

The Signs of the Times.

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

VOLUME 1.

OAKLAND, CAL., FIFTH-DAY, JUNE 4, 1874.

NUMBER 1.

The Signs of the Times

IS ISSUED WEEKLY AT

OAKLAND, CALIFORNIA.

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

Address SIGNS OF THE TIMES, Oakland, Cal.

FINISH THY WORK.

FINISH thy work; the time is short,
The sun is in the west,
The night is coming on; till then,
Think not of rest.

Yes, finish all thy work, then rest;
Till then rest never;
The rest prepared for thee by God
Is rest forever.

Finish thy work, then wipe thy brow,
Ungird thee from thy toil;
Take breath, and from thy weary limb,
Shake off the soil.

Finish thy work, then rest in peace,
Life's battle fought and won;
And so to thee, thy Master's voice,
Shall say well done!

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of endless joy
And heavenly love.

Give thanks to Him who held thee up
In all thy path below,
Who made thee faithful to the end,
And crowns thy brow.—Sel.

A TRUE PICTURE.

WE give below a startling description of the state of the churches and of the world, extracted from a discourse by Robert Atkins, preached in London, more than thirty years since.

It is generally admitted by the religious and secular press, that the last thirty years have been a period of unparalleled apostasy and of crime. If Mr. Atkins truly represents the churches and the world of thirty years ago, frightful indeed is the photograph of our times, and very appropriate the words of the prophet: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58: 1.

Preaching in ceiled houses, Sabbath after Sabbath, to the same congregation, appears to me little better than a mockery, when the awful state of Christendom arises before me, overshadowed, as it is, with the cloud of Almighty vengeance. And yet, were I to pursue the course that best accords with my present state of feeling—were I to cry aloud throughout the streets and lanes of this city, day and night, Wo, wo, wo to the inhabitants—wo to the corrupters of the pure gospel of the blessed Jesus, I should be regarded as a fanatical maniac; and, at the sacrifice of future usefulness, would only secure the lamentable satisfaction of having borne my testimony against a degenerate age, and an apostate church. My beloved hearers, I am well aware that the glance that I have taken, at this most alarming and exciting subject, is but ill calculated to prepare my mind, at least for the deliberate investigation of the important doctrine which I have purposed to bring before you; but depending for help whence alone true help can come, I proceed to the consideration of my subject. And, that your minds may not be confused by a variety of matter, I shall confine myself, in the present lecture, to the delusion that prevails respecting the state and prospects of the church and world.

What is the opinion that the churches of the present day entertain of themselves, and of the world? My hearers, am I not stating truth when I say: Go where you will, either to the platforms of Bible societies, or missionary societies, or to the pulpits of churches, or dissenters, and you will hear one uniform tale of the increasing piety, and of the extending success of the gospel. You will

almost be persuaded that the ministers and the churches are as holy and as zealous as they well can be; that the world is mending every day through the influence of religious example, and that we may shortly expect the triumph of the gospel, the fulfillment of the promise that the whole earth shall be filled with the glory of the Lord. Now, without stopping to inquire what influence such statements as these, or such opinions, however modified, of the church and of the world, are likely to produce upon either, let us see how they accord with Scripture and with fact. It is plainly stated by our Lord, that until the end of the present dispensation, there should be the co-existence of Christianity and anti-Christianity; that the tares should grow together with the wheat until the end of the age—not the end of the world, as it is rendered in our translation; and, if this be true, when shall every knee bow, and every tongue confess that Jesus Christ is the Lord? When shall righteousness cover the earth, and when shall the earth be filled with the glory of the Lord? Most certainly, if Christ's declaration is to be taken, not during the present dispensation.

The Apostle Paul informs us that iniquity, which at the beginning of the dispensation, only worked by way of mysteries, in the latter days would assume the character of an actual manifestation. In his second epistle to Timothy, he also declares that in the last days, perilous times shall come: or men shall be lovers of their own selves, covetous boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof—ever learning, and never able to come to the knowledge of the faith; men of corrupt minds, reprobate concerning the truth; evil men and seducers, waxing worse and worse, deceiving, and being deceived. And the Apostle Peter gives this addition to the awful picture: There shall come in the last days, scoffers walking after their own lusts, and saying, Where is the promise of his coming? Here you perceive, my hearers, you have two descriptions of the last days, that is, of the present time, as widely different as two descriptions can possibly be; the first is of man's drawing, and the second of God's. Which of the two will you believe? But, lest there should be a mistake, let us fairly and honestly inquire whether this description of God's giving, actually corresponds with the present state of the churches and of the world; and in tracing the correspondency, may God carry conviction to every one of your minds, as he has done to mine.

And now, if we want a standard whereby to judge of the apostasy of the present churches, we must take the church of Christ when the apostatizing spirit was least manifested, that is to say, in the apostolic age. With this pattern in our eye, where, I ask, are the gifts of the Spirit? Where is the confidence and brotherly love that made all things common? and where is the selling of that we have and becoming a true disciple? Where has the spirit of self-denial and of cross-bearing fled? Where is the taking joyfully the spoiling of our goods? Where is the persecution that all who live godly in Christ Jesus shall endure, and where is the being hated of all men for Christ's sake? Alas! alas! my brethren, the gifts of the spirit are gone, and I fear most of the graces have gone with them; and, as to suffering and reproach, to which the church is called, such things have long been mere matters of history. But this general mode of remark will do little, I fear, in bringing conviction to the mind; let us at once go to the churches and take their members individually, and compare the Christian of to-day, with Christ; and where, let me ask, O! where, will you find almost one feature of resemblance?

There are none of you ignorant of the fact that our Lord, while in the world set us an example, that we might tread in his steps. He knew what was in man; he knew what would be his most dangerous besetment, that is the love of the world, the love of creature

comfort, the love of ease, and of a present resting place. To guard against this besetment, he chalked out a course for his followers, and for his church; and, let me tell you, it is the only one that can be safely followed; and what is this course? He became a pilgrim and sojourner in a strange land, and would not have so much of this world as even a place where to lay his head; he took no thought for the morrow, he made no such inquiries as these: What shall I drink, or wherewithal shall I be clothed: and in praying to his Father, he could honestly, and with a sincere heart, say, give me this day my daily bread. My hearers, whatever apostate churches may say to the contrary, every Christian is bound by our Saviour's example, and, what is more, God's positive command is upon him to walk in these very steps and to observe the very same rule.

Oh! my hearers, find me a follower of Christ, find me a true pilgrim, a genuine sojourner, a man that is truly a stranger in this evil world; find me the man whose conduct tells the world he is living for eternity. Find me the church who lay it down as a rule, that for the sake of thoughtless, world-loving, comfort-loving, and pleasure-loving sinners, their ministers and members shall uniformly preach the following truths, by their lives and by their conduct. Men are probationers for eternity. The world is man's worst enemy; the world has damned millions of souls, and is damning millions more at this very moment. Renounce the world, come out from the world, beware of the world, overcome the world. I hesitate not to say such a man, such a church is not to be found; the truly righteous are diminished from the earth and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature-comfort, and aspirers after respectability. They are called to suffer with Christ but they shrink from even reproach, not to speak of suffering in the flesh, as an evil that they are justified in using every means to evade. They are called to endure hardness as good soldiers of Christ, but, to a man, they love softness and ease. They are called to bear a testimony for Christ, to endure persecution, and to rejoice in tribulation, but they take good care to keep out of the way of both when they can. They are called to weep and to mourn, and are promised a Comforter, but they prefer to be without the Comforter, rather than have the mourning. Apostasy, apostasy, apostasy, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but, alas! they cry, We are rich, and increased in goods, and stand in need of nothing; and thus, blasphemy is added to apostasy.

My beloved hearers, do I speak too strongly, have I overdrawn the picture? Come with me to Lambeth Palace. Tell the number of its turrets, count its splendid halls and its painted chambers, give a tongue to these appendages of state; these contributors to luxury, and say, oh! say, what are all these calculated to teach a pleasure-loving and a world-loving sinner? Go to the salaried dissenting preacher who has found a resting place in his stipulated income, or the round of duty for which it is paid, will give you any just idea of the leader and the exemplar of Bible pilgrims. Go to the opulent professing churchman, or the wealthy deacon, go to the Christian merchant, or the Christian shopkeeper, and learn the church's comment on the two notable commandments of our Saviour, "Lay not up treasures on the earth," and "Labor not for the meat that perisheth." Where, oh! where is the world-hater, the money-despiser, the cross-lover to be found? Where is the Bible sojourner, the Bible probationer for eternity, the Bible sufferer for Christ's sake—Christ's living epistles, which sinners may read? Where have they their hiding place.

My brethren, the whole gospel system, and the very gospel object is perverted, and yet am I censured as a reviler for calling the churches apostate. The churches do not know that iniquity is working in the way of mystery—the churches do not know that

Satan's method of damning souls is by giving them much that has the appearance of good—that he will go the length of making a three-parts Christian to keep the inquirer in peace, that he may thus not only make his damnation more sure, but also bring deeper reproach upon Christ and his cause. Is the witness of the Spirit a thing inquired after? The sinner shall have it, but it will be counterfeit. Is peace, is joy, is a praying or preaching gift wanted? They shall be given, but remember they are blessings and gifts too frequently of Satan's giving. Holiness of heart and Christ's example, are the only things that Satan fears; and all partial piety, and half-hearted Christianity are Satan's glory, and the church's shame. My hearers, I have given you a short sketch of what are called the Christian churches of the day who are going to convert the world by their preaching and their example. Do I revile them? Nay, but according to the light which God has imparted to me, I feel called upon, fearless of all consequences, to bear my testimony against them, for the honor of Christ and his cause, as a warning to the deluders, and for the benefit of the deluded; and it is my constant prayer that they may awaken to a sense of their real condition, and humble themselves before God, from whom they have awfully apostatized, ere the vials of Almighty wrath give indisputable evidence that the measure of the iniquity of the Gentile church is full.

