in the streets of once populous cities; wild beasts and satyrs roam through forsaken temples, and the doleful wind moans through their silent chamber. Ghastly skeletons of the dead lie strewn over all the earth. The clouds above are black, and the earth beneath sends up fire and smoke!

"For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever." Isa. 34:8-10. When this is fulfilled, in what an awful state the earth will be! Fire and brimstone on the face of the earth, and clouds and thick darkness above it! This is to be the home, this the kingdom, of the devil and his angels for one thousand years.

Now behold that mighty, fallen angel, terrible and majestic, even though fallen, the fiend of hell, as he stands and views this scene of ruin, of desolation, and of terror, the work of his own hands. As he looks upon the dark visages before him, his companions in woe, as he beholds their features, like his own, haggard and worn, as he glances at the awful scenery around him, his thoughts wander back to Eden—to Heaven—to the beautiful city of God. He remembers that he was once there, that he was a beautiful angel, that he was a companion of Christ, and the friend of God. He was then obedient and happy. Heaven was his home. Then he was surrounded by beauty, innocence, and loveliness. Now he remembers how he has rebelled against his God. Behold the result! One could almost pity him, devil though he be. Heaven, joy, happiness, immortality—all lost, and lost forever. Methinks I can hear him curse himself for his folly, and lament his bitter lot. Could he repent, could he be forgiven, oh! how quickly would he embrace the opportunity! But no; he sinned against too much light and knowledge to ever be forgiven. He must suffer the consequences of his sins; for one long, dreary thousand years he must wander up and down this dark, desolate earth, without employment, except his own thoughts, to meditate upon his sad condition! Lack of employment, the absence of hope, the certainty of his final doom, and the wrath of God resting upon him, must render him indescribably miserable. This is the wages of sin, this the harvest of evil-doers. He has fought against God, but now the blows have rebounded upon his own head; he has persecuted the righteous, but now they are safe; he has destroyed their beautiful home, and now it is his prison. Thus he has fulfilled the proverb: "Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit; but the upright shall have good things in possession." Prov. 28:10. Here he must remain a thousand years in "his own pit," and suffer for the sins of the righteous, which have been laid upon him by our High Priest, Jesus Christ.

THE JUDGMENT OF THE WICKED.

We have seen that the righteous dead are raised from the grave, and the righteous living changed, and all taken to Heaven when Jesus comes. The wicked are slain upon the earth at that time. In Rev. 19:1-10, the saints are seen in Heaven, just delivered, singing songs of praise and partaking of the marriage supper of the Lamb. Verses 10-21 relate the destruction of the nations. The first three verses of the next chapter say that an angel comes down from Heaven, binds Satan, and casts him into the abyss, to remain one thousand years. Having thus disposed of the wicked and of the devil for a thousand years, John again turns his attention to the saints, and tells us their occupation during this thousand years. "And I saw thrones, and they [the saints] sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark in their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. [Where were the wicked?] But the rest of the dead [in the first resurrection, Jesus will take out of the grave all the righteous. Then of course, "the rest of the dead" will be all the wicked. Hence, he says, the rest of the dead] lived not again until the thousand years were finished." Then there are two resurrections, and they are one thousand years apart. Then, of course, the wicked will live again when the thousand years are finished. This proves that the wicked are dead and in their graves during the thousand years. Thus we see that the first resurrection takes place at the beginning of the

thousand years, and the second at the end of that time. Rev. 20:1-5.

Of the righteous, John says, "And I saw thrones, and they sat upon them, and judgment was given unto them." What judgment? I answer, The investigative judgment upon the wicked; for the saints are to judge both wicked men and fallen angels. Proof: 1 Cor. 6:2, 3. "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are you unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" This testimony is very direct and plain. Again Paul says, "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. 4:5. This shows that when the Lord comes, all secrets will be laid open, and then the saints will judge men.

Daniel's language is to the same effect. He says, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High." Dan. 7:21, 22. By all this we see that the saints are in Heaven during the thousand years, judging the wicked who have not yet had a resurrection. All the deeds of the wicked are written down in books; these books are opened before God, and they are judged by what is found in these books. Rev. 20:12. During the thousand years the saints will have access to these records, from which they can see and know that God's judgment upon the lost is just. They will unite with him in his judgment and condemnation of the wicked. At the end of this time Christ and all the saints come down to the earth. Jesus comes down upon the Mount of Olives, from whence he ascended. The mountain parts asunder and becomes a great plain. Zech. 14:4, 5. Then the holy city comes down and rests upon this plain. The wicked will be raised, and gather up around the city. Rev. 20:4-9. Then the saints will execute upon them the punishment which has been apportioned to them for their crimes. Says Jude, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints [what for?], to execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Verses 14, 15. David tells us what judgment this is: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all the saints." Ps. 149:5-9. The saints come to execute "the judgment written" during the thousand years.

D. M. CANRIGHT.

(Concluded next number.)

WEALTH OF THE ANCIENT HEBREWS.—In the times of David and Solomon gold existed in enormous quantities among the Hebrews. The figures given in the Old Testament appear almost fabulous. From 1 Chron. 20:14, we learn that David had collected together for the purpose of the Temple building a hundred thousand talents of gold and a thousand thousand talents of silver; and from 1 Chron. 29:3, we learn that over and above this enormous amount, he contributed from his own possessions three thousand talents of gold and seven thousand talents of silver; whilst the people in addition offered, "for the service of the house of God, five thousand talents and ten thousand drachms of gold, and of silver ten thousand talents." (1 Chron 29:7). From these data the total value of the gold and silver has been calculated at nearly five thousand million dollars.—*The Bible Educator.*

"WHAT SHALL WE DO WITH OUR DAUGHTERS?"—This is the interrogative title of one of Mrs. Livermore's lectures. An exchange makes answer after this practical fashion:

Teach them self-reliance.
Teach them to make bread.
Teach them to make shirts.
Teach them to foot up store bills.
Teach them not to paint or powder.
Teach them to wear thick, warm shoes.
Teach them how to make their own dresses.
Teach them that a dollar is only a hundred cents.
Teach them how to cook a good meal of victuals.
Teach them to darn stockings and sew on buttons.

Morality of the Sabbath. AND Its Importance.

OBJECTIONS CONSIDERED. (Concluded.)

III. *The seventh day cannot be kept in all parts of the world, therefore it is not a moral institution.*

2. The earth is round. When it is noon here it is midnight in China. A person traveling around the earth easterly will gain a day, while another going around westerly will lose a day. This shows that the same definite day cannot be kept all around the world. So says the objector.

It is remarkable that most of those who urge this as a difficulty in our way, do themselves claim to keep the first day of the week holy, in honor of the resurrection of Jesus which occurred on the other side of our earth. How can they keep the same first day all around the earth? Is the earth round on Saturday and flat on Sunday? If there is any difficulty in the case, then it is just as much against keeping one day as another. Therefore those who hold to the observance of any day should never urge this objection against the Sabbath.

When God made this round earth he also made man to dwell on all the face of it, Gen. 1:28; Acts 17:26, and at the same time he made the Sabbath for man. Gen. 2:1-3; Mark 2:27. God would not require an impossibility, hence all men can keep it. So we find that they do keep it without any such difficulty as this objection supposes. The Jews, who are scattered in every part of the earth and all around it, do keep the seventh-day Sabbath. Starting from Palestine, some have come around the world *via* Europe and the Atlantic Ocean. Others have come *via* Asia, China, and the Pacific Ocean. Both have met in America keeping the same day. There is no disagreement among them in any part of the world. This demonstrates that men can travel all around this earth and still keep the same day.

Those who keep Sunday live in all parts of the earth and have traveled all around it both ways. Do they find any difficulty in keeping the first day? Not in the least. This objection is all imaginary; for, practically, no one ever had any such trouble. Seventh-day Adventists and Seventh-day Baptists are scattered nearly around the globe; and yet they find no difficulty in keeping the seventh-day Sabbath.

The facts are these: The day begins at sunset. Gen. 1:5; Lev. 23:32; Mark 1:32. When the sun sets Friday evening in Asia, then the seventh-day Sabbath begins there. A few hours later the sun sets in Europe. Then the Sabbath has come there. Still later it sets in New York; and now the Sabbath has come there. Three hours later the sun sets in California and now the seventh day has arrived here. When the seventh day is in Asia, then those living there can observe it; when it comes to Europe, then those there can keep it; and when it gets around here to America, then we can keep it. It is exactly the same day when it comes to America that it was when it started in Asia, though it comes here later. A train of cars starts from Chicago at seven o'clock Monday morning and arrives at Omaha five hundred miles west of that city the next morning at the same hour. Is it not the same train that started from Chicago twenty-four hours before? Certainly. Suppose that this is train No. 7. A business man in Chicago has several hired men scattered all along the road between Chicago and Omaha. He orders them all to take train No. 7 which leaves Chicago at seven Monday morning, and meet him at Omaha. Would all these men go down to their different depots at seven Monday morning to take train No. 7? They would not find it there if they did. But each one waits till the train arrives at his place, and then he gets aboard, and the last one would get on about twenty-four hours later than the first one. But would it not be the same train, No. 7, that started in Chicago? Of course it would.

The Lord commands his servants all around the world to keep the seventh day. Each one is to keep it when it comes where he is, not when it comes where some one else is. When it comes to those in Asia, they can keep it. Several hours later it comes to England and then they keep it, and so on all around the world.

This is sufficient to show that there is no such difficulty as this objection supposes. For a full answer to it, the reader is referred to a tract by Eld. J. N. Andrews entitled, "The Definite Seventh Day," for sale at the Review Office, Battle Creek, Mich., and at the office of the SIGNS OF THE TIMES, Oakland, Cal.

IV. *Nature keeps no Sabbath.*

It is said that all nature goes right on just the same upon the seventh day as upon other days. Birds and beasts keep no Sabbath; it rains and snows, the sun shines, water runs, grass grows, &c., &c., upon that day as upon others. Hence nature teaches no Sabbath.

Answer. This objection is founded upon an entire misapprehension of the design of the Sabbath. "The Sabbath was made for man" the same as were the other moral laws. He needs it and can be benefited by it. "Inanimate nature neither feels, thinks, nor reasons; hence it needs no Sabbath. The animals which do not labor need no rest-day. They are not capable of worshiping God, and hence need no day for that purpose. They cannot appreciate God's power and authority as Creator, and therefore need no sign to remind them of it. But the commandment does provide rest for all working animals.