My brethren, were I to attempt to draw the character of the churches of the day in full, who, according to their own account, are to be the honored instrumentality of evangelizing the heathen, and filling the whole earth with the glory of the Lord, the sun would go down upon us before one hundredth part of their corruptions and abuses could be brought before you in detail. Even mere natural men and avowed infidels have but to direct their eye towards them, and the feeling of disgust is created, and the cry of shame is extorted because of their party hickerings and their unchristian animosities. But, with the record of their unallowed contentions, or with the abuse of the powers they possess, and their aspirings after more, I have at present nothing to do. It is enough for my purpose simply to point at their apostasy from primitive purity and primitive simplicity, and their total want of primitive power. Alas! alas! the gospel-perverting nature of their conduct and operations, their worldly-mindedness, their spiritual darkness, their self-conceit, their party-spirit, their secularizing policy and utter selfishness, their having the form of godliness without the power, and their ever hearing and never coming to the knowledge of the truth, all, all about them, and of them, and in them, but too strongly mark them out as the prepared and the preparing objects of Almighty vengeance.

Startling though the language be, I dare not hesitate to use it. God has forgotten to punish if his arm be not lifted up against them, and mock piety is no longer offensive to a holy God, if the hour of their destruction be not near at hand. I fear much that the unconverted and backsliding portions of every Gentile church, I mean of the churches of the day, will laugh at this testimony, which I consider it my duty to bear against them; for they have closed their eyes, they have shut their ears, they have hardened their hearts, and God has given them over to their strong delusion. They are believing a lie and they will assuredly be damned, because they have obeyed not the gospel, because they have held the truth in unrighteousness. But blessed be God, there are some in every church, a small remnant, a little flock, whose eyes are still open, who weep and mourn over the general defection who know the voice of the Spirit; and to them I address the admonitory language of my text, "Let your loins be girded about, and your light burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh, and knocketh, they may open unto him immediately."

(To be Continued)

THE MILLENNIUM.

BY THE EDITOR.

The word millennium signifies a thousand years. The popular view of what is called the temporal millennium is that the gospel of Jesus Christ will yet so far control the minds and hearts of men that the whole world will be converted, and become holy by its influence, and that this happy state will continue one thousand years; and that during this time Christ will reign with his people spiritually, and that at the close of the millennium he will come the second time when the judgment will take place.

But a careful examination is sufficient to fully convince the intelligent student that the sacred Scriptures do not teach that at any period of time all men will be converted to God. There were but few righteous men from Adam to Moses. And the numbers of the just in the Jewish age, compared with the multitudes of the unbelieving, were very small. Neither does God's plan in the Christian age embrace the conversion of all men. The gospel is preached to all nations, and thus God visits "the Gentiles, to take out of them a people for his name." Acts 15: 14. Among the finally saved will not be found all of any one generation; or all of any one nation; but some out of every age and every tongue will join in the song to the Lamb: "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people and nation." Rev. 5: 9.

From the very nature of the case the conversion of the world is an impossibility. God is the same during all time. He deals with men and nations impartially. The devil is the same, excepting that the experience of six thousand years has made him more artful in seducing men and women into sin. The fallen race is the same, only that each succeeding generation degenerates physically, mentally and morally, till the world becomes fully ripe for her final doom. This is seen in the metallic image of Dan. 2. Here five universal kingdoms are the subject of prophecy. Four of these pertain to the mortal state, one to the immortal. The four earthly monarchies, Babylon, Persia, Grecia and Rome, are severally represented by gold, silver, brass and iron. We not only see in the symbol the depreciation of value from gold to silver, to brass and to iron, but the last divided condition of earthly governments, just before the opening glories of the immortal kingdom, is represented by iron mixed with miry clay.

God's plan to convert sinners, and to save all who would obey him and believe in Jesus, has been in operation about six thousand years. A crucified and risen Jesus has been preached with the Holy Spirit sent down from Heaven for more than eighteen centuries; yet the world has not been converted. And the prospect of its conversion to Bible holiness never looked darker than at the present time. In the forcible words of another we would inquire:

"And what are the present prospects of a church that has set out in all confidence to convert the world? How may those now putting on the harness boast of greater expected success than is warranted by the experience of those who have put it off after having fought the good fight? The prophets could not convert the world; are we mightier than they? The apostles could not convert the world; are we stronger than they? The martyrs could not convert the world; can we do more than they? The church for eighteen hundred years could not convert the world; can we do it? They have preached the gospel of Christ; so can we. They have gone to earth's remotest bounds; so can we. They have saved 'some'; so can we. They have wept as so few believed their report; so can we.

"Has God a mightier Saviour—a more powerful Spirit? Has he another gospel which will save the world? Where is it? Is there any way to the kingdom other than that which leads through much tribulation? Is there another way to the crown besides the way of crosses? Can we reign with him unless we first suffer in his cause?"

The doctrine of the world's conversion, and a temporal millennium, being based upon false interpretations, and incorrect quotations of certain portions of the sacred Scriptures, it is proper that we should here notice those texts usually quoted to prove this doctrine, and show that they do not mean what they are said to prove:

1. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2: 8. As sufficient evidence that this text does not prove the conversion of the

world, we quote the verse following it: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

2. The stone cut out of the mountain without hands, shall roll until it becomes a great mountain and fills the whole earth. All the proof for the world's conversion found in the above, is in quoting the text wrong. Here is the text as it reads: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2: 34, 35.

In this remarkable passage, the following points are worthy of notice: (1) the stone smote the image upon his feet, and brake the iron, clay, brass, silver and gold to pieces together. Here is destruction, not conversion. (2) They became like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them. Here is illustrated the removal of all earthly governments. (3) Then the stone became a great mountain, and filled the whole earth. In this prophecy, the stone has nothing in common with the image. The image, a symbol of earthly governments, and all wicked men, is first removed, and then the stone fills the whole earth. But if it be urged that the dashing of the heathen, (Ps. 2: 9) and the breaking of the image (Dan. 2: 34) mean the conversion of the world, then Paul's words: "The God of peace shall bruise Satan under our feet shortly," mean the conversion of Satan.

3. A nation shall be born in a day. Here is another incorrect quotation. Isa. 66: 8, reads: "Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." This text has no allusion to the conversion of sinners; but evidently refers to the resurrection of the just.

4. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." But let it be borne in mind that this is under the third woe, when it is also said, "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11: 15, 18.

5. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Matt. 24: 14. Those who teach the world's conversion would have the gospel preached to all nations, every individual hear it, believe it, obey it, and all become holy by it. What then? The end? No, not until the world has enjoyed a sinless period of one thousand years. But the text does not say that every individual will even hear this gospel of the kingdom. It does not state that any one will be converted and made holy by it. And we find it far from intimated that the world would be converted and remain so a thousand years.

6. "They shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." Micah 4: 3. See also Isa. 2: 4. The reader will please notice that Micah 4: 1, speaks of the exalted state of the professed church of Christ in the last days. Mountains mean earthly governments. The church, here represented by "the mountain of the Lord's house," was to be exalted above the hills. It was to be established in the tops of the mountains.

In verses 2—5 is a statement, not of what the Lord declares would take place in the last days, but what the multitudes of popular professors, who are looking for the conversion of the world, would say. The statement commences thus: "And many nations shall come, and say." Verse 2. But the Lord speaks in verses 6 and 7, as follows: "In that day, saith the Lord, will I assemble her that hatheth, and I will gather her that is driven out, and her that I have afflicted." "In that day" when "many nations" are prophesying of peace and safety, the Lord's remnant people are driven out and afflicted. But we have more and very decisive testimony in regard to the state of the nations in the last days by the prophet Joel. This subject may appear still more clear and forcible by arranging what many nations say, and

what the Lord says, side by side in the following manner:

<p>MANY NATIONS SAY. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the Lord; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. Micah 4: 2, 3.</p>	<p>THE LORD SAYS. Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say I am strong. Assemble yourselves, and come all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down. O Lord, let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Joel 3: 9—12.</p>
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7. "They shall all know me, from the least of them unto the greatest of them." Jer. 31: 34. This is in the promise of the new covenant, and relates, first, to the condition of each individual with whom the new covenant is made; and secondly to the fullness of the blessings of the gospel when all are brought into harmony with God in the everlasting state. Both ideas are embraced in the promise. But that every individual will be converted, or that all of any generation this side of the immortal state will be converted and come to the knowledge of God, the Scriptures do not teach.

8. The glory of the Lord shall fill the earth, as the waters cover the sea. "But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14: 21. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 9. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2: 14. "Blessed are the meek; for they shall inherit the earth." Matt. 5: 5. This glorious state, however, is not brought about by the conversion of all men. It is introduced by the destruction of sinful men, the restitution of the earth to its condition as it came from the hand of the Creator, and the gift of immortality to the meek of all ages. "For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37: 9—11.

9. "For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem, a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying." The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." See Isa. 65: 17—25; also chap. 11: 6—9.

This prophecy is said to be a figurative description of the condition of things during the temporal millennium. We, however, regard it as a prophetic description of the state of things after the restitution of the earth and man to their primeval glory. Before the fall, man was upright, and the earth and all the living creatures that God had created upon it, as viewed by the Creator were seen to be "very good." Gen. 1: 31. The Scriptures do not teach the annihilation of all things by the fires of the great day, and the creation of all new things for the future state. But they do distinctly teach the restitution of all things. Thus saith the great Restorer: "Behold, I make all things new." Rev. 21: 5. Isaiah and the Revelator both speak of the new heavens and the new earth. The prophet Isaiah is either giving a figurative description of a very happy condition of things in this mortal state, or he is portraying the literal glories of the restitution after the second advent and the resurrection of the just. To the figurative view we find serious objections:

(1) Our temporal-millennium friends, in order that all parts of their figurative theory may harmonize, must have in their figurative new heavens and earth, figurative houses, figurative vineyards, and they must eat the figurative fruit thereof, and behold around them figurative wolves, and figurative lions, feeding with figurative lambs and figurative bullocks, to say nothing of the presence of figurative serpents. If it be said that the gospel is to convert all these wolves, and lions and serpents, we reply that if they are converted, they are no longer wolves, and lions and serpents, and during the entire period of the millennium there will be none but figurative lambs and doves.

(2) The apostle has so clearly identified the three worlds, namely, the one before the

flood, the one that now is, and the new earth which is to come, as to entirely preclude the figurative view. He says: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was being overflowed with water, perished. But the heavens and the earth, which are now by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3: 5—7, 13.

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

That in the days of figurative Noah, the figurative heavens and earth, being overflowed by figurative water, perished figuratively. But the figurative heavens and earth, which are now, are reserved unto figurative fire, against the figurative day of judgment and perdition of ungodly figurative men. Nevertheless, we, according to his figurative promise, look for figurative new heavens and new earth, wherein dwelleth figurative righteousness.

True, the sacred writers use figures and parables. But we should believe that God in his word means just what he says, unless the connection shows good reasons why a figure or parable is introduced. If God does not mean what he says, in his word, who will tell us what he does mean? In case that God does not mean what he says, the Bible ceases to be a revelation, and he should give us another book to teach what this one means. But the Bible is the very book in which God has plainly spoken to the children of men.

With this view of the sacred Scriptures, we see spread out before us the living realities of the new earth, in all their grandeur and glory, as when Adam was lord of Eden. Before the transgression, all was purity and peace, even among the beasts which God had created. And who can say that these, with natures such as the Creator first gave them, will not be in place in the earth restored from the fall, as well as in the earth before the fall?

Having examined the principal texts quoted to prove the conversion of the world, and having shown that they do not mean what they are said to mean, we will call attention to some of the many direct proofs that no such state of things can exist prior to the second advent.

1. The prevalence of the little horn. "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; and the time came that the saints possessed the kingdom." Dan. 7: 21, 22. "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Verse 18. Here it will be seen that the little horn makes war with the saints until they take the kingdom, and when they once obtain the kingdom, they hold it forever and ever. Where, then, is there room for that period of peace and triumph of the church called the temporal millennium?

2. The apostasy. In 2 Thess. 2: 1—7, Paul states what would take place before the second coming of Christ. Is it the triumph of the world's conversion? No, it is the sad apostasy, the falling away, and the manifestation of the papacy, the man of sin who will continue to the end. The apostle speaks of the manifestation and destruction of this blasphemous power in these words: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Verse 8.

3. The wicked continue with the righteous, as illustrated by the parable of the wheat and tares, until the end of the Christian age. See Matt. 13: 24—30. The friends of the doctrine of the world's conversion find this parable directly in their way, and they have wearied themselves in laboring to explain it away. But, as our divine Lord, by special request, gave an explanation of it, modestly suggests that we accept his explanation. See verses 36—43. We simply repeat, "The field is the world." "The good seed are the children of the kingdom." "The tares are the

children of the wicked one." "Let both grow together until the harvest." "The harvest is the end of the world."

4. Persecution and tribulation were to be the portion of the church of God in all ages. The apostle speaks of the faithful who had lived and suffered before, who "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:36-40. He also points to the future, and says: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

5. The last days of human probation have been regarded as the favored period for the completion of the great work of converting the world. But the prophets of the Old Testament nowhere represent God as saying that the last days would be glorious. Jesus and the apostles of the New Testament never speak of the last days as a period of triumph to the church; but rather as the days of her peril, which demand especial watching; the days of her mourning and tears and importunate prayers for deliverance. Paul describes the last days thus: "This know, also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholly, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. From such turn away." 2 Tim. 3:1-5.

6. Peter says: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" 2 Pet. 3:3, 4. How could these scoffers arise and deny his coming, and persecutions and perils exist in the last days, if all were converted long before his coming?

7. The last days embrace the very last day, reaching down to the coming of the Son of man. The days of the coming of the Son of man were to be like the days of Noah and Lot. "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

8. Destruction, not conversion, awaits the world at the very time when many popular professors cherish the delusive hope of a good time coming. They see no danger, and brand as fanatical alarmists those who obey the prophetic injunction, "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." Joel 2:1. But, says the apostle: "When they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. 5:3.

9. The way to destruction is broad, and many go in it; and the way to life is narrow, and but few find it. When one asked Jesus, "Are there few that be saved?" he answered, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:23, 24. Again it is recorded, "Enter ye in at the strait gate, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14. The doctrine of the world's conversion, and that of universal salvation, are both directly opposed to this passage. The one has the way to life narrow at first, but growing wider, until all walk in it; while the other has the way to life always wide enough for all the world. But our Lord states a great fact in this passage, which existed when spoken, ever had existed, and which would exist until the close of probation; namely, that the way to destruction was broad, and many would go in it; and that the way to life was narrow, and few would find it.

But when the few of each successive generation, from righteous Abel to the close of

probation, who have bent their lonely footsteps in the narrow path to Mount Zion, shall reach their everlasting rest, they will constitute that "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," arrayed in Heaven's purity. Not one of these had come out of that imaginary period of a converted world. No; not one. What an imposing scene! "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Rev. 7.

FUNDAMENTAL PRINCIPLES.

In presenting to the public this synopsis of our faith, we wish to have it distinctly understood that we have no articles of faith, creed, or discipline, aside from the Bible. We do not put forth this as having any authority with our people, nor is it designed to secure uniformity among them, as a system of faith, but is a brief statement of what is, and has been, with great unanimity, held by them. We often find it necessary to meet inquiries on this subject, and sometimes to correct false statements circulated against us, and to remove erroneous impressions which have obtained with those who have not had an opportunity to become acquainted with our faith and practice. Our only object is to meet this necessity.

As Seventh-day Adventists, we desire simply that our position shall be understood; and we are the more solicitous for this because there are many who call themselves Adventists, who hold views with which we can have no sympathy, some of which, we think, are subversive of the plainest and most important principles set forth in the word of God.

As compared with other Adventists, Seventh-day Adventists differ from one class in believing in the unconscious state of the dead, and the final destruction of the unrepentant wicked; from another, in believing in the perpetuity of the law of God, as summarily contained in the ten commandments, in the operation of the Holy Spirit in the church, and in setting no times for the advent to occur; from all, in the observance of the seventh day of the week as the Sabbath of the Lord, and in many applications of the prophetic scriptures.

With these remarks, we ask the attention of the reader to the following propositions which aim to be a concise statement of the more prominent features of our faith.

1. That there is one God, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139:7.

2. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood he makes atonement for our sins; which atonement, so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest, according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven. See Lev. 16; Heb. 8:4, 5; 9:6, 7; &c.

3. That the Holy Scriptures, of the Old and New Testaments, were given by inspiration of God, contain a full revelation of his will to man, and are the only infallible rule of faith and practice.

4. That baptism is an ordinance of the Christian church, to follow faith and repentance, an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in his burial and resurrection, and, through that, of the resurrection of all the saints at the last day; and that no other mode fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Rom. 6:3-5; Col. 2:12.

5. That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts: First, a moral change, wrought by conversion and a Christian life; second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorrupt-

ible, and, if living, are changed to immortality in a moment, in the twinkling of an eye. John 3:3, 5; Luke 20:36.

6. We believe that prophecy is a part of God's revelation to man; that it is included in that scripture which is profitable for instruction; 2 Tim. 3:16; that it is designed for us and our children; Deut. 29:29; that so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the word of God a lamp to our feet and a light to our path; Ps. 119:105; 2 Pet. 2:19; that a blessing is pronounced upon those who study it; Rev. 1:1-3; and that, consequently, it is to be understood by the people of God, sufficiently to show them their position in the world's history, and the special duties required at their hands.

7. That the world's history from specified dates in the past, the rise and fall of empires, and chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; and that these prophecies are now all fulfilled except the closing scenes.

8. That the doctrine of the world's conversion and temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night; that the second coming of Christ is to precede, not follow, the millennium; for until the Lord appears, the papal power, with all its abominations, is to continue, the wheat and tares grow together, and evil men and seducers wax worse and worse, as the word of God declares.

9. That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time; that no prophetic period is given to reach to the second advent, but that the longest one, the two thousand and three hundred days of Dan. 8:14, terminated in that year, and brought us to an event called the cleansing of the sanctuary.

10. That the sanctuary of the new covenant is the tabernacle of God in Heaven, of which Paul speaks in Hebrews 8, and onward, of which our Lord, as great High Priest, is minister; that this sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation; Heb. 8:1-5, &c.; that this is the sanctuary to be cleansed at the end of the 2300 days; what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by blotting out and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment; Heb. 9:22, 23; and that this work, in the antitype, commencing in 1844, occupies a brief but indefinite space, at the conclusion of which the work of mercy for the world is finished.

11. That God's moral requirements are the same upon all men in all dispensations; that these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ark, which was in consequence called the "ark of the covenant, or testament; Num. 10:33; Heb. 9:4, &c.; that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God's testament; for under the sounding of the seventh trumpet we are told that "the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

12. That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known to the Bible, being the day that was set apart before paradise was lost, Gen. 2:2, 3, and which will be observed in paradise restored; Isa. 66:22, 23; that the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day; and that the terms, Jewish Sabbath and Christian Sabbath, as applied to the weekly rest-day, are names of human invention, unscriptural in fact, and false in meaning.

13. That, as the man of sin, the papacy, has thought to change times and laws (the laws of God), Dan. 7:25, and has misled almost all Christendom in regard to the fourth commandment, we find a prophecy of a reform in this respect to be wrought

among believers just before the coming of Christ. Isa. 56:1, 2; 1 Pet. 1:5; Rev. 14:12, &c.

14. That, as the natural or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration or conversion.

15. That, as all have violated the law of God, and cannot of themselves render obedience to his just requirements, we are dependent on Christ, first for justification from our past offenses, and, secondly, for grace whereby to render acceptable obedience to his holy law in time to come.