The same mode of reasoning would set aside all the commandments. Thus, neither fish, fowls, nor beasts, worship God. Neither does water, fire, grass, nor trees. Therefore men should not worship him! It is a remarkable fact that every thrust against God's Sabbath strikes with equal force against the other moral commandments, showing that they are inseparably bound together. Take another commandment, "Thou shalt not commit adultery." None of the animals below man regard this precept, but they have promiscuous intercourse. Shall men, therefore, appeal to nature, and practice the same! Once more: "Thou shalt not kill." Beasts regard not the lives of their fellows. Shall we appeal to this to show that this command is not founded in nature? Certainly, if we go to the same witnesses for proof against the Sabbath. Again: "Honor thy father and thy mother." Beasts pay no regard to this precept. As soon as they are grown they forget all relations and treat all alike.

Therefore an appeal to the practice of dumb animals and inanimate nature will not help the case of our no-Sabbath opponents unless they are prepared to go against all moral laws. Thus we have answered all the objections urged against the position that the Sabbath is a moral precept. We believe that it has been fully and clearly shown that the Sabbath deserves a place in the moral law, and that God did not make a mistake in placing it there.

THE IMPORTANCE OF THE SABBATH.

From the foregoing we see that the Sabbath is an institution of the greatest importance to man physically, mentally, morally, and spiritually. It has been plainly shown that men absolutely need such a day of rest from physical or mental labor. The man who does not obey this law of nature, sins against himself and will inevitably suffer loss in the end. The social benefits of the Sabbath in promoting friendly intercourse, moral culture, and refinement of manners, are beyond all estimation even if only this life be considered.

But it is in the holy work of religion, in man's duties to his Creator, that the highest importance of the Sabbath is seen. It sets apart a definite, regular, and oft-recurring day of rest from all worldly employments, upon which men can be free to attend to the worship of God. No other law can compare in importance with the Sabbath in preserving and promoting the knowledge and worship of the true God. We have seen that it is the sign which distinguishes the true God from all false gods. It is the memorial of the great work of creation. It is the seal to the moral law of Jehovah, without which that law would be of no authority. This fact alone elevates the Sabbath in its importance above any other precept. We have seen that it is a moral precept in every sense of the term. Every argument against it falls with equal weight against one or more of the other commandments of the moral law.

Our great and constant danger is that we shall become "choked with cares and riches and pleasures of this life," Luke 8:14, and so bear no fruit for the Lord. To obviate this, the Lord has interposed the Sabbath after six days of labor, to break up this tide of worldliness and call man's attention back to God. If it were not for this, the business of the world would absorb all man's attention and God would soon be forgotten. Man needs a constant reminder of his duty to God, an oft-recurring test of his own spiritual condition. For this purpose no other precept is like the Sabbath.

We have before shown that the principle involved in the violation of all the other commandments is also involved in the violation of the Sabbath. A man covets his neighbor's property. This leads him to steal it. So a man covets God's time for his own work; hence he proceeds to take it and use it for himself, and thus robs God. A man who will knowingly and deliberately use God's holy

day for his own worldly, selfish purposes, will also steal, if he could do it with the same impunity. If a man will steal from his Creator, will he not from his fellow-man? I know that men do not like to regard it in this light, but it is true, notwithstanding. When we come to look at the claims and sacredness of the Sabbath day in a proper light, it must be seen that it is no slight offense to disregard the Sabbath. I cannot conceive how a man could set at naught God's authority in so defiant a manner as this. Look at the facts a moment. The omnipotent God whose glory fills all Heaven, whose hands have made the universe, has created our earth, ourselves, and every blessing around us which we enjoy. To commemorate this great work he has set apart, as sacred to himself, the Sabbath day. With a voice that shook the earth, he has forbidden us to use this day in doing our own work. With a full knowledge of these facts before him, with the law of God pointing out his duty, with the eyes of Jehovah upon him, a man arises Sabbath morning and deliberately proceeds to use this holy time in his own business. How must such an act appear in the eyes of God? How will it appear on the record in the Judgment? What act could puny man perform which would more deliberately set at naught the law and authority of the great Creator? Reader, we beseech you to stop and think seriously of this matter, and consider whether the observance of the Sabbath is not of greater importance than you have hitherto considered it.

On several important occasions when God wished especially to test the people touching their loyalty to him, he has chosen the Sabbath as best adapted to this purpose. The children of Israel, during their long sojourn in Egypt, had largely apostatized from God. Before the Lord would entrust them with his law, he tested them to see whether they would respect it or not. Thus he says: "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no." Ex. 16:4. How does he do it? He selects the Sabbath for that purpose. See Ex. 16:23-29.

The Lord gave them manna from heaven six days, and commanded them to prepare twice as much on the sixth day as on other days; and told them not to go out on the seventh day. But they hearkened not to the Lord. This brought from the Lord a sharp rebuke. "How long refuse ye to keep my commandments and my laws?" But they did refuse, and rebelled time after time, till the Lord swore that he would destroy them in the wilderness. Their continued violation of the Sabbath was one chief cause for which God shut them out of the promised land, and slew them in the wilderness. This fact is plainly stated by Ezekiel. Chap. 20:12, 13.

On another occasion just before the Babylonish captivity, when the people had become very corrupt and disobedient, God made to them this remarkable proposition: "It shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever." Jer. 17:19-25.

Upon this remarkable passage Justin Edwards remarks: "This is true. A man who will conscientiously and sacredly observe the Sabbath day will not have a heart to commit any other crime. In the above passage the Lord shows his appreciation of the Sabbath by placing the Sabbath in the light he has." Fearing they would not obey him, the Lord added this warning: "But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Verse 27. But they did not obey him, nor keep his Sabbath day, and therefore he sent them into captivity. 2 Chron. 36:16, 17.

That the violation of the Sabbath was one of the chief things for which God sent them into captivity is thus confessed by Nehemiah when he found some of them again breaking the Sabbath after their return. He says: "Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath." Neh. 13:17, 18. A proper consideration of the above passage will give us some idea of how impor-

tant the Sabbath is in the estimation of God.

Again, when the Lord calls the Gentiles to serve him he makes to them this promise: "Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain." Isa. 56:6. Obedience to the Sabbath is the thing named by the Lord as the condition of their acceptance with him. Would God have accepted them if they had gone on worshipping idols, murdering, coveting, stealing, &c? Of course not; and yet the Lord does not mention any of these things, but simply says, if they will keep his Sabbath, he will accept them. The reason is that the Sabbath is a test truth. All others are implied in it. If they would keep the Sabbath, they would obey him in other things.

At another time the Lord made this proposition to the Jews: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14. What a wonderful promise this was, and yet the one condition named is that of obedience to the Sabbath. Thus it will be seen that on many occasions the Lord has chosen the Sabbath as the precept with which to test the people. Is it anything remarkable, then, that in these last days, when people have apostatized from God, the Lord should again bring up his holy Sabbath as a testing truth with which to select out a people prepared for translation? To me it seems very reasonable.

Finally, obedience to the Sabbath does convert men to God in other respects. Our opponents find fault with us because we urge the Sabbath so strongly. They represent us as preaching that if a man will only keep the Sabbath it is all he need to do to be saved. This is false, as all know who are acquainted with our teachings. We teach that men must obey all the law of God, repent of their sins, and believe in Jesus Christ for their mission. But we have found by a long experience that the man who will conscientiously keep the Sabbath will also keep all God's commandments. Indeed, before a man decides to step out in opposition to almost everybody, and sacredly observe the Sabbath to the Lord, he must decide in his own mind to give up the world and become a servant of the Lord. Hence, we have found that almost invariably, however wicked a man has been before, as soon as he commences the observance of the Sabbath, he also commences to be a praying, Bible-reading, God-fearing man. This is only a legitimate result of Sabbath-keeping, as we have previously shown. On the other hand, those who will not keep the Sabbath day, seldom obey God in anything else. With all of these facts before us, we appeal to the reader's judgment and conscience as to whether or not the Sabbath is of so little importance as its opponents are wont to represent it? Is it not, on the other hand, the key stone to God's great moral law, without which that law would have no strength to stand? Dear reader, as you value your soul and the favor of your Creator, do not pass by the light which God in his providence is now causing to shine out so clearly upon the subject of his holy but down-trodden Sabbath day. May the Lord help you to turn away your feet from the Sabbath, and call it "a delight, the holy of the Lord, honorable."

D. M. CANRIGHT.

A Soft Answer.

How a soft answer can turn away dissatisfaction, as well as wrath, is illustrated in the following anecdote of the late President Wayland:—"Deacon Moses Pond went to Dr. Wayland once, with the complaint that the preaching didn't edify him. 'I'm sorry,' said the pastor, 'I know they are poor sermons. I wish I could make them better. Come, let us pray that I may be able to do so.' The deacon telling the story, used to say, 'Dr. Wayland prayed, and I prayed. He cried, and I cried. But I have thought a hundred times that it was strange that he did not turn me out of the house. I tell you there never was a better man nor a greater preacher than Dr. Wayland.'"

No person ever got stung by hornets who kept away from where they were. It is so with bad habits.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, MARCH 18, 1875.

The Law and the Gospel.

THE BEARING OF CHRIST'S WORDS RELATIVE TO TRUTH AND DUTY IN THE CHRISTIAN AGE CONSIDERED.

As we come to the New Testament we should attentively consider the bearing which Christ's public teachings have in respect to truth and duty in the Christian age. The great commission to the eleven, designed to be perpetuated in the Christian ministry to the end of the world, is to the point. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world. Amen." Matt. 28 : 19, 20. We briefly comment on this commission.

1. It was given after the Jewish age was ended, just before the Lord was taken up to Heaven. The Jewish age closed with Christ's crucifixion, when the hand-writing of Jewish ordinances was "nailed to the cross." Col. 2 : 14. The Jewish "sacrifice and oblation" virtually ceased "in the midst of the week," when Messiah was "cut off." Dan. 9 : 26, 27. The death of Christ was the dividing line between the two ages; or, at least, it terminated the typical dispensation.

2. It was forty-two days at least after the Jewish age had ended when our Lord gave this commission. The Christian age was before him, hence the commission spoken in the hearing of the eleven was designed for the Christian ministry down to the end of the world.

3. By the authority of this commission, the custom of Christian ministers ever has been, still is, and ever should be until the end of the world, to baptize believers in the name of the Father, and of the Son, and of the Holy Ghost.

4. In this great commission we read the solemn injunction of the Son of God to the Christian ministry to teach to all nations, hence, to perpetuate in the Christian church the doctrines he proclaimed during his public ministry. Therefore his words relative to the law or commandments of his Father have all their force of application to the men of the nineteenth century, that they did to those who first heard them.

In coming to the New Testament we find the first four chapters of Matthew devoted to a sketch of the genealogy of Christ, Joseph and Mary, the birth of Jesus, Herod's slaying the children of Bethlehem, the ministry of John the Baptist, the temptation of Christ, and his entering upon his ministry. The fifth chapter opens with the first record of his public instructions. In that memorable sermon upon the mount Christ warns his disciples against a terrible heresy that would soon press its way into the church.

The Jews boasted of God, of Abraham, and of the law, but despised and rejected Jesus. The great facts connected with his resurrection were soon to be so convincing that many would believe. And as the Jews were to reject and crucify the Son, while boasting in the law, Christians would run to the opposite and equally fatal heresy of trampling upon the authority of the Father, and despising his law, while receiving Christ and glorying in the gospel. It has ever been Satan's object to separate, in the faith of the church, the Father and the Son. With the Jews was the cry, The Father, Abraham, the law; but away with Jesus and his gospel. With Christians, the cry was to arise, Christ, the cross, the gospel; but away with the law of the Father. To meet this heresy ere long to arise in the Christian church, Christ, in his evangelical sermon, appeals to his disciples in the presence of the assembled multitudes in these forcible words:—

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven."

This wonderful declaration of the Son of God needs no comment. The history of the church, showing how loosely great and apparently good men have held the law of God, and the present closing controversy respecting its perpetuity,

give the warning words of the Son of God especial force. In no case did Christ intimate, during the entire period of his public ministry, that his Father's law was to be set aside, and that he was to give the church a new moral code to take its place. He disclaims having anything to do with legislating. "Jesus answered them, and said, My doctrine is not mine, but his that sent me." John 7 : 16. "I do nothing of myself; but as my Father hath taught me, I speak these things." Chap. 8 : 28. "The word which ye hear is not mine, but the Father's which sent me." Chap. 14 : 24. And speaking of the Son, the Father says, "He shall speak unto them all that I shall command him." Deut. 18 : 18.

Another remarkable declaration of the Son of God is his statement of one of the conditions of obtaining eternal life. "If thou wilt enter into life, keep the commandments." Matt. 19 : 17. And when the young man inquired, "Which?" Jesus quoted from the second table of his Father's moral code, leaving no doubt as to what he meant by the word "commandments." In this address to the young man, Christ most assuredly gives a practical lesson to his church to be observed during the Christian age. His parting words to the eleven, as he gave to them the great Christian commission, make this point fast, and show it to be the duty of the Christian ministry to repeat in the ears of the people, upon the authority of their high commission, "even unto the end of the world," "If thou wilt enter into life, keep the commandments."

Many of the teachings of the Son of God pertain to the great principles of moral government which cannot be confined to any one age. As an instance we cite his words to the tempting lawyer who inquired, "Master, which is the great commandment in the law?" "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22 : 35-40.

In this statement, Christ does not introduce new principles. He quotes the first of the two great commandments from Deut. 6 : 5; and the second from Lev. 19 : 18. These two commandments are neither Jewish nor Christian in particular. They belong to all ages. They were given to guard the two principles which reach back in the past, and forward into the eternal future, parallel with God's moral government of created intelligences. On these two commandments, the ten precepts of the moral code, as well as the prophets, had hung since the fall, and ever would hang until the close of human probation. Then let the ministers of Jesus Christ teach all nations, even unto the end of the Christian age, that all ten of the precepts of the divine law hang upon love to God, and love to man. Not even one of them has fallen off.

When it can be shown that these principles may be abolished, changed, and amended, then may it be also shown that the ten precepts of the divine law, which hang upon, or grow out of, these eternal principles can be abolished, changed, and amended. But these principles are as changeless as the throne of Heaven, and will endure and run parallel with the eternity of the divine existence. The Christian ministry cannot too highly exalt supreme love to God and love to man. And let it be proclaimed on the authority of the great commission, even unto the end of the world, that "on these two commandments hang all the law and the prophets."

In harmony with the foregoing, the Son of God speaks to the church in Rev. 22 : 14, in these words: "Blessed are they that do his commandments." We call attention to facts important to this subject as follows:—

1. Christ is the speaker. These are not the words of John, but of Him who declares in verse 12, "Behold, I come quickly, and my reward is with me." It is Christ that is coming to reward the faithful and obedient, and not the prophet of Patmos. The first clause of the inspired book—"The Revelation of Jesus Christ,"—flatly contradicts the title which the compilers of the Bible have placed over the first chapter—"The Revelation of St. John the Divine." This mistake of the compilers has given rise to the erroneous expression, "John the Revelator." Inspiration, however, has given the honor to the Son of God which men have given to the prophet John. Christ is the Revelator, the speaker.

2. The commandments here spoken of are not the commandments of the speaker. Christ does not here say, Blessed are they that do my com-

mandments. Neither does he here declare blessings upon those who should keep the commandments of the apostles. But it is "his commandments," the commandments of his Father, of which the Son of God here speaks. Christians should keep the commandments of Christ, and the commandments of the apostles of our Lord Jesus Christ; but they do not reach the sum of Christian duty until it can also be said of them, "Blessed are they that do his commandments." That Christ here refers to the moral code of ten precepts of Exodus 20, is beyond all conjecture.

3. The book of the Revelation of Jesus Christ was written A. D. 96, thirty-five years after the death, resurrection, and ascension of Christ, and the day of Pentecost. The Christian church was therefore fully established, and every point to which our opponents look and argue for the abolition or change of the divine law, was more than thirty years in the past when we hear from Christ by the way of Patmos declaring blessings upon those who keep his Father's commandments.

It was upon the mount of transfiguration that the voice came from the light cloud that overshadowed the enraptured witnesses, saying, "This is my beloved Son in whom I am well pleased. Hear ye him." Christ is the highest authority for Christians. Hear him, oh, church of Christ, and you his ambassadors, who speak in his stead, and shout his words to the end of the earth, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Circumcision of the Heart.

THOUGH the promise of the Spirit is to all, its manifestations are various, and it will not be dictated to in its operations. It serves no private purpose; it gratifies no one's curiosity. It asks faith, and chooses its own method of trying our faith. He who divided the sea before his people, who overthrew their proud masters in the same sea, who brought water from the rock, and who fed a multitude in a barren desert, would not go with Israel to battle when they murmured against him, or when a covetous man was in the camp, or when their fears overcame their faith because their enemies had chariots of iron. And it has seemed strange to many a caviler that Paul, who had so great gifts conferred on him that the sick were healed by merely touching handkerchiefs which came from him, Acts 19 : 11, 12, yet left a companion behind because he was sick. 2 Tim. 4 : 20.

To test the question of the extent of the promise of the Spirit to all believers it was once asked to a minister who strenuously insisted that the extraordinary operations of the Spirit were designed only for a few, and not to be perpetuated through all time: "Do you believe that Christians now have or may have the same measure of the Spirit that the apostles instructed the churches of their day to pray for?" Although he denied the charge that his position was a denial of the promise of the Spirit in its scriptural sense, he would give no answer to the question, though he was strongly pressed to do so. Let this be considered in the light of Scripture facts.

In regard to the diversity of churches which now exist no one will deny this rule, that we must accept as the true church that one which bears the characteristics of the true church. We must take the church in its first stage, as planted by Christ and his apostles, for our model. To them we look for genuine and "primitive Christianity." We are often referred to the day of Pentecost as furnishing evidence that the early churches were built up with the doctrine of "baptism for the remission of sins." But that is only part of the truth; and, separate from its relative truth, it becomes an immaterial part. The churches in the days of the apostles accepted both in theory and fulfillment the doctrine of the gifts of the Spirit. Not a single church was planted without this. The modern doctrine of a church repudiating the gifts of the Spirit was not known in that age. And therefore any church which rejects these gifts is not after the primitive model; it lacks a characteristic, an essential element of the church of Christ.

The Saviour said to those whom he sent out to preach the gospel, "These signs shall follow them that believe," not them alone that preach. Facts in the fulfillment of the work of the gospel prove that we are correct in our interpretation of the promise. In Acts 11 : 27, 28 are mentioned several prophets who were not of the twelve apostles. That the word prophet has here its usual and obvious meaning of a foreteller of events, one endowed with a gift of the Spirit, is proved by the circumstance of one of

them, Agabus, foretelling a great dearth, which came to pass in the days of Claudius Caesar. The same, essentially, is found in Chap. 13 : 1. In Chap. 21 : 8, 9; we are told that Philip the evangelist "had four daughters which did prophesy." There is nothing in the context to indicate that *prophesy* has here any other than its primary or usual signification, while, on the other hand, verses 10, 11 speak of the prophet Agabus, and relate that he foretold what should befall Paul at Jerusalem, showing conclusively that the word, in that text, has reference to the gift of the Spirit of prophesy, and that in the case of the daughters of Philip it was a fulfillment of the promise quoted on the day of Pentecost, that the Spirit should be poured out on the daughters and handmaidens, and they should prophesy.

The acknowledgment of this fact is necessary to a reception of the truth of the word in reference to the witness of the Spirit, or the seal of the New Covenant. While the "circumcision of the heart" has often been insisted on, it has not been sufficiently examined, as the seal of the covenant, to open it in its great importance to the understanding of the reader.

When circumcision was given to Abraham he was told that it was "a token of the covenant" made with him, and that every man-child of his seed who was uncircumcised should "be cut off from among his people;" because he had not the appointed token, and therefore he had no part in the covenant. Gen. 17.

In Rom. 4 : 11 this token is also called a *sign and seal*. Hence Paul says:—

"After that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." Eph. 1 : 13, 14.

In the above cited texts we have four terms applied to circumcision, viz.: token, sign, seal, earnest. That we are not mistaken in designating the operation of the Spirit of God in the heart as the circumcision of the new covenant is shown by the following texts:—

"He is not a Jew who is one outwardly, neither is that circumcision which is outward, in the flesh. But he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit and not in the letter, whose praise is not of men, but of God." Rom. 2 : 28, 29.

"Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given us the earnest of the Spirit in our hearts." 2 Cor. 1 : 21, 22.

"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Col. 2 : 12.

All these prove that the token, earnest, or seal of the new covenant, the circumcision of this dispensation, is not an outward ordinance administered with hands, but is of the Spirit, internal, of the heart. Some, on account of their peculiar views of the relations of the covenants have held that baptism is the circumcision of the new covenant. This is not only an error, being a direct contradiction of the Scriptures, but it is the corner stone of other errors held by many in regard to the baptism of infants. Baptism is an outward ordinance, administered with hands, even as typical circumcision was. But the circumcision of the gospel is in the heart, in the Spirit, not made with hands. The distinction is so very plain that an error here is inexcusable.

Another marked difference between the seals of the two covenants is this: in the first covenant outward circumcision, the token, was confined to the male children of Abraham and of his natural descendants. In the new covenant circumcision of the Spirit is given to all the believers in Christ who is the "one seed," without regard to sex or nationality. In view of this truth Paul said:—

"There is neither Jew nor Greek [Gentile], there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3 : 28, 29.

These scriptures cast light upon the apostle's words in another place, concerning which there has been much vain speculation:—

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8 : 9.

Two errors have obtained in regard to this text. First, that the Spirit of Christ and the Spirit of God are not the same. This is corrected by comparing 1 Pet. 1 : 10, 11, which says the Spirit of Christ was in the holy prophets testifying, with 2 Pet. 1 : 21, which says the prophets spake as they were moved of the Holy Ghost, or Holy Spirit, which is the same as the Spirit

of God. Secondly, that the "Spirit of Christ" in this text does not mean the Holy Spirit, but only the temper or disposition of Christ.

It is indeed an important truth that he who has not the disposition of Christ is none of his; and it is a truth which will cut off the vain hopes of many proud, worldly, selfish professors of religion. But it is not *the truth* taught by this passage. This text is really a reiteration of the rule laid down to Abraham, that he who was not circumcised, who had not the seal or token of the covenant, had no part in the covenant. We have seen that the Spirit of God, called also the Spirit of Christ, is the seal of the new covenant. And if any man have not the Spirit he has not the token or seal of the covenant, and therefore he cannot be a partaker of the privileges of the covenant—he is none of Christ's.

And this again casts light on verse 16 of the same chapter:—

"The Spirit itself beareth witness with our spirit that we are the children of God."

The "witness of the Spirit" is an important subject, and one that has received the attention of the eminently pious of all ages. The *internal evidence* of the Spirit has been uniformly neglected, and eventually by many denied whenever coldness, worldliness, and pride creep into the church. But alas! that it must be said, that even in this doctrine the Saviour often receives the deepest wounds "in the house of his friends." Many whose lives in no way correspond to the "great example," are often loudest in their profession of possessing the Spirit's "power." They seem to think that *profession* or *feeling* can atone for the lack of *graces*. These are they "by reason of whom the way of truth is evil spoken of." By reason of these the Bible doctrine of sanctification through the truth is rejected and brought into contempt. Feeling, indeed, will not be lacking where the witness of the Spirit is given; but our Christian experience must have a stronger and deeper foundation than this. Our feelings are often controlled by circumstances, and these are so varied that our feelings cannot always be the same. But the hope of the Christian is "as an anchor to the soul, sure and steadfast," and we may have

"A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt."

But the question is asked, To whom does the Spirit witness? to the believer, or to the world? We answer, To both; but not to both in the same manner. When the disciples received "the Holy Spirit of promise," or "the earnest of the Spirit in their hearts," it assuredly witnessed to their own *consciousness* as it could not witness to the world, otherwise it could not have been an earnest to them. But when it moved them to speak with other tongues, and to bear the cross, and "to perfect holiness in the fear of God," then in their lives evidence was presented to the world. These classes of evidence always go together—they will not be separated. So we conclude that *the presence of the Spirit in the heart*, inclining us to conform to the will and word of God, is the witness to ourselves; while *the graces of the Spirit in our lives*, are the witness to the world.

We will illustrate this by applying to it a personal experience which all may appreciate. Thus: no one but myself can be *conscious* that I love my brother; there is an *internal evidence* of that fact which belongs to me exclusively, and if I never show that love in my actions, no one will have any evidence that I possess it in my heart. If I show an utter indifference to his welfare, and where our interests seem to conflict I care only for myself, every one will readily decide that I do not possess that love; that I am deceived, or my profession is hypocritical, which is, practically, the same thing. And this decision must be correct.

So it is with the witness of the Spirit. There is liability to self-deception; the Scriptures recognize this, and warn us to "believe not every spirit, but try the spirits whether they are of God." And we have a double guard on this subject.

1. As the word of God was given by inspiration, men writing it "as they were moved by the Holy Ghost," of course there must be perfect harmony between the word of God and the Spirit of God. To suppose otherwise were to suppose that God is not in harmony with himself. Therefore any spirit which leads us not in harmony with the word—which calms our spirits and soothes our feelings while we are walking contrary to the word—cannot be of God. The Spirit of God, according to our Saviour's words, is given to *guide into truth*. And again, he said

to his Father, "Thy word is truth." Hence they who have the Spirit of God as their guide, will in all things accept the word of God as their rule; and thus they are enabled to worship God "in spirit and in truth."

2. The Saviour gave another infallible test, namely, "By their fruits ye shall know them." Though these two rules lead directly to the same result, they are not the same. We may perceive duties in the word of God of which our neighbors are not aware. Unknown to all others a cross may be presented to us which we are unwilling to bear; a truth be made known to which our feelings are opposed. In these things and in such cases the word is a test, to our own consciousness, of the spirit which influences us. A feeling of opposition to the truth of God; a disposition to neglect it; an unwillingness to hear or learn any truth which will bring a cross to us; all this is direct evidence to ourselves, providing we are willing to examine ourselves, that we are not led of the Spirit of God. Of these feelings or actuating motives the world cannot take cognizance; therefore the world cannot judge of them. But if these feelings are submitted to or cultivated, our lives will soon show the effect of such an insult to the authority of God; the Spirit of God will be altogether grieved away, and we left in darkness to follow the leadings of the carnal mind. Then our lives will be evidence to the world that we are not led by the Spirit of God. By our fruits, and by these only, shall the world know that we are the children of God.

There is an error on this subject, largely prevalent, which well deserves a notice. It is generally taught by those who deny the direct power of the Spirit as a witness, or an instrument of conversion, that the only evidence we can have of our reception of the Spirit as a Comforter is this: the Spirit was promised on condition of baptism for the remission of sins, and if we have been baptized we have the Spirit in fulfillment of the promise, *though we are not conscious of its presence*. This position is specious, and may become, and often is, the foundation of a very sad delusion. Baptism has its order, or relation to other things, and if this be disregarded, it is not valid, not being in the order of the Scriptures. It must be apparent to all that if the institution be so changed as not to meet the requirements of the Scriptures it becomes, in that changed condition, *our own institution*, or that of the one so changing it, and is no longer the original ordinance. This truth is very often urged in regard to the form of administering the rite; but it is equally true in regard to the order or relation of baptism.

In all cases where baptism is taken as the evidence of the gift of the Spirit, the professing penitent is lulled into carnal security, trusting solely to his baptism as the evidence of his favor with God. Baptism, not the Spirit in the heart, becomes his *earnest* or *witness*. The Spirit being thus rejected, the graces do not appear in the life, and there are no *fruits of the Spirit* to give evidence to the world of a genuine conversion. Such a doctrine is well calculated to multiply *carnal professors*, or *nominal Christians*; and that these should be multiplied under its teaching is not strange, considering that it calls for no self-abasement, leads to no deep, pungent convictions of sin, and under it there is felt no necessity for the aid of the Spirit in the work of conversion. That "the Spirit makes intercession for us with groanings that cannot be uttered," is, to those embracing such a theory, a mystery. To pray for the Spirit to convict and to convert sinners is, to them, only folly. This is a growing evil, and one of the most pernicious and dangerous errors of the age.

The view here called in question is unscriptural, according to the expressed faith and practice of the apostles and early believers. The doctrine of the gift of the Holy Spirit was never so understood in that age. In Acts 8:14-16 we read:—

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus.)"

This action was directly contrary to that view which takes the reception of the Comforter for granted, because of our being baptized. Again in Acts 19:5, 6, we read:—

"When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them the Holy Ghost came on them."

In this case the Spirit was given *in answer to prayer*, after baptism. In the case of Cornelius

and his household, the Spirit came on them before baptism. Whether received before or after baptism it is shown that the gift of the Spirit was not then considered a matter of course because of baptism; but was a matter of personal conscious experience. And so it is proved that that view of the gift of the Spirit, now held by many, which makes baptism their evidence, is modern, unscriptural, and no part of "primitive Christianity." J. H. W.

Temptation of Christ.

BY MRS. E. G. WHITE.

(Concluded.)

JOHN, upon the Isle of Patmos, saw the things which should come upon the earth in the last days. Rev. 13:13; 16:14: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

The apostle Peter distinctly points out the class which will be manifested in these last days. 2 Pet. 2:10-14: "But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas, angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption, and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; a heart they have exercised with covetous practices; cursed children."

God, in his word, has placed his stamp upon the heresies of spiritualism as he placed his mark upon Cain. The godly need not be deceived if they are students of the Scriptures and obedient to follow the plain path marked out for them in the word of God.

The boastful spiritualist claims great freedom, and in smooth, flowery language seeks to fascinate and delude unwary souls to choose the broad path of pleasure and sinful indulgence, rather than the narrow path and the straight way. Spiritualists call the requirements of God's law bondage, and say those who obey them live a life of slavish fear. With smooth words and fair speeches they boast of their freedom, and seek to cover their dangerous heresies with the garments of righteousness. They would make the most revolting crimes be considered as blessings to the race.

They open before the sinner a wide door to follow the promptings of the carnal heart, and violate the law of God, especially the seventh commandment. Those who speak these great swelling words of vanity, and who triumph in their freedom in sin, promise those whom they deceive the enjoyment of freedom in a course of rebellion against the revealed will of God. These deluded souls are themselves in the veriest bondage to Satan and are controlled by his power, and yet promising liberty to those who will dare to follow the same course of sin that they themselves have chosen.