16. That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated especially in 1 Cor. 12, and Eph. 4; that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that in specifying the various channels of its operation, that Spirit has simply made provision for its own existence and presence with the people of God to the end of time, to lead to an understanding of that word which it had inspired, to convince of sin, and work a transformation in the heart and life; and that those who deny to the Spirit its place and operation do plainly deny that part of the Bible which assigns to it this work and position.

17. That God, in accordance with his uniform dealings with the race, sends forth a proclamation of the approach of the second advent of Christ; that this work is symbolized by the three messages of Rev. 14, the last one bringing to view the work of reform on the law of God, that his people may acquire a complete readiness for that event.

18. That the time of the cleansing of the sanctuary (see proposition X), synchronizing with the time of the proclamation of the third message, is a time of investigative judgment, first, with reference to the dead, and, at the close of probation, with reference to the living, to determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation—points which must be determined before the Lord appears.

19. That the grave, whether we all tend, expressed by the Hebrew *sheol* and the Greek *hades*, is a place of darkness in which there is no work, device, wisdom, or knowledge. Eccl. 9:10.

20. That the state to which we are reduced by death is one of stercor, inactivity, and entire unconsciousness. Ps. 146:4; Eccl. 9:5, 6; Dan. 12:2, &c.

21. That out of this prison house of the grave, mankind are to be brought by a bodily resurrection; the righteous having part in the first resurrection, which takes place at the second advent of Christ; the wicked, in the second resurrection, which takes place a thousand years thereafter. Rev. 20:4-6.

22. That at the last trump, the living righteous are to be changed in a moment, in the twinkling of an eye, and with the resurrected righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord.

23. That these immortalized ones are then taken to Heaven, to the New Jerusalem, the Father's house in which there are many mansions, John 14:1-3, where they reign with Christ a thousand years, judging the world and fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years; Rev. 20:4; 1 Cor. 6:2, 3; that during this time the earth lies in a desolate and chaotic condition, Jer. 4:20-27, described, as in the beginning, by the Greek term *abussos* bottomless pit (Septuagint of Gen. 1:2); and that here Satan is confined during the thousand years, Rev. 20:1, 2, and here finally destroyed; Rev. 20:10; Mal. 4:1; the theater of the ruin he has wrought in the universe, being appropriately made for a time his gloomy prison house, and then the place of his final execution.

24. That at the end of the thousand years, the Lord descends with his people and the New Jerusalem, Rev. 21:2, the wicked dead are raised and come up upon the surface of the yet unrenewed earth, and gather about the city, the camp of the saints, Rev. 20:9 and fire comes down from God out of heaven, and devours them. They are then consumed root and branch, Mal. 4:1, becoming as though they had not been. Obad. 15, 16. In this everlasting destruction from the presence of the Lord, 2 Thess. 1:9, the wicked meet the everlasting punishment threatened against them. Matt. 25:46. This is the perdition of ungodly men, the fire which consumes them being the fire for which "the heavens and the earth which are now" are kept in store, which shall melt even the elements with its intensity, and purge the earth from the deepest stains of the curse of sin. 2 Pet. 3:7-12.

25. That a new heavens and earth shall spring by the power of God from the ashes of the old, to be, with the New Jerusalem for its metropolis and capital, the eternal inheritance of the saints, the place where the righteous shall evermore dwell. 2 Pet. 3:13; Ps. 47:11, 29; Matt. 5:5.

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

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 4, 1874.

The Reasons Why.

It is expected on the appearance of a new religious paper, that some good reasons will be given why it should be published. The SIGNS OF THE TIMES does not make its appearance because the cause it designs to serve has not a good paper. We regard the *Review and Herald*, published at Battle Creek, Mich., as the best religious periodical in our country, and every way adapted to serve the cause to which it is devoted. Neither are we prompted in the publication of this sheet by sectional or party feelings, or by personal ambition. But from a settled conviction that the cause of unpopular Bible truth west of the plains demands it, we engage in the enterprise of establishing an office of publication upon the Pacific coast. We solemnly believe that the time has come, and offer the following reasons:

1. Judging from the nature of our message and mission, and the prosperity that has attended the cause, we shall soon be a strong people upon the Pacific coast, with sufficient patronage to fully sustain an office of publication. And in view of the shortness of time, and the great and rapid work to be done, we decide that it is high time to commence the work. It will be far the safer course to have an early and small beginning, that the growth may be more gradual and permanent.

2. It will greatly facilitate the cause in the Pacific coast States and Territories to have a general depot of all our publications at the office of the SIGNS OF THE TIMES, where they can be readily obtained by mail, or otherwise, instead of the delays attendant upon ordering them from the general office at Battle Creek.

3. The cause in this extensive and new field has greatly suffered for want of a local medium through which to give appointments of conferences, the annual camp-meeting, and quarterly and special meetings. It requires from three to eight weeks for our missionaries and leading men upon this coast to communicate with our people through the Battle Creek press. Therefore, most appointments for the past five years have been made by letter writing, which is at least fifty years behind the present age.

4. Our fields of operation as a people, are becoming so numerous and wide that there is hardly room in our Battle Creek paper to give appointments that prominence and space they require. Instead of the next annual camp-meeting of the California State Conference being noticed, necessarily, in a few lines of fine print, in the few copies of the *Review and Herald* which cross the plains, prominence and space can be given to it in thousands of copies of the SIGNS OF THE TIMES circulating all through the State, which will greatly increase the attendance. By the grace of God there is earnest talent in the ministry on the Pacific, and a good degree of devotion to the cause with our people generally. And the magnitude of the work, and the importance of the hour, demands that all should labor to the best advantage possible.

Retrospective.

TWENTY-FIVE years since we commenced publishing unpopular Bible truth in New England. A small office was donated by the few friends of the cause, and located at Rochester, N. Y., in 1851, which was moved to Battle Creek, Mich., in 1855. Our first little sheet, entitled the *Present Truth*, was issued in old Middletown, Conn., 1849. The first volume of the *Review and Herald* was published at Paris, Me. For several years it was sent out gratis, and supported by donations from its few friends.

We commenced this work with neither means, patronage, nor publications. Its beginning was necessarily very humble and small; but God has raised up fellow-laborers and friends, and by his grace it has grown to respectable proportions, and great efficiency. We need not state that there have been difficulties to encounter, obstacles to overcome, and the most wearing toil and care upon the pioneers of the cause in bringing into existence our numerous and valuable publications, creating an extensive patronage, and finally in establishing a legally incorporated publishing association, which has a capital of not less than \$85,000, besides what publishers call the "good will." This is the property of our people, to be conducted by officers of their annual choice. And, as we leave its advantages and unparalleled prosperity for others to enjoy and manage, we are able to report that it has cost our people, including their donations to it from the very first, in shares of stock they have taken, which are virtually donations, and a few legacies, less than \$40,000. God has greatly blessed the labors and sacrifices of those who have devoted the best of their lives to this important work. And now they look back with devout gratitude for that grace that has sustained them in all their toils and sacrifice, in the battle of truth against error. "If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick." Ps. 124:1-3.

The Present and Future.

AFTER a quarter of a century of earnest toil we find on the armor anew to engage with fellow laborers in the work of establishing the press, and building up the cause upon the Pacific coast. The present is a time of thrilling interest. The providence of God has been opening the way, and providing the facilities and means ready to our hands, for the rapid spread of light and truth. We now enjoy many advantages which we did not have twenty-five years since.

Then we had no publications. Now we have about one hundred different publications, in which the reasons for our faith and hope are brought out with clearness and strength.

Then there were but very few friends and supporters of the cause, and these were generally poor. And those who entered upon the work of teaching unpopular Bible truth were penniless men. The progress of the cause was therefore very slow, from so humble a beginning, and against obstacles which at times seemed impossible to surmount. Now friends and supporters are comparatively numerous; and with the system of benevolence adopted by our people, and the spirit of sacrifice which should lead them to present their free-will offerings before the Lord, the cause in all its branches, and with all its enterprises to facilitate the work, and give light to the world, can be fully sustained without casting burdens upon any.

The people then seemed indifferent to the voice of warning, and we were able to reach only a very few. The positions of our opponents seemed to satisfy the masses, and hold them from investigation. Now, old opinions and modern heresies are being shaken by the power of simple truth, and our opponents are losing their hold upon the people. And there is an ear to hear, and a spirit of investigation, and an anxiety on the part of many to know what the truth of God is, that we never expected to witness.

Certain opponents, who hold some precious truths in common with us, have treated us in their prints and in their pulpit efforts in the most over-hearing manner. God seems to be taking these in hand, and is chastising them by sending a spirit of division and scattering among them. The God of truth and of justice is evidently giving us the field, and by his gracious providences is inviting our people out from their seclusions, and narrow modes and spheres of action to occupy it. And by his holy Spirit he is preparing the minds and the hearts of the people to hear and read the reasons of our hope and faith, and is giving converting power to his word. In God we battle for truth against error, and in him we shall have the victory.

The present is a time of comparative peace among the Christian nations of the globe, and a most favorable period for extending our missions, and pushing forward the work. We have only to refer back to the difficulties under which we labored during the American civil war to form an opinion of the obstacles that will retard the progress of the cause in the stormy future, when in fulfillment of the word, the spirit of unrest and anger shall seize the nations.

When recreating in the Rocky Mountains in the summer of 1873, we were led out to speak of the future in the *Review and Herald* under the caption of "Broader Plans" in paragraphs which follow. And from present omens it appears that we did not express our views and feelings in too strong terms:

"When we consider the extent and magnitude of the work to be accomplished, as marked out in prophecy, the brief period in which it must be done, and how little comparatively, is being done, we are forced to the conclusion that God requires of us broader plans and more vigorous efforts. It seems that the providence of God is far in advance of us."

"The fields are all white. There should be those to preach the truth, and circulate our works in the great thoroughfares of travel, in our principal cities, such as Boston, New York, Chicago and San Francisco. These large cities, and smaller ones also, must be entered, and tons of our publications in the different languages circulated. When one of our large cities shall be entered with a tent, a daily paper must be started in connection, as an advertising medium of the meetings in the tent, of our publications, and to give the substance of each day's lectures for the instruction of the reading masses. We have altogether too long made child's play of the message which God has committed to us to give to the people. Let us from this time have our efforts correspond with the magnitude and importance of the work."

"There are scores of men in the ranks of Seventh-day Adventists, who have become literally rich since they embraced the message. And when our ministers take hold of the work in a manner to inspire hope in our people, that something is to be done, and the General Conference Committee, in a judicious manner lay plans broad enough, our wealthy brethren and our brethren in more moderate circumstances, will back up the work with their means."

"God is ready to do great things for his cause on the Pacific coast. He has shown his willingness to work for his cause and people in California, especially in the year past, in sending them help when they needed it most in the sad crisis of last

fall, and in greatly blessing the labors of his servants the present season. The General Conference Committee is disposed to extend the work up the coast, to Oregon and Washington Territory, and may send missionaries to that field soon."

"We would here state to those who may regard these suggestions as fanciful, that nothing of any amount has ever been accomplished in our cause without laying plans, and persevering efforts to execute them. Those of our people who have neither faith nor interest in the prosperity of the cause, but have been willing to shut themselves up to their own interests in this life, have never been ready to second our plans and efforts to extend and push forward the work. It is no use to appeal to such in reference to laying broader plans."

"But in hope that our words will be felt, we do appeal to our General Conference Committee, to the State Conference Committees, and to the officers of our Tract and Missionary Societies. The General Conference Committee, seeing the pressing wants of the cause should lay their plans wisely and well, sufficiently extensive to meet present and future demands."

Leadership.

TEXT: One is your Master even Christ, and all ye are brethren. MATT. 23:8.

JESUS addressed these words to the twelve, in the hearing of the multitude. And while they were a rebuke to the scribes and Pharisees, they were also designed to impress the disciples with the great truth, that should be felt in all coming time, that Christ is the only head of the church.

The prophetic eye of the Son of God could look forward to the close of the Christian age, and take in at a glance the errors and dangers of the church. And we may look back over her sad history and see that strict adherence to the principle set forth in the text has been important to the purity of the church, while departure from it has marked the progress of different forms of corrupted Christianity. The most prominent among these is the Roman church, which has set one man over the church whose claims to infallibility are sustained by that corrupt body.

In the discussion of the subject of leadership, we propose to bring out evidence from the words of Christ, and from the teaching and practices of the early Apostles, that Christ is the only authorized leader of his people. At the very commencement, in laying the foundation of the Christian church, as Jesus was walking by the sea of Galilee he saw "two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he said unto them, Follow me, and I will make you fishers of men." Matt. 4:18, 19.

And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me." Chap. 9:9. "And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom; and he said unto him, Follow me." Luke 5:27. "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:27, 28.

Was Moses the visible leader of the Jewish church? Christ is the leader of the Christian church. Moses speaks of Christ in these words, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. 18:15. And Peter in preaching Christ to the people on the occasion of healing the lame man at the gate of the temple, endorses the words of Moses thus: "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." Acts. 3:22.

The transfiguration was designed, not only to illustrate the future kingdom of glory after the resurrection and change to immortality, but to impress the church with the glory of Christ as her head and leader. No part of that grand scene could be more impressive than the bright cloud that overshadowed them, and the "voice out of the cloud, which said, This is my beloved Son in whom I am well pleased. Hear ye him." Matt. 17:5.

And at no time during his public ministry does Christ intimate that any one of his disciples should be designated as their leader. He does say, however, that "he that is greatest among you shall be your servant." Matt. 23:11. And on the occasion of submitting the great commission to his first ministers, to be perpetuated in the Christian ministry to the close of the age, Christ gives the pledge that ever has been and ever will be the supporting staff of every true minister, "Lo, I am with you always, even to the end of the world." Matt. 28:20.

Christ's ministers have ever had a world-wide message. "Go ye therefore and teach all nations." And wherever their foot prints may be seen upon the mountains, or in the valleys, there Christ has been by the ministration of his holy angels, and the teachings of the Holy Ghost. "I am with you" is the soul-inspiring promise to every true minister. Christ proposes to lead his servants, and it is

their privilege to approach the throne of grace, and receive from their sovereign Leader fresh rations, and orders direct from headquarters.

And there is no intimation that the Apostles of Christ designated one of their number above another as their leader. Paul would have the Corinthians follow him only as he followed Christ. He says, "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." 1 Cor. 11:12. Paul, so far from claiming to be the head of the church at Corinth, and securing their obedience, sympathy, and benevolence on this ground, would shake them off from seeking to be directed by him. He exalts Christ as their leader in the first sentence of the very next verse. "But I would have you know, that the head of every man is Christ." Thank Heaven, the Christian church has no use for the pope.

The Apostle compares two faithful leaders in his epistle to the Hebrews. One was a servant in the Jewish church; the other is a Son over the Christian church. Who are these two leaders? Are they Moses and Peter? or Moses and Paul? or Moses and Luther? or Moses and Wesley? or Moses and Miller? We need not say that they are Moses and Christ. As a servant in the Jewish church, Moses was their visible leader. As a Son over his own church, Christ is an invisible leader. Moses led the Hebrews in the wilderness, not by his own wisdom, however superior, but by direct communications from Christ, who was the angel that was with Moses in the church in the wilderness. Acts. 7:37, 38. And Christ leads the Christian church through the ministration of angels, attended by the Holy Spirit, in harmony with the written word.

Christ's ministers are shepherds of the flock, and leaders of the people in a subordinate sense. Peter exhorts the under shepherds in these words, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

The Apostle not only shows the relation which ministers sustain to the flock in the foregoing, but he also plainly states in the following, the relation which they sustain to one another. Mutual submission is demanded of all in the spirit of humility, in all their labors and councils, while age and experience are regarded as worthy of especial respect by the younger. Peter continues: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

Paul enjoins obedience and submission in his epistle to the Hebrews. But he does not require this in particular for himself, or for any other one who may be regarded as the chosen leader of the church. He pleads in behalf of all faithful ministers in these words: "Remember them which have the rule over you; who have spoken unto you the word of God, whose faith follow, considering the end [object or subject] of their conversation, Jesus Christ, the same yesterday, and to-day, and forever." Chap. 13:7. Again he says in verse 17 of the same chapter, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you."

The apostle exalts Christ as the great head of the church, and the only one to whom she should look for leadership, in Hebrews, 12:1, 2. He would have the church benefitted by the experiences of the heroes of faith, mentioned in the eleventh chapter, called in the first verse of the twelfth a cloud of witnesses. But he faithfully guards the church against looking back to them with a spirit of idolatry, or accepting any man as their leader, or pattern of the Christian life, in these three words: "Look unto Jesus." Paul says: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

All true ministers are Christ's ambassadors. "Now then we are ambassadors [ambassadors] for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. In their ministry they are to represent the doctrine of Christ, and the interests of his cause in this world. They surrender their own judgment and will to Him who has sent them. No man can be Christ's ambassador until he has made a complete surrender of his right to private judgment to Christ. Neither can any man prop-

*An ambassador is "a minister of the highest rank, employed by one prince or State at the Court of another, to manage the public concerns of his own prince or State, and representing the power and dignity of his sovereign."—Webster.

erly represent Christ who surrenders his judgment to his fellow man.

The foregoing expresses our solemn convictions relative to the leadership of Christ, and the relation which his ministers sustain to their great Leader, to one another, and to the church. But too many have left the great question of leadership here, with the truth expressed only in part. They have passed over the teachings of Christ and his apostles, relative to discipline, and the proper means of securing unity in the ministry and in the church, and do not let them have their proper qualifying bearing upon the subject. This has opened a wide door for men to enter the ministry who had not submitted their judgment and will to Christ as their leader, while at the same time they take the broadest ground, and exercise the greatest freedom relative to the right of private judgment. Creed power has been called to the rescue in vain. It has been truly said that "The American people are a nation of lords." In a land of boasted freedom of thought and of conscience, like ours, church force cannot produce unity; but has caused divisions, and has given rise to religious sects and parties almost innumerable. And there are not a few professing Christians, some of them very good persons, who reject church organization on account of the use that has been made of creed and church power. Some of these, however, in their mistaken zeal, in the advocacy of religious freedom, are disposed to trample on the rights of others, and use their boasted "liberty for a cloak of maliciousness."

(To be Continued.)

Christian Recreation.

BY MRS. E. G. WHITE.

CHRISTIAN should be the most cheerful and happy people that live. They may have the consciousness that God is their father and their everlasting friend. But many professed Christians do not correctly represent the Christian religion. They appear gloomy, as if under a cloud. They often speak of the great sacrifices they have made to become Christians. They appeal to those who have not accepted Christ, representing by their own example and conversation that they must give up everything which would make life pleasant and joyful. They throw a pall of darkness over the blessed Christian hope. And the impression is given that God's requirements are a burden, even to the willing soul, and that everything that would give pleasure, or that would delight the taste, must be sacrificed. We do not hesitate to say that this class have not the genuine article.

God is love. Whoso dwelleth in God, dwelleth in love. All who have indeed become acquainted by experimental knowledge, with the love and tender compassion of our Heavenly Father will impart light and joy wherever they may be. Their presence and influence will be to their associates as the fragrance of sweet flowers, because they are linked to God and Heaven, and the purity and exalted loveliness of Heaven are communicated through them to all that are brought within their influence. This constitutes them the light of the world, the salt of the earth. They are indeed saviors of life unto life, but not of death unto death.