The Scriptures are indeed fulfilled in this, that the blind are leading the blind. For by whom a man is overcome, of the same is he brought in bondage. These deluded souls are under the most abject slavery to the will of demons. They have allied themselves to the powers of darkness and have no strength to go contrary to the will of demons. This is their boasted liberty. By Satan are they overcome and brought into bondage, and the great liberty promised to those they deceive is helpless slavery to sin and Satan.

We are not to attend their circles, neither are our ministers to engage in controversy with them. They are of that class specified whom we should not invite into our houses, or bid them God speed. We have to compare their teachings with the revealed will of God. We are not to engage in an investigation of spiritualism. God has investigated this for us, and told us definitely that a class would arise in the last days who would deny Christ who has purchased them with his own blood. The character of spiritualists is so plainly described that we need not be deceived by them. If we obey the divine injunction, we shall have no sympa-

thy with spiritualists, however smooth and fair may be their words.

The beloved John continues his warning against seducers: "Who is a liar but he that denieth that Jesus is the Christ; He is Antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but he that acknowledgeth the Son, hath the Father also.)"

In Paul's second epistle to the Thessalonians, he exhorts to be on guard, and not depart from the faith. He speaks of Christ's coming as an event to immediately follow the work of Satan in spiritualism in these words: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

In the epistle of Paul to Timothy, he foretells what will be manifested in the latter days. And this warning was for the benefit of those who should live when these things should take place. God revealed to his servant the perils of the church in the last days. He writes, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron."

The faithful Peter speaks of the dangers to which the Christian church would be exposed in the last days, and more fully describes the heresies which would arise and the blaspheming seducers who would seek to draw away souls after them. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of."

Here God has worked out for us the proof of the class mentioned. They have refused to acknowledge Christ as the Son of God, and they have no more reverence for the eternal Father than for his Son, Jesus Christ. They have neither the Son nor the Father. And like their great leader, the rebel chief, they are in rebellion against the law of God, and they despise the blood of Christ.

We may rejoice in every condition of life, and triumph under all circumstances, because the Son of God came down from Heaven and submitted to bear our infirmities, and to endure sacrifice and death in order to give to us immortal life. He will ever bear the marks of his earthly humiliation in man's behalf. While the redeemed host and the pure angelic throng shall do him honor and worship him, he will carry the marks of one that has been slain. The more fully we appreciate the infinite sacrifice made in our behalf by a sin-atonement Saviour, the more closely do we come into harmony with Heaven.

We have characters to form here. God will test us and prove us by placing us in positions to develop the most enduring strength, purity, and nobility of soul, with perfect patience on our part, and entire trust in a crucified Saviour. We shall meet with reverses, affliction, and severe trials, for these are God's tests. He will sit as a refiner and purifier of silver and purge his people as gold and silver, that they may offer to the Lord an offering in righteousness.

The cross of Christ is all covered with reproach and stigma, yet it is the hope of life and exaltation to man. No one can comprehend the mystery of godliness so long as he is ashamed to bear the cross of Christ. None will be able to discern and appreciate the blessings which Christ has purchased for man at infinite cost to himself, unless he is willing to joyfully sacrifice earthly treasures that they may become his followers. Every self-denial and sacrifice made for Christ enriches the giver, and every suffering and reproach endured for his dear name increases the final joy and immortal reward in the kingdom of glory.

"The best rule," says a wise writer, "is to say all the good we can of every one, and to refrain from saying evil, unless it becomes a clear matter of duty to warn some one against him. We should no more bite one with our words than with our teeth. An angry word is often as bad as a blow, and a satirical word is like a sting."

It Was Needed.

CHILD of God! the load was needed
Which has bowed you to the dust;
'Tis your Father's hand that chastens;
In his love and mercy trust.
Hard may seem the dispensation,
Dark the path you have to tread;
But his wisdom marks it for you—
Lift up, then, your drooping head.

Do you mourn a loved one taken—
One whose heart was all your own—
Taken from your fond embraces,
Leaving you bereft and lone?
Are you kneeling by the pillow
Where the weary head's at rest?
Clasping cold and icy fingers
Which so late your own had pressed?

Do you think that Love would never
Lay this burden on your heart?
Never would have sent the summons
Bidding you and yours to part?
Ah! your God can see the future
Which is veiled from mortal sight,
And he knew this trial needed,
Though it robs your home of light.

Are you suffering, sadly tossing
On a weary bed of pain,
Through the long and aching hours,
With a throbbing heart and brain?
Friends around are tending on you,
But the suffering's hard to bear,
And they cannot soothe its anguish,
Though they strive with gentlest care.

Oh! have those who loved forsaken—
Those whose hearts you thought your own?
Have they, proving false and treacherous,
Left you desolate and lone?
Is your head bowed down in sorrow?
Do you bear an aching heart?
It may be you wrongly worshiped—
God saw best that you should part.

Do you mourn o'er disappointments—
Are you brooding with dark fears,
O'er the blighting of the prospects
Fancy formed for future years?
Tread you the rough path desponding,
Letting many a teardrop fall?
God afflicts you in compassion,
There's a "need be" for it all.

Or, have other trials met you,
Bitter, dreary, hard to bear,
Almost crushing 'neath their burden,
Almost driving to despair?
Oh! believe that they were needed,
Sent by him who reigns above;
Trust his wisdom, trust his mercy;
Christian! trust your Father's love.

Missionary Department.

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

Mission to Prussia.

OUR meetings at Chaux-de-Fonds closed on first-day evening about dark, and we returned immediately to Neuchatel. The way was now open to visit the Sabbath-keepers in Prussia, and I thought that the next train for the north should see us on the way. Before sleeping that night our preparations for the journey were completed, and in the earliest light of the morning we were on our way.

Our course for the entire journey has been almost directly north. The first day we were in the valley of the river Aar, a branch of the Rhine, which receives the water of lake Neuchatel. On our left hand were the Jura mountains; on our right were high hills which hid the Alps from our view. The valley of the Aar is several miles in breadth, very level, and evidently very fertile, and almost wholly without fences, the division of the lands between the different owners being indicated by stone posts. In this valley there is little appearance of winter, but you can see on the sides of the mountains where winter commences. I noticed that the alders in the valley were in full blossom.

When we reached Olten we left the valley of the Aar and through a tunnel nearly two miles in length, we passed under the mountain into the canton which the French call Bale campagne, and the Germans, Baselland. When this tunnel was excavated an accident by fire caused the suffocation of sixty-two persons. We remained at Buckten in this canton till noon of the next day in order to give Bro. E. time to arrange his affairs for the mission to Prussia. Then we started on our way again; but at Basel we spent an hour in conferring with a printer who has done some work heretofore for Bro. E. This printer understands French and German and Italian. His wife understands also the English language. These persons have some interest in the Advent faith, and seem to fear God. We left Basel about 7:30 p. m. for Strasbourg, which place we reached about midnight. We wandered some time in its dark, narrow, crooked streets before we could find a hotel.

On leaving the cars at night we found our-

selves each time much chilled, and of course at the hotels had to take a cold room, and beds which seemed to be a little damp. But we have experienced no lasting injury. Everywhere in Europe the covering of the beds is simply a feather bed. In America where the feather bed is to lie *on* and not *under*, I have found it easy to dispose of the article; but in Europe where it is the covering to protect one from the cold there is only one thing to do, and that is to accept the situation.

The train which we wished to take from Strasbourg did not leave till one in the afternoon. This gave us an opportunity to see something of the city. It is situated a little way from the Rhine, on its west side, and though a very strongly fortified town, it is in a country that is very flat. It is surrounded by walls of stone some thirty feet in height, and outside this is a deep ditch filled with water. This stone wall is backed by a very heavy bank of earth, and under this bank of earth and within the wall itself are places for the soldiers who defend the city. But outside the regular walls of the city are walls and earthworks and ditches covering the fields for a long distance from the city. Here we saw many Prussian soldiers. In fact every Prussian city through which we have come has many soldiers drilling all the time. These cities seem like our northern cities during the great rebellion.

When a child I read of the wonderful clock in the cathedral of Strasbourg. I will not speak of its wonders in general, but only of what we saw during the half hour that we observed it. At noon the figure of death walks out in front of the dial and strikes the hour. Then a door opens and the twelve apostles in a stately procession with Peter at the head and John next walk out and pass in front of Christ. Each apostle in passing the Saviour turns and bows to him in a reverent manner, and the Saviour lifts his hands as in the act of blessing them. But what made a deeper impression upon my mind than anything of this was the solemn reminder of Peter's denial of Christ. At the left hand of the clock and somewhat higher than the place of the apostles is perched a cock. The appearance of Peter is the signal for this cock to flap his wings, lift his head, and curve his neck, and crow with a loud, shrill voice; all of which was a very perfect imitation of nature. This was done three times while the procession of the apostles walked slowly in front of Christ. There was a large crowd of the people of Strasbourg to witness this sight, which shows that though of everyday occurrence it does not lose its interest to them.

The country from Basel where we leave Switzerland to Strasbourg is very level, and it continues to be such all the way to Maintz. It is principally devoted to the raising of hops and to vineyards. At a considerable distance to the west, as we came through the territory conquered by the Prussians from the French, we could see the Vosges mountains which constitute the new frontier between France and Germany, and in the passes of which mountains the Prussians are building a chain of fortresses which they hope will render a French invasion impossible.

About 6 o'clock on Wednesday evening we passed through the town of Worms where Luther so courageously met the emperor of Germany and the dignitaries of the church of Rome. It was too dark to see the town, and we had only a moment to spend; but I stepped out of the car to get at least a glimpse of the town rendered so memorable by the firmness and moral heroism of Martin Luther.

We remained at Maintz for the night, and the following day came down the left bank of the Rhine to Cologne, and thence to this place. Between Maintz and Cologne, the Rhine passes through the mountains, and the scenery is very grand. On the cliffs may be seen the ruined castles of the old robbers who called themselves great lords. Occasionally also may be seen castles not yet ruined, but which, no doubt, deserve to be leveled with the dust. At Cologne, we crossed the Rhine, and in about two hours we reached Elberfeld, our place of destination, a city of about 70,000 inhabitants. I have spoken, perhaps, too largely of matters of little consequence. I will now speak of things in which I feel a deeper interest.

Sometime since, a beggar called at the house in Buckten, Switzerland, where Bro. Ertzenberger has made his home. This man told Bro. E. that there were Sabbath-keepers in Prussia, and gave him their address. Bro. E. opened a correspondence with them, and found that the beggar had told the truth. Bro. E. gave me information concerning this people; and from that day forward I have labored earnestly to make preparation for this mission. The very hour there was evidence that our way was prepared of the Lord, we set out. We suffered plenty of dis-

comfort in coming; but we could not complain, for we felt the angel of God to be present all the way. On arriving here, we find forty-six adult Sabbath-keepers scattered over a territory some fifty miles across. We have now spent one Sabbath with them, and have had a very interesting meeting. They speak a very pure German, but know neither French nor English. Of course Bro. E. is at home in this language, and I find him an excellent interpreter. I spoke to them Sabbath forenoon from 2 Pet. 3, and had much help from the Spirit of God. The words seemed to take deep hold upon them. In the afternoon, we each gave them an account of the work of God in America. Only a short time since, they had no knowledge that there were any Christians in the world observing the seventh day except themselves. They thought indeed that there must be others, but they knew of none. As we gave them an account of the Sabbath-keepers of America, and of those of other countries of which we have knowledge, they were made to rejoice, and the tears stood in many eyes.

This work seems to have originated with Bro. J. H. Linderman. He belonged in early life to the national church, as indeed almost every one does in this country who is not a Catholic. But in 1842 he was converted to God, though at that time ignorant of the truth only as he learned it imperfectly from the national church. But his mind now turned to the Bible as the great fountain of truth. In 1850 he became satisfied that infant baptism, the universal custom of the national church, was not of God, and that the burial of penitent believers in the watery grave is the only scriptural baptism. Now he was in trouble; for there were no Baptists in this part of the world. After a considerable time, however, he was able to find a suitable administrator, and he was baptized. In the course of years, the Baptists became comparatively numerous. But as Bro. L. continued to study the Scriptures, he learned that the Bible Sabbath had been lost as well as Bible baptism. So it came to pass that in 1860 he began to hallow the Sabbath of the Lord. And now many of his dear Baptist brethren, with whom he had suffered much, became wholly alienated from him. Three years he observed the Sabbath all alone. Since that time, God has blessed his labors in leading this body of Christians to the Sabbath. He is now seventy years of age.

I will now speak of this people as far as my observation and inquiry have extended. They are believers in the near coming of Christ. They have banished tobacco from their ranks. Their dress is plain, but it is very neat and in good taste, and they are very cleanly in their habits. They are a sensible, substantial-looking class of people, and I think they truly fear God. I do not discover that they hold any serious errors, or that they are fanatical in their worship. Probably they attach undue importance to some minor or indifferent points. When we first came, though they received us very cordially, it was plain that they were somewhat afraid of us. Nor did this fear very much abate till our Sabbath meeting. It happened to be the time of general meeting with them, so that the larger part of their company was present. They requested us to manage the meeting in our own way. We sought the help of God, and we had it, I am very certain. When our meeting closed, their fears were gone, and they were not slow to say so. We showed them our credentials, from America and from Switzerland, but they said they had no further occasion for them.

I have come here to aid Bro. Ertzenberger in commencing the work in Prussia. We shall visit these Sabbath-keepers at their own homes, in the different towns where they reside, and shall have many meetings with them, and with the people who may be willing to hear. Probably I shall not remain more than two weeks; but this will be determined by providential circumstances. But I think here is a very excellent opening for labor before Bro. Ertzenberger. God is greatly blessing him, and he is a free man in the Lord. But nothing will be accomplished here without faithful, painstaking labor, and this must be under the direction and with the help of the Holy Spirit. Who is sufficient for these things? Our brethren will not forget to pray for us. God is our helper, and it is in answer to prayer that his blessing is given.

On returning to Switzerland, we shall print at Neuchatel several of the tracts that have been prepared for translation into foreign languages. We have means raised to pay for this work, and have ascertained that at present we can have the best terms at N. I think hereafter we may be able to do better at Basel with the printer of whom I have spoken. We shall contract no debts. We mean to keep our funds good by paying for

the tracts as we circulate them. It is proper, perhaps, that I should say that our means are limited. The brethren cheerfully raised 300 francs to send us on this mission to Prussia. And in coming here, we practiced the most rigid economy in the matter of expense.

Perhaps the brethren in America may think it proper to replace this sum in the Swiss treasury. I speak the more freely as I have not hesitated to use my own means to help forward the work, in addition to that placed in my hands by the General Conference Committee.

The few Sabbath-keepers in Italy must soon have help. I think there are seventh-day Christians in the Austrian empire, especially in Hungary. Bro. Jones of London told me that he had heard there were Sabbath-keepers in Holland. Now I wish to advertise in one of the best papers in each of these countries; also to do the same in Russia. I have felt that I would not invite the aid of others till I had done all that my own means would enable me to do. I have now come to this point, and therefore now submit the work to the judgment of those in America that God has called to fill the places of chief responsibility in the cause. I shall do nothing in Europe without laying all open before the brethren in America. Nor shall I act here without the knowledge and approval of our experienced brethren in Switzerland. I hope to stand in the counsel of God, and neither to step ahead of the providence of God, nor yet to fall behind. What it is possible to do, I mean to try hard to accomplish. Hitherto the Lord has helped us. The brethren in Prussia send greeting to the Sabbath-keepers in America.

J. N. ANDREWS.

Elberfeld, Prussia, Feb. 7, 1875.

Petaluma.

SUNDAY, Feb. 28, I began a course of lectures in the Baptist church in Petaluma. This was the first place the tent was pitched in California, six years ago. A fair company came out then, most all of whom held fast to the faith. But some have died, and about half have moved away, so their number is now quite small—about fifteen. Their small house being at one side of the town, is not convenient for public meetings.

As we could have the Baptist church, it was thought to be a good time to make another effort here. I advertised extensively to expose Spiritualism. Had the house crowded the first three lectures. Then I took up the prophecies. At first the audience dropped down about one-half; but it has gradually increased to a fair congregation of from one to two hundred.

I have visited a goodly number who are deeply interested. An aged Baptist minister has been hearing and reading for some time, till he is convinced of the truth of our doctrines, and with his wife is in full sympathy with our work. We hope he will now take a decided stand with us. An educated Catholic young lady, and her father and mother, are deeply interested in our lectures. One brother who has been back-slidden has returned to the Lord and to his duty.

I have had good freedom most of the time. I feel that the Lord is at work for us here. In his name we expect fruits of our labor.

D. M. CANRIGHT.

March 9.

Report of District No. 2.

CALIFORNIA T. & M. Society, Dist. No. 2, for the quarter ending March 7, 1875.

Number of names of members on Secretary's book, 72; number of families visited, 7; number of letters written, 36.

Moneys received	
For memberships,	\$3.00.
By donations,80.
From book sales,	6.95.
For <i>Review</i> ,	12.00.
For <i>Reformer</i> ,	4.50.
For SIGNS,	5.50.
For <i>Instructor</i> ,	3.00.

Total, \$35.75.

Number of new subscribers, for *Review*, 1; *Instructor*, 31; *Reformer*, 5; SIGNS, 19.

Reading matter distributed: *Reviews*, 10; *Reformers*, 12; SIGNS, 71; Hygienic Almanacs, 5.

Tracts and pamphlets loaned, 791 pages tracts and pamphlets given away, 12,037 pages; bound books loaned, 17.

JOSEPH DIMMICK, Sec.

HELPING ANOTHER.—It is one of the most beautiful compensations of this life that no man can sincerely try to help another without helping himself.

My Experience.

EIGHTEEN years ago I sought the Lord with all my heart. Though I had for years felt myself a great sinner, I had now come to that point where I wanted religion more than anything or all things else. But how to obtain an experience in the things of God I knew not. I talked with my wife and we agreed to erect the family altar, as we knew of no better way to begin. That evening we bowed together in prayer. We plead with God for the pardon of our sins, but it was more than a week before we obtained the desired evidence. The blessing came while we were kneeling before the Lord, and oh! how full of peace and glory! We then promised the Master we would walk in all the ways of his commandments.

For eleven years we were members of the Baptist church. Residing in a village of five thousand inhabitants, we attended a union Sunday school made up of Baptists, Methodists, and Congregationalists. It was in this school that I learned that I was breaking the fourth commandment. I was led to investigate by the subject of the Sabbath being given out in the school, by the Baptist minister. The question was, Which day was the Sabbath of the Lord, and when was it instituted?

As it was given out for the following Sunday we had one week for study, and I was not surprised to hear from all the school, which was composed of adults, that the seventh day was the Sabbath of the Lord, and it was instituted at creation.

The subject for the next Sunday was, When was the Sabbath changed, and by what authority? I had ever felt certain that Christ changed the day; and as I searched for proof, for the first time my Bible read all wrong to me. I searched it day and night to find divine authority for the change. From Bible proof I found my way clear into the seventh day, but found no way to get back into the first day. As Bible testimony alone could satisfy my mind, I was convicted that I had been instructed wrong. I plead with God to give me a spirit that would agree with his word, and I promised that I would obey. That week I decided that I would never again trample upon God's authority, but keep all his commandments.

The next Sunday, although our school was large, only five took any part in examining the subject: two ministers, a lawyer, a doctor, and myself. Oh! how small and weak I felt to defend the truth, but the Lord gave me strength to say to them that unless they could produce Bible proof, I must henceforth keep the seventh day as the Bible Sabbath. And I thank my Heavenly Father to-day that I still stand a witness for this precious truth.

I know what are the sorrows and blighted hopes of earth. The dearest ones I have laid in the grave, but I look for the great Lifegiver soon to come to waken the sleeping saints.

"This hope cheers the prospect that's gloomy and drear,
And points to the haven of rest that is near."

To all the brethren and sisters, and to all desiring the peace of God, I would say, Do not neglect the family altar. I have found it a precious means of grace. Here I have enjoyed the rich blessing of God. May the Lord ever bless us, and help us to so live to his glory here, that with all who keep his commandments we may enter the glorious city of God when our Saviour comes to deliver us from the ills of this present world.

A. B. ARWOOD.

St. Helena, Cal.

The Carnal and the Spiritual Man.

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." I Cor. 2:14.