It is the privilege and duty of Christians to seek to refresh their spirits and invigorate their bodies by innocent recreation, with the purpose of using their physical and mental powers to the glory of God. Our recreation should not be scenes of senseless mirth. We can conduct them in such a manner as will benefit and elevate those with whom we associate, and better qualify us and them to more successfully attend to the duties devolving upon us as Christians. We cannot be excusable in the sight of God if we engage in amusements which have a tendency to unfit us for the faithful performance of the ordinary duties of life, and thus lessen our reliance for the contemplation of God and heavenly things. The religion of Christ is cheering and elevating in its influence. It is above everything like foolish jesting and joking, vain and frivolous chit-chat. In all our seasons of recreation we may gather from the Divine Source of strength fresh courage and power, that we may the more successfully elevate our lives to purity, true goodness, and holiness.

Even the great God is a lover of the beautiful. He has given us unmistakable evidence of this in the work of his hands. He planted for our first parents a beautiful garden in Eden. Stately trees were caused to grow out of the ground, of every description for usefulness and ornament. The beautiful flowers were formed, of rare loveliness, of every tint and hue perfuming the air. The merry songsters of varied plumage, caroled forth their joyous songs to the praise of their Creator. It was the design of God that man should find happiness in the employment of tending the things he had created, and that his wants should be met with the fruits of the trees of the garden.

God, who made the Eden home of our first parents so surpassingly lovely, has also given the noble trees, the beautiful flowers, and everything lovely in nature for our happiness. He has given us these tokens of his love, that we may have correct views of his character. He has implanted in the hearts of his children the love of the beautiful. But by many this love has been perverted. The benefits and beauties which God has bestowed

upon us have been worshipped; while the glorious Giver has been forgotten. This is stupid ingratitude. We should acknowledge the love of God to us in all his creative works, and our heart should respond to these evidences of his love by giving him the heart's best and holiest affections.

God has surrounded us with nature's beautiful scenery to attract and interest the mind. It is his design that we should associate the glories of nature with his character. If we faithfully study the book of nature, we shall find it a fruitful source for contemplating the infinite love and power of God.

Many extol artistic skill which will produce lovely paintings upon canvas. All the powers of the being are by many devoted to art, yet how far short do these come of the natural. Art can never attain to the perfection seen in nature. Many professed Christians will go into ecstasy over the painting of an evening sunset. They worship the skill of the artist; but they pass by with indifference the actual glorious sunset which it is their privilege to look upon every cloudless evening. Where does the artist obtain his design? From nature. The great Master Artist has painted upon heaven's shifting, changing canvas the glories of the setting sun. He has tinted and gilded the heavens with gold, silver and crimson, as though the portals of high heaven were thrown open, that we might view its gleamings and our imagination take hold of the glory within. Many turn carelessly from this heavenly wrought picture. They fail to trace the infinite love and power of God in the surpassing beauties seen in the heavens, but are almost entranced as they view and worship the imperfect paintings, in imitation of the Master Artist.

The Redeemer of the world generally chose the open air in which to give his lessons of instruction, rather than to be enclosed in walls. He could make his teachings more impressive when surrounded with the beauties of nature. He chose the groves and the sea-side where he could have a commanding view of landscape and varied scenery, that he might illustrate important truths of the kingdom of God, by the works of God in nature. He made use of the birds caroling forth their songs without a care, and the lilies of the valley in their beauty, outrivalling Solomon in all his glory, the lily, emblem of purity, reposing on the bosom of the lake, the lofty trees, the cultivated lauds, the waving grain, the barren soil, the tree that bore no fruit, the everlasting hills, the babbling stream, the setting sun, tinting and gilding the heavens to impress his hearers with divine truth.

He connected the work of God's fingers in the heavens and upon the earth, with the words of life he wished to impress upon their minds, that as they should look upon the wonderful works of God in nature his lessons would be fresh in their memories. He could extol the wisdom of God in his creative works, and could bind up his sacred lessons by directing their minds through nature up to nature's God. The landscape, the trees, the birds, the flowers of the valley, the hills, the lake, and the beautiful heavens, were associated in their minds with sacred truths, which would make them hallowed in memory, as they should look upon them after Christ's ascension to Heaven.

As we are attracted to the beautiful in nature, and associate the things which God has created for the happiness of man with his character, we will regard God as a tender, loving Father, rather than merely a stern judge. As the character of God thus bears the aspect of love, benevolence, beauty and attraction, the mind is drawn to him. The heart is quickened, and throbs with new and deeper love, mingled with awe and reverence, as we contemplate God in nature.

The Present Truth.

TEXT: Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth. 2 Pet. 1:12.

THE Apostle here speaks of "the present truth." There are some truths which have an especial application at one time, which do not apply at another. These truths, when applicable, are so important that a man's salvation depends upon receiving them. Such truths as that there is a living God, that man is a sinner, that he must be saved through faith, repentance, &c., are always equally true and important. But not so of other truths.

For instance: God gave Noah a special message to the ante-diluvians. The Lord was in that message. While Noah was preaching it, that was present truth to the ante-diluvians. It was the important truth for that age. Those who rejected it were lost. Those who rejected, or even neglected Noah's message could not have the favor of God. None will dispute this. But now suppose that for a hundred years after the flood was over, Noah had kept on preaching precisely what he had for a hundred years before the flood, would that have been true then? Certainly not. It would have been entirely out of place, and had no relevancy whatever. Indeed, it would have been a falsehood. So we see that in this case what was important present truth at one time, was not at all applicable at any other time.

This has frequently been the case in the history of the church. We might sight many examples, but will give only one more. It is the case of John

the Baptist. God especially raised him up to go before and herald in the coming of the Messiah. He had an especial message from Heaven to that generation. Could men neglect, or reject his message and still have the blessing of God? We know that they would not, for Jesus himself said that the Pharisees rejected the counsel of God against their own souls, in not being baptized by John, while the publicans and harlots justified God by believing John. Luke 7:29.

While John was preaching his message, it was the present truth for that time. Now suppose the same message precisely had been preached a hundred years after Christ's time, would it have been true? Certainly not. Or, if it had been preached a hundred years before that time, it would have been false; for the Messiah was not at hand. The same remarks are applicable to the time of Moses, the time of Lot, the time of Jonah, and to many other similar periods.

Every generation has its special duties and dangers, and God gives each age especial light and warning, adapted to that time. This light and work must be heeded in order to secure the favor of God. This is what we understand by present truth. It is that special truth which is adapted to our time and no other.

These remarks are designed to show the necessity of heeding the proclamation of the second advent which is now being given. Many persons reason like this: "Granting that the coming of the Lord is at hand, what difference does it make whether we believe it or not, provided we are prepared for death? If we only believe in Christ, is not that sufficient?" To many this seems to be sound logic. But we are prepared to show that it is not.

What is the faith which God accepts? Is it simply a historical faith in God's work in the past? Many seem to entertain no higher ideas of faith than this. But this is a fatal mistake. A glance at God's dealings with the people in the past will settle this.

In the time of Noah, his message was generally rejected by that generation, and he was set down as a false teacher. But passing down a few generations to Moses' time, all men had come to believe and acknowledged that Noah's work was of God. Now the Lord raises up Moses to do his especial work for that age, different from that of Noah's. But many doubted Moses' mission, and rejected his work. Korah, Dathan, and Abiram, and two hundred and fifty persons, with many of the people, rebelled against Moses. See Numbers 16. Had these men been asked if they believed that Noah's work was of God, they would all unhesitatingly have said, Yes. But when they came to God's work in their own day, they did not believe that, and for this unbelief they were destroyed.

Passing on a few ages to Elijah's time, and all Israel had come to acknowledge Moses and his work as from Heaven. They were all very zealous in asserting their faith in him. Now God sends Elijah, another messenger, to them with a message of warning, especially adapted to their time. Him they hold in doubt, and finally reject. They had great faith in God's work in the past, but none at all in his work in their own time.

So it was in the cases of Jeremiah, Ezekiel, and nearly all the rest of God's servants. Nearly every one of them were martyred by the people to whom they brought their messages. But after they were dead, and that generation had passed away, every body came to see and acknowledge that these men were the messengers of God. Then the children of those who had put them to death, would go and gather up their bones, build them tombs, garnish their sepulchres, weep over their memories, and hold them in great esteem.

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Listen to what Christ said with regard to this: "Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Matt. 23:29, 30.

Probably our Lord was passing by, and saw them adorning the tombs of the old martyrs, planting evergreens, and shedding tears over the memory of their suffering. It seems, from his language, that they were talking among themselves, stating that if they had lived in the days of these prophets, they would not have persecuted them as did their fathers; but would have obeyed their warnings. Doubtless, they thought so; but now notice the remarkable fact that these very men turn right around from the sepulchres of the martyrs, and kill the Son of God himself! They had great faith in all of God's servants, and their work in the past. They could not talk too strongly concerning them. But when it came to the special work of God, in their own time, to the present truth which was applicable, and important for them to receive, they had no faith in it.

Will the reader carefully consider this question? Could their faith in God's work in the past save them, while they rejected what he was doing in their own time? Certainly it could not. Faith, then, is not simply a belief in what God has done; but it is confidence in what God is doing in our own time. Let us look at the reason of this.

After the battle for truth has been fought, the victory won, and the case decided, then it is a very easy matter to stand up for the victorious party, because it involves no risks, and requires no sacrifices. For instance, in the days of Elijah, if any

man was known to favor him, he was hunted like a wild beast, and put to death. See 1 Kings 18:1-13. But in the time of Christ, the tide had turned. Every body acknowledged Elijah as a man of God. Then a man could confess faith in Elijah and not imperil his life, or his worldly prospects. Indeed, it required no sacrifice whatever on his part, to make this confession. But let him confess that he believed that Jesus of Nazareth was the Messiah who was to come, and he would immediately be cast out of the synagogue.

Dear reader, please carefully consider the principle here involved, viz: That it seldom requires sacrifices to confess God's work which has already been accomplished in other ages, while it invariably requires the greatest sacrifice to confess and support the work of God at the time it is being done. Where will you find an exception to this?

The faith, then, which God accepts, is not simply a belief of what God has done in other ages; but it is more especially and emphatically faith in what God is doing in our own time.