By the expression "natural man" is meant the natural condition of the heart, before it is wrought upon by the Spirit of God. If the natural man receives not the things of the Spirit of God, neither can he know them, but considers them foolishness, it is evident that there must be a change of heart before he can be a friend of God. The words of Christ are: "Except ye be converted, and become as little children, ye cannot enter into the kingdom of Heaven." Matt. 18:3. The change necessary is in the spiritual condition of man; for the works of man are but the fruits of the condition of the heart. If the heart is bitter, which is its natural condition, it will yield bitter fruit. If it is sweet, it will yield the pleasant fruits of holiness. Matt. 12:35.

But not until the soul, sinking down beneath its load of sin, cries in child-like humility and love to One mighty to save, can

he receive things of the Spirit of God. In Gal. 5:17, we read: "The flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other." Again, in Rom. 8:7: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

The expression, "carnal mind," means the natural state of the mind which is enmity against God, and cannot be subject to him or love him indeed.

But in this text, the reason that the carnal mind is enmity against God, is given. It is because "it is not subject to the law of God, neither indeed can be." This shows that insubordination to this law is the cause of man's alienation from God. That the law of God is the great rule of action that condemns man and by which he is to be tried, may be easily shown from the Scriptures.

But is it holy and spiritual? Is it a thing of the Spirit of God? If so the natural heart cannot comprehend the eternal principle of love upon which it is founded. In Rom. 7:12, 14: "The law is holy and the commandment holy and just and good. For we know the law is spiritual; but I am carnal, sold under sin." But the reverse of this is frequently taught at the present time by the popular ministry, which is: we know the law is carnal (a burden); but I am spiritual, born of the Spirit.

From the Scriptures we learn that the law is holy and spiritual; that it is a thing of the Spirit of God. Hence no unregenerated person can keep it in spirit. Yet it may be understood, and kept, in part, by the unregenerate, so far as the letter is concerned. For instance, I may read the Holy Scriptures and refrain from labor on the Sabbath, and thus obey the letter of the law. But if the heart is unregenerate, these acts of obedience to the letter of the law, are selfishness. A close examination of self will discover this to be true.

In brief, the letter of the law condemns the fruits of the natural condition of the heart, and thus brings the sinner to repentance, while the spirit of the law condemns both the heart's natural state and its fruits. So that he who keeps the letter of the law and is not converted is still condemned by the spirit of the law. It is plain, therefore, that the law stands far above the natural man, and condemns all that is not holy and spiritual. "To be carnally minded is death; but to be spiritually minded is life and peace." Therefore, to keep the commandments of God is life. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. But to keep them not is death. "Sin is the transgression of the law." "The wages of sin is death." Millions are breaking God's holy Sabbath every seventh day of the week. The proud churches of the world, blinded with carnality, are dumb concerning this great truth.

Dear reader, let us, in the name of our dear Saviour, seek to know that in our hearts has been kindled a flame of love toward our Heavenly Father and our fellow-man.

Oh! what transcendent love did our Lord manifest toward you and me. He laid aside his glory. He left his Father's house on high. He was crowned with thorns that we might be crowned with the glories of eternal life. Yet this wondrous love is not deeper than the principle of love contained in the ten commandments. It is the same brought to us through the condescension, the sorrow, the grief, and the shameful death of our dear Redeemer. Through his name will our Heavenly Father give his Spirit to the penitent soul bowed down with godly sorrow. Thus may we keep the commandments, be a friend of God, and be saved with an everlasting salvation. R. A. MORTON.

Left to Himself.

In this world it is needful not only to put things right, but to keep them right. Anything left to itself soon goes to ruin. Very often to do nothing is to do mischief. The sluggard's garden was overgrown with thorns and nettles, not because he had sown them there, but because he had neglected to root them out. "The stone wall thereof was broken down," not because he had thrown it down, but because he had allowed it to fall. Prov. 24:31. It is astonishing how soon a house gets out of repair and becomes a ruin if it be shut up and neglected. The tiles drop off one by one, the timbers give way, the windows fall in, the floors decay, and in the course of a few years, a house left quite to itself is in a state of dilapidation.

It is just so, too, with human beings. The seeds of evil are already sown in the child's heart, as the weeds were in the sluggard's garden. They will spring up of themselves, and it is for us to root them up, or they will

cover all the soil. The mother who lets them grow unchecked in the heart of her little one, will bring the child to ruin, and herself to shame. Prov. 10:1; 17:25; 19:18.

A few months ago there was a sad case of this kind before one of the London police courts. A poor woman applied to the magistrates for protection against her own son. Her husband, a small tradesman, had died some years before, leaving her with one child. She loved the little one with all the love of a widow for her firstborn—her only child. She could not bear to check or thwart him in anything he wished. He grew up an obstinate, self-willed boy. His poor mother would not believe the complaints the neighbors all made of him. Love blinded her to his faults, and she would willingly have worked herself to death, if she could, thereby, have given him pleasure. His evil habits grew upon him, and bad companions led him farther astray. The poor woman now perceived the mistake she had made. But she could not find it in her heart to punish him, and she continued to supply him with money from her own hard earnings, which he spent in sin and folly. She wept over him, and entreated him to alter his course. But she wanted firmness to use the needful severity. His course was still downward. When the unhappy woman was unable to provide him with the means for self-indulgence, he began to plunder the little shop which she kept. She was at last reduced to actual poverty, and her son became not only the companion of thieves, but was himself imprisoned for theft. Her poor lodging was, little by little, stripped of its few articles of furniture, which he pawned or sold to raise money. As he grew more hardened and reckless she suffered such violence and cruelty at his hands, that she was compelled to seek protection from him; and the bitterest grief of all was, to know that her own mistaken fondness had been the cause of his ruin, and her own. Too late she learned the truth of the scripture warning, "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." Prov. 29:15, 17. See Prov. 13:24; 20:7; 23:13, 14; Gen. 18:19; 1 Sam. 3:13; 1 Kings 1:6; 1 Tim. 3:4, 12; Titus 1:6.

I was crossing the churchyard of—, when I observed a coffin, borne by four men, approaching the door of the church. A single mourner followed. Her loud sobs and solitary appearance deeply affected me, and I paused by the side of one of the old elm trees. Several of the villagers uncovered their heads and respectfully bowed as the weeping female passed. An old man of threescore years and ten was amongst the group, and from him I soon found that the mourner was a mother—a widowed mother—and that she was following her only son to his premature grave. "He was as fine a lad as ever lived, sir," said the old man; his mother was left a widow when he was only a few years old. She was one of the kindest creatures ever born. She was too kind to him. She never would cross him in anything. He always had his own way, and it proved his ruin. She plentifully supplied him with money, and he had ready access to the decanter. Before he was twenty, he had some of the worst Sabbath-breaking companions in the place. Many and many a night has his poor mother sat up till midnight, when he has been carried home from the public house by his drunken comrades. Lately, he treated her more cruelly, but like a mother she bore it, as none but a mother could. He would bear no restraint. Last week, poor fellow, after drinking very hard, he had, for the third time, an attack of delirium tremens, and he died in an awful state. Ah, sir, I have seen many broken-hearted parents lay their ungodly children in this churchyard. I always say with Solomon to young fathers and mothers, 'Chasten thy son while there is hope, and let not thy soul spare for his crying.' I am an old man now, and have observed during my long life that those children who have been pampered at home, and always allowed to have their own way, have generally turned out to be bad, ungrateful children, and in many, many cases, have filled, like this poor widow's son, a drunkard's grave." "Train up a child in the way he should go, and when he is old he will not depart from it."

The responsibility of educating your children is one you cannot escape. It is a task imposed upon you by Divine Providence, and you may look to Him with confidence for guidance and aid. In short, you must educate your child, whether you choose it or not; for every action, every word and look, the very tone of your voice, and the round of ordinary daily events, which form the moral atmosphere in which he breathes, will influence him far more than the occasional lessons which he receives, however excellent. "As the mother, so her daughter." Ezek. 16:44. The Bible lays down four great rules, involv-

ing the four great elements of the successful religious training of children:—prayer, instruction, example, and restraint. And it is doubted if a solitary case can be found where all these have been united, where the child has not followed in the footsteps of the pious parent, while, on the other hand, if but only one of the four has been neglected, it may have been the ruin of the child. Read 2 Cor. 3:5.—*Norwich Tract.*

News and Miscellany.

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

—They are rejoicing in Port Jervis, Md., over the fact that the ice gorge is likely to wear away without doing any great amount of damage; but it still holds firm, so says the telegraph on March 11.

—John Mitchell, who was convicted and banished by England, and who escaped to America and made himself notorious by his adherence to slavery, was recently elected to Parliament from Tipperary, Ireland. He was refused a seat, and a new election was ordered, and he has been re-elected. He will doubtless be rejected as ineligible.

—Hon. Caleb Cushing, our Minister to Spain, has presented his credentials to Alfonso. So the kingdom is fully recognized by the United States.

—Brigham Young was arrested March 11, and brought before the court on a charge of contempt in failing to pay alimony and counsel fees in the pending divorce suit. He was fined \$25, and ordered to be imprisoned one day. There is great excitement among the Mormons over his imprisonment.

—A large gambling game which has been progressing for several days in the Chinese portion of Virginia City, Nevada, broke up March 11 in a general row in which over one hundred shots were fired. A number of Chinamen have been arrested who were armed with pistols and knives. Great excitement prevails. The Legislature of Nevada disgraced itself by refusing to repeal the law legalizing gambling. It is said that many of the most prominent business men of the Territory signed remonstrances against its repeal, fearing it would injure their business! Orderly people emigrating to the west, will take notice.

—Mexico, both city and State, is in a very disturbed condition, as usual. The Church party are fermenting troubles, with the view of organizing a revolution, using as their pretext the expulsion of the Sisters of Charity. The ill-feeling between Catholics and Protestants in Acapulco and other places, continues to grow, and in the streets of Acapulco shouts of "death to the Protestants," have been raised. The latter fear further violence, and many are preparing to emigrate. The American assassinated in Acapulco during the late riot was named Henry Morris, formerly of Boston. Minister Foster is making a collection for his destitute family.

A TWO-MILLION DOLLAR FIRE.