We earnestly entreat the reader to carefully inquire what the signs of the times are; and what God's especial work is in our time. We solemnly believe that the last message of warning is now being heralded to the world, and that the scenes of the judgment are right upon us. If these things are so, it is of the greatest importance that you give heed to them. May the Lord help you to discern the signs of the times, and obey the present truth.

D. M. CANRIGHT.

Oakland, Cal.

Letter from Denmark.

YESTERDAY I came home from a long journey and was much rejoiced to find the *Advent Tidende* for March; for this journal is very precious to me and full of blessings. It contains such valuable doctrines and at the same time uses every opportunity to warn against sin; to point out the necessity of thorough repentance and of living faith and a holy life, that we may prepare for the coming kingdom. Especially have I become interested in seeing that the principal burden of this journal is to present the holy commandments of God unchanged, the Sabbath with the rest. I discover that we have long wandered in darkness relative to this important subject. Alas! how we have abused and disregarded the precious law of God in exchanging his commandments for the doctrines of men.

The Lord be praised that he has borne with my ignorance and unbelief so long and not cast me away, but has at last given me an opportunity to learn his holy will. It is now clear before me as the sun at noonday, that the great Creator himself has blessed the seventh day and appointed it to be the Sabbath for his people throughout all generations; and that the Scripture nowhere teach that God has changed, much less abolished, his holy Sabbath. Since the beginning of this year, I have therefore remembered the Sabbath day to keep it holy.

I am also much rejoiced to see that God's waiting people scatter so much light on the prophecies. The nearness of the second advent of our Saviour cheers my heart, strengthens my faith, increases my love, and quickens the blessed hope. Your zealous labor to scatter rays of light on this important subject has supplied a want in our midst which has been long felt. My Baptist brethren very seldom touch this important subject. It is well known that they pass by the prophecies, and especially the Revelation, in a certain cautious way, as though they were afraid to be burned. And I speak nothing but the truth when I affirm that I have learned more concerning the meaning and fulfillment of the prophecies from a few copies of the *Advent Tidende* (only eight numbers), than from eighteen volumes of *Den Danske Evangelist* (the Danish Baptist monthly).

I am no longer a member of the Baptist church; but think, by what I have learned from your publication, that I have fellowship with my dear brethren beyond the great ocean. I desire to obtain a good supply of all your Danish publications, and also some Swedish, to sell and scatter in this country. I will send the pay as soon as they are sold if you can wait so long. With much love, I remain your brother in Christ.

N. S. MELBYER.

April 4, 1874.

The writer of this letter has been an active preacher and colporter among the Baptists in Denmark for many years. I am acquainted with many of his friends in this country, who testify that he is a talented and pious man. I have corresponded with him for some time past, and find that he understands the Danish language well and is a good penman. Our Danish brethren in Neenah have sent him books and tracts to the amount of \$5.00 to commence with. I have learned of two other families in Denmark who have recently embraced the Sabbath. One of them worked on the highway, and had to give up his employment in order to keep the Sabbath. This is no small thing in that country, where thousands of the laboring class work hard, and yet they cannot supply their families with sufficient food. Nevertheless, the Lord will take care of his people, bless his truth, and move his own cause forward to prepare a people for the coming of the Lord.

J. MATTHESON.

NOAH'S TIME AND OURS.

BY THE EDITOR.

No truth of inspiration can be more clearly stated than that God reveals his designs to his prophets, that men and nations may be warned before their accomplishment. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. Before visiting with judgments, God has sent forth warnings sufficient to enable the believing to escape his wrath, and to condemn those who have not heeded the warning. This was the case before the flood. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world." Heb. 11:7.

At a later period, when the nations had become sunken in idolatry and crime, and the destruction of wicked Sodom was determined, the Lord said, "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Gen. 18:17, 18. And due notice was given to righteous Lot, who, with his daughters, was preserved; and none, even in that guilty city, perished without due warning. Lot evidently warned the people; and, in thus communing with them, was "vexed with the filthy conversation of the wicked." 2 Pet. 2:7, 8. When he warned his sons-in-law, "he seemed as one that mocked." Gen. 19:14. And when "the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter," Lot warned them, and entreated them to desist from their wickedness. And they at once did that which all sinners, since the days of righteous Lot, have been disposed to do to those who faithfully warn them of their sins; namely, they charged him with being a judge.

Before the destruction of Jerusalem by Titus, a forerunner was sent to prepare the way before the Lord. Those who did not receive Christ were rejected, "because," as he said to Jerusalem, when warning the people of the destruction of their city and temple, "thou knewest not the time of thy visitation." Luke 19:44. We have on record the Lord's prediction of the destruction of Jerusalem during the time of the generation that rejected him, which was fulfilled in less than forty years from the time of his crucifixion. And, that the Christians in Judea might escape its impending doom, they were told that when they should "see Jerusalem compassed with armies," or, as recorded by Matthew, "the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," they were to "flee to the mountains." Luke 21:20; Matt. 24:15. They heeded the admonition, and escaped in safety to Pella.

Such is the testimony of inspiration respecting the dealings of God with his people in past ages. And it cannot be supposed that he will change his course relative to the future, when that future is to realize the crowning consummation of all prophetic declarations.

We accept the Bible as a revelation from Heaven. What God has revealed in that book, let no man call a mystery, or a secret of the Almighty. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Dent. 29:29. If the sacred Scriptures do not designate any period in particular for the second appearing of Christ, then men should at once abandon the search for proofs of his soon coming. But if prophecy, in a most harmonious manner, does point to the period of that great event, and if there is evidence that "it is near, even at the doors," the subject at once assumes vast importance.

Can anything be learned from the Bible relative to the period of the second advent? is a question unsettled in many minds. This is a grave inquiry, and from the nature of the subject, is worthy of close investigation and a candid answer. How did Christ himself treat the subject? When the disciples inquired, "What shall be the sign of thy coming and the end of the world?" he did not reprove them for prying into that which was purposely hidden from all men. No, he answered them in the most definite manner. He even states that there should be signs of that event, and adds, "When ye shall see all these things, know that it is near, even at the doors." The simple fact that the Lord mentions signs of his second advent is the best proof possible that his people were not to remain ignorant of the relative nearness of the event. Add to this evidence his declaration that when these signs should be seen, his people should know that it was near, even at the doors, and the case becomes an exceedingly strong one.

The prophecies, especially those of Daniel and John, clearly point to the period of the second coming of Christ, but do not give the definite time of that event. Some of the prophetic periods reach to the time of the end. Others extend still further down very near the end itself, to an event of which we shall speak when we consider the subject of the sanctuary of the eighth chapter of Daniel. But none of the periods of Daniel reach to the second appearing of Christ.

The Scriptures of the Old and New Testaments were given by inspiration of God for our instruction, faith, and practice. The prophetic numbers

of Daniel and John are a part of that inspired word, and were especially designed to guide the servants of God in the solemn warning to the people of the last generation to prepare for the coming of the Son of man. And having reached the period to which the prophecies distinctly point as the time of expectation, preparation, waiting, and watching, we should feel the force of that class of admonitory declarations from Christ, especially applicable to our time, like these words in Mark 13:33: "Take ye heed, watch and pray; for ye know not when the time is."

Definite Time Hidden.

The definite time of the second advent of Christ is purposely hidden from man. "But of that day and hour knoweth no man, no, not the angels of heaven; but my father only." Many hastily conclude from this text that nothing whatever may be ascertained relative to the period of the second advent. But, in taking this position, they greatly err, in that they make this class of texts prove too much, even for their unbelief, and which at the same time arrays these declarations against others uttered by the Saviour, the most plain and pointed. We object to this position:

1. Because our Lord, after stating that the sun should be darkened, and that the moon should not give her light, and that the stars should fall from heaven, gives the following forcible parable, and makes the most distinct application of it to this subject. He says: "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:32, 33. No figure should exceed the fact illustrated in a single particular. This being the case in the parable of the fig-tree, the point becomes an exceedingly clear one. No language can be more direct. No proof can be more complete. With all that certainty with which we know that summer is nigh when we see the buds and the leaves shoot forth from the trees in spring, may we know that Christ is at the doors. The most daring unbelief will hardly venture to deny these words of the Son of God, and assert that nothing can be known of the period of his second coming.

2. Because our Lord declares that as the days of Noah were, so should also the coming of the Son of man be. Said God to Noah, "My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years." Gen. 6:3. The period of the flood was given to the patriarch. And under the direct providence of God, he prepared the ark and warned the people. So the fulfilling prophecies and the signs distinctly declare that the second coming of Christ is at the doors, and the solemn message of warning has gone forth.

3. Those who claim that the text proves that nothing may be known of the period of the second advent make it prove too much. As recorded by Mark, the declaration reads: "But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father." If the text proves that men will know nothing of the period of the second advent, it also proves that angels will know nothing of it, and also that the Son will know nothing of it, till the event takes place! This position proves too much, therefore, proves nothing to the point. Christ will know of the period of his second advent to this world. The holy angels, who wait around the thrones of Heaven to receive messages relative to the part they act in the salvation of men, will know of the time of this closing event of salvation. And so will the waiting, watching people of God understand. An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in heaven, neither the Son, but the Father." This is the correct reading, according to several of the ablest critics of the age. The word *know* is used in the same sense here that it is by Paul, in 1 Cor. 2:2: "For I determined not to know [make known] anything among you, save Jesus Christ, and him crucified." Men will not make known the day and hour, angels will not make it known, neither will the Son; but the Father will make it known.

Says Campbell, "Macknight argues that the term *know* is here used as a causative, in the Hebrew sense of the conjugation *hiphil*, that is to [make known].... His [Christ's] answer is just equivalent to saying, The Father will make it known when it pleases him; but he has not authorized man, angel, nor the Son, to make it known. Just in this sense Paul uses the term *know*: 1 Cor. 2:2: 'I came to you making known the testimony of God; for I determined to make known nothing among you but a crucified Christ.'"