MONTREAL, March 9.—A fire this morning was discovered in the Grand Trunk general office at Point St. Charles, and in half an hour the immense brick building, 400 feet long by 100 feet wide, was one mass of flames. The passenger and freight car repair shops also caught and were completely destroyed with their contents. The fire commenced in the telegraph office, where no stoves are used, and ran with fearful rapidity through the buildings. The loss is fearful. The greater part of the Grand Trunk Railroad documents and books are burned, and £300,000 sterling in bonds are gone in the fire. The fire is supposed to be the work of an incendiary. The loss on buildings alone is estimated at \$1,200,000.

A fire in Callao, South America, Feb. 13. Help was afforded by a British crew, and by engines sent from Lima. Loss, about \$100,000.

THE head of the Roman Catholic church of England, and the head of the Roman Catholic church in the United States, were once Episcopalians.

WATER is the strongest drink; it drives mills; it is the drink of lions and horses; and Sampson never drank anything else. The beer, wine, and tobacco money will soon build a house and make a fortune.

PHYSICAL suffering and enjoyment are only means for the control of the spiritual. If we look upon them as finalities, we cannot regard God as love. That physical life is so uncertain shows that it is not an object, but only a means.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, MARCH 18, 1875.

Our Mission to the World.

If the message of Rev. 14: 9-12 be what we have taught—and we are confident that we have not been mistaken in the nature of this work—then we have a worldwide message which is yet to reach "many peoples, and nations, and tongues, and kings." And if this work is to increase, and soon reach proportions, power, and light, properly illustrated by the angel that John saw "come down from Heaven, having great power, and the earth was lightened with his glory," may we not now expect to see evidences in the different nations of the preparatory work for that glorious final triumph of the truth of God?

We copy on page 150, from the *Review and Herald*, Battle Creek, Michigan, a most interesting report under the title of Mission to Prussia, from Elder J. N. Andrews, missionary to Europe. The report possesses great interest to the general reader; but that, just now, in a providential way, there is found such a body of well-instructed, well-trying, devoted, and intelligent Christian Sabbath-keepers in Prussia is a matter of thrilling interest to all the especial friends of the cause. This intelligence will give great encouragement to all who wish a part in missionary work. Those who accept fully and intelligently the positions of Seventh-day Adventists upon the messages of the fourteenth chapter of Revelation, in connection with other portions of that book, will see in the extension of the message to the nations, and the providential hand of God in the work, evidences of the soon accomplishment of the great work of the last message, and consequently of the soon coming of Christ, which rank highest among the signals that that day is at hand. Prophecy must and will be fulfilled. The last warning to prepare must be given. The coming of Christ, and the last judgment hastens on. Now, while the day lasts, is the time to work. We may circulate our publications, and use our means to help the cause now. Soon it will be too late.

The President of our General Conference has ordered the value of \$500 in United States currency from the Missionary Treasury at Battle Creek, Mich., to Elder Andrews to use in meeting the general wants of the cause in Europe. Our brethren in the States raised \$4,000 some three years since for this very purpose. It has been waiting, and \$3,000 still waits to be judiciously used in foreign missionary work. Let our friends in Europe be taught the importance of doing what they can to carry on the work, while our American brethren should hold themselves ready with willing hands and cheerful hearts to do the rest.

The Signs of the Times.

HOW SHALL THE PAPER BE SUSTAINED?

FIVE thousand copies, at \$2.00 a volume of fifty numbers, will meet all the expenses of publishing. And this estimate is considerably lower than the price of any other paper of the kind published on the Pacific Coast. This would make the SIGNS to our Missionary Societies at \$4.00 per hundred copies.

We design that the paper shall contain reading matter better in point of variety and interesting news of the progress of the cause than what our tracts contain. The SIGNS is just what our friends should circulate everywhere in connection with their efforts to obtain subscribers. Quantities can be sent to any *bona fide* subscriber, post paid, at the new low rates of postage. We will therefore send the SIGNS by mail, post paid, for \$4.00 per hundred copies. Nos. 17, 18, 19, are excellent.

No pains will be spared to make the SIGNS just such a paper as our friends will take pleasure in circulating everywhere. We shall very soon increase the edition to 5,000 copies. We shall encourage its circulation from the Pacific to the Atlantic, and everywhere that the English language is read. We return to our first plan, and now call on our eastern friends for donations, from one dollar to one hundred, to aid in publishing the SIGNS, and to purchase presses, types, &c., complete, to furnish the new office building. Some of our conferences pledged liberally last summer for this object. And by reason of bad management, confusion has been created. We now call on all to help us with free-will offerings. We press none, but invite all, to act of their free will in the fear of God. Brethren in the ministry in all the Eastern States are requested to act as agents for the

SIGNS. They will please send subscribers and money. Let all who read our paper with pleasure and profit judge of their duty to help sustain it. They can pay the subscription price, or donate more, largely.

We are sending the SIGNS to hundreds, and paying postage, from whom we have heard nothing. If they wish to read our paper we hope to hear from them. If they take no interest in it, after receiving more than a dozen numbers, they will please ask the postmaster to request it discontinued. We take no pleasure in furnishing the SIGNS to those who do not want it.

We appeal to personal friends to assist us just now. We have undertaken a great enterprise, and ask co-operation. We are now publishing on our own individual responsibility. And the publishing house will be built this spring. The receipts from week to week are too small to save us from walking much of the way by faith.

It is true that sufficient has been subscribed in California to purchase the site and to put up the building. But it is a fact that many who liberally pledged means are in debt, and are paying high rates of interest. These willing friends must not be pressed. In time they will all come up nobly to the work. We shall go right forward publishing and building. And we shall expect co-operation of personal eastern friends, and shall be happy to reciprocate their liberalities by attending their annual encampments, and in rendering all other assistance in our power.

Meetings in San Francisco.

We enjoyed excellent meetings with the friends in San Francisco, Sabbath and first-day, the 13th and 14th. Our subject on the Sabbath was Christian baptism. Mrs. White followed in the afternoon with matter appropriate to the condition and wants of the church. It was a melting season.

On first-day we baptized six. The season was very pleasant. In the evening Mrs. W. spoke to a crowded house with unusual clearness and power. The great metropolis of California is an endless field for missionary labor. It is one of the world's great thoroughfares of travel. Who will build a house for God in this great city, where thousands of strangers can hear the word of God, and carry it to all the nations?

We have received a later and a very encouraging report from Bro. Canright, of his meetings in Petaluma. We regret that it arrived too late for this week's paper.

From Licentiate.

SEVERAL licentiate of the California Conference, send in encouraging reports of meetings which they are now holding. Bro. Healey, in a private letter, reports that several have lately embraced the truth in Lake Co. Our prayer is that the Lord may make these young laborers strong and efficient to glorify his own name.

Another Wonder.

WHEN the invention of the telegraph was first announced, and the results authenticated, every body wondered how it could be, and it really seemed too strange to believe, even after we had received the news from every part of the country in a day. But soon the process was explained, the machinery exhibited, and it was brought down to the comprehension of every school boy who had learned something of the laws of electricity. And now, having settled down to the telegraph, not only as a matter of fact, but as a necessity without which Rail-roading must be only a partial success, we are again astonished by new discoveries. A Mr. Galley of Rochester, N. Y., has invented an instrument or system, we are at a loss to tell just what to call it, by which not only several messages at once, but messages in opposite directions at once, are sent over a single line!

With some knowledge of telegraphy and telegraphic instruments we are as much at a loss now as at the first invention. We have heard the project suggested, and never hesitated to say it was an impossibility. But the papers say it is accomplished. We confess we are no longer judges of what is and what is not impossible.

Another American invention. Another link in the interesting chain of events to which we are introduced in Rev. 13: 11-18. Have all our readers had the privilege of reading the book entitled, *United States in the Light of Prophecy*? If not, we recommend to them to procure it at once.

Politics and Religion.

A VERY unusual circumstance, for this age, has lately transpired. A member of the North Carolina Legislature was expelled from that body because he denied the existence of God. The charge was based on the publication of a pamphlet, which several members characterized as blasphemous and indecent. If blasphemy and indecency were everywhere made tests of ineligibility to legislative honors, we fear some of these bodies would lack a quorum. We had no idea that such a vote would carry in any State in the Union. The feeling was strong against him, and the vote decided.

J. H. W.

Caution to Writers.

CORRESPONDENTS, to insure attention to their manuscripts, should write on one side of the paper *only*, and specially avoid writing up and down, on opposite sides of the sheet. A MS. is often lost to use by being so written.

Those who send business on Postal Cards should not write any more than the address on the face of the card. Postmasters are not required to forward cards with any thing more than the address on the face. Persons so writing and losing their business may know the reason.

J. H. W.

English Bibles.

We will send any of the following English Reference Bibles, by mail, post paid, at their respective prices:

(1) Min. Ref. after verse, mor.,	\$3.00
(2) Nonp'l, Marg. Ref., "	2.50
(3) Pearl, " " " Gilt,	2.00
(4) Diamond, " " " circuit,	2.00
(5) " " " " Brass Rim'd	1.50
(6) " " " " Plain,	1.25

In ordering, designate the number of the Bible, in the left hand column of this list that you want. Please send in your orders.

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.

ALL letters on business for the SIGNS should be addressed "SIGNS OF THE TIMES, Oakland, Cal." Business sent in letters to individuals will be sure to be delayed.

Appointments.

Quarterly Meetings.

THE second State quarterly meeting of the Cal. T. & M. society will be held in district No. 3, with the Napa church, the first Sabbath and first-day in April.

The district quarterly meetings will be held as follows:

District No. 1, with the Petaluma church, March 27 and 28.

District No. 3, in connection with the State quarterly meeting, at Napa, April 3 and 4.

District No. 5, at Woodland, March 20 and 21.

District No. 6; time and place to be designated in the future.

District No. 7, at Oakland, March 27 and 28.

It is expected that reports of labor, as designated by the blanks, will be made by the churches in their respective districts. These should be summed up by the district secretary, and forwarded to our State T. & M. secretary, Sr. Lucie Bush, Woodland, so that she can make out her report of the workings of the society for the quarter, except district No. 3, before the State quarterly meeting. It is expected that each district, through its director, will balance all its indebtedness for periodicals, &c., at the time of the State quarterly meeting.

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

Woodland Quarterly Meeting.

WE now design attending the Woodland quarterly meeting, the 20th and 21st, accompanied by Mrs. White. JAMES WHITE.

Business Department.

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

Received for the Signs.

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