Albert Barnes, in his Notes on the Gospel, says, "Others have said that the verb rendered *knoweth* means sometimes to *make known*, or to reveal, and that the passage means, 'that day and hour none maketh known, neither the angels, nor the Son, but the Father.' It is true the word has sometimes that meaning, as 1 Cor. 2:2."

The Father will make known the time. He gave the period of the flood to Noah, which well represents the proclamation of the second advent, given in connection with the evidence of the termina-

tion of the periods of Daniel, during the great second advent movement. And when the patriarch's work of warning and building was finished, God said to him, "Come thou and all thy house into the ark." "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights."

So when the waiting, watching, toiling time shall be finished, and the saints shall all be sealed, and shut in with God, then will the voice of the Father from Heaven make known the definite time.

As we look back to the great movement upon the second advent question and its disappointment, and to the numerous efforts to adjust the prophetic periods by many of the first-day Adventists since that time, and the numerous disappointments which have followed, we can but feel the force of the words of the prophet: "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.

"I will speak," saith the Lord "and the word that I shall speak shall come to pass." The voice of God will be heard from on high in the midst of the awful scenes just preceding the second advent. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven, from the throne saying, It is done. Rev. 16:17. See also Joel 3:16; Jer. 25:30.

The burden of the prophecy of Ezekiel, quoted above, evidently is time. "The days are prolonged and every vision faileth." God will make this proverb to cease by speaking himself. In this way the Father will make known the time, a work not given into the hands of men, angels, nor even the Son.

The present is emphatically the waiting, watching time. It is the especial period of the patience of the saints. Rev. 14:12. In definite time we found relief from the state of suspense to which our present position subjects us. The Lord appeals to us thus: "Watch ye, therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." Mark, 13:35-37.

This Generation.

The time of Christ's coming is near. The signs of his second advent, in the sun, moon, and stars, have been fulfilled. "He is near, even at the doors." "Verily I say unto you, This generation shall not pass away till all these things be fulfilled." Those who suppose that our Lord here speaks of the generation living who listened to his teachings, should consider the following facts:—

1. It is certainly true that what is embraced in the phrase, "all these things," was not fulfilled in that generation. The darkening of the sun and the moon, and the falling of the stars, mentioned by our Lord, did not occur in that generation.

2. It could not be the generation living in the days of his flesh, for he said to them (Luke 11:29), "There shall no sign be given it but the sign of Jonas the prophet."

It is evident that our Lord refers to the generation who were to see the signs fulfilled, and who were to be instructed by the parable of the fig-tree. In this prophetic discourse, he leads the minds of his disciples down over the events of the Christian age, mentions the signs in the sun, moon, and stars, which were to appear in the last generation, and then declares that this generation shall not pass away till all these things are fulfilled. In like manner, Paul carries his brethren forward to the resurrection, when he says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. 15:51, 52. Or, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4:17. The things here mentioned by the apostle did not take place in his day. They have not yet taken place. Notwithstanding, he speaks of them as though they would take place in his day, and he have a part in them.

Also, in like manner is the mind carried backward in Ps. 95:10: "Forty years long was I grieved with this generation." The generation here spoken of provoked the Lord in the wilderness long before David lived. He goes back and speaks of it as though it were present. In this manner our Lord goes forward, and speaks of the last generation as though it were present.

We do not believe that the phrase, "this generation," marks any definite number of years. Some suppose that our Lord designed to teach that some who were witnesses of the dark day in 1780 would

*The historical facts relative to the supernatural darkening of the sun and moon May 19, 1780, and the falling stars of November 13, 1833, will be given in a discourse devoted to the subject of the signs.

live to witness the second coming of the Saviour. But it is our opinion that the Lord designed to teach that the people who should live at the time of the fulfillment of the last sign (the falling stars of 1833), and should hear the proclamation of the coming of Christ, based partly upon the fulfilled signs, should witness the scenes connected with his coming.

The proclamation of the coming and kingdom of Christ is given to the last generation. God did not send Noah to preach to the next to the last generation before the flood, but to the last. The very generation that was destroyed by the waters of the flood saw Noah build the ark, and heard his warning voice. So God has raised up men to give the solemn warning to the world at the right time to give force to the warning. And the very generation of men that live after the three great signs are fulfilled, and who hear and reject the warning message from Heaven, will drink the cup of the unmingled wrath of God. For such, the seven last plagues are reserved. And those of this very generation who receive the message, suffer disappointments, and endure the trials of the waiting position, will witness the coming of Christ, and exclaim, "Lo, this is our God; we have waited for him and he will save us." Isa. 25:9.

With what emphasis our Lord gave utterance to this sentiment. It is a rebuke upon our unbelief. As we read it, God help us to believe it: "Verily I say unto you, this generation shall not pass till all these things be fulfilled." And as though this were not enough to lead us to unwavering faith, he adds these forcible words: "Heaven and earth shall pass away, but my word shall not pass away."

Then follows, in the same chapter, the usual earnest exhortation of Christ, when speaking of his second coming, to watchfulness and a readiness for the event. "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 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."

One of the fatal consequences of not watching is distinctly stated in Rev. 3:3: "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." The consequence of not watching will be ignorance of the time. And the natural inference is unavoidable that the result of watching will be a knowledge of the time. In answer to the agonizing prayer of the Son of God, "Father, glorify thy name," there came a voice from Heaven saying, "I have both glorified it, and will glorify it again."

The disciples understood these words from Heaven, while the people that stood by said it thundered. John 12:27-29. So will the waiting, watching disciples of Christ understand the voice of God when he shall speak from on high. But the unbelieving world will not understand the voice. "The wicked shall do wickedly and none of the wicked shall understand." Dan. 12:10.

The Flood.

In comparing Noah's days and ours, the Lord declares: "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." A picture of the present condition of the mass of mankind is here drawn: How dark the features! The people of the last generation will be like those before the flood while the ark was preparing. Noah preached, and warned them of the coming flood, and they mocked. He built the ark, and they scoffed and jeered. He was a preacher of righteousness. His works were calculated to give edge to, and set home to the heart, what he preached. Every righteous sermon, and every blow struck in building the ark, condemned a careless, scoffing world. As the time drew nearer, the people were more careless, more hardened, more bold and impudent, and their condemnation surer. Noah and his family were alone. And could one family; know more than all the world? The ark is a matter of ridicule, and Noah is regarded as a willful bigot. But the Lord calls Noah into the ark. And by the hand of Providence, the beasts are led into the ark and the Lord shuts Noah in. This is regarded at first by the scoffing multitude as something wonderful; but it is soon explained away by the wiser ones so as to calm their fears, and they breathe easier.

The day of expectation finally arrives. The sun rises as usual, and the heavens are clear. "Now where is Noah's flood?" is heard from a thousand impious lips. The farmer is caring for his herds and lands, and the mechanic is pursuing his work of building. On this very day, some are being joined in marriage. With many, it is a day of unusual feasting and sports. And while all are looking to long years of future prosperity and happiness, suddenly the heavens gather blackness. Fear fills every heart. The windows of heaven open, and the rain in torrents descends. "The fountains of the great deep are broken up, and here and there come gushing up rivers of waters. The valleys

are fast filling up, and thousands are swept away in death. Some flee to the highest points of land; but the water fast follows them up. Men bear their wives and children to the mountains, but are obliged to part with them there to drown, while they climb the highest trees. But soon they, too are covered with water, so that there is not a resting place for Noah's dove. All are still in death. Horrid death! made still more horrible by being in consequence of slighted mercy! But where is Noah? Ah! safe in the ark, borne upon the billows. Safe from the flood; for God "shut him in."

Evidences of the End.

By most people, the evidences of the soon coming of Christ are considered insufficient to base faith upon. But the testimony and acts of one man condemned the people destroyed by the flood. The evidences then were sufficient, otherwise the world would not have been condemned. But a hundred times more convincing evidences come pouring in upon us that the day of the Lord is near, and hasteth greatly. We follow down the numerous prophetic chains of Daniel, and of the Revelation, and we find ourselves in every instance standing just before the day of wrath. We see the signs spoken of by prophets, by Christ, and in the epistles, fulfilling or fulfilled. And at the right time and in the right manner, to fulfill certain prophecies, a solemn message arises in different parts of the world: "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." Joel 2:1. Wherever we look we see prophecy fulfilling. While the knowledge of God and the spirit of holiness are departing, spiritual wickedness, like a flood, covers the land.

But these evidences are considered insufficient to rest faith upon. Well, what kind of evidence would the unbelieving have? "When the signs of the end," says the skeptic, "are fulfilled, they will be so plain that no one can doubt." But if the signs are of such a nature, and are fulfilled in such a manner as to compel all to believe in the coming of Christ, how can it be as it was in the days of Noah? Men were not then compelled to believe. But eight believing souls were saved, while all the world besides sank in their unbelief beneath the waters of the flood. God has never revealed his truth to man in a manner to compel him to believe. Those who have wished to doubt his word have found a wide field in which to doubt, and a broad road to perdition; while those who have wished to believe have ever found everlasting rock upon which to rest their faith.

Just before the end, the world will be hardened in sin, and indifferent to the claims of God. Men will be careless about hearing warning of danger, and blinded by cares, pleasures and riches. An unbelieving and infidel generation will be eating, drinking, marrying, building, planting and sowing. It is right to eat and drink to sustain nature, but the sin is in excess and gluttony. The marriage covenant is holy; but God's glory is seldom thought of. Building, planting and sowing necessary for convenient shelter, food and clothing are right; but the world has gone wholly after these things so that men have no time nor disposition to think of God, Heaven, Christ's coming, and the judgment. This world is their god and all their energies of body and mind are devoted to its service. And the evil day is put far away.

The faithful watchman who sounds the alarm as he sees destruction coming, is held up before the people from the pulpits of our land, and by the religious press as a "fanatic," a "teacher of dangerous heresies;" while in contrast is set forth a long period of peace and prosperity to the church. So the churches are quieted to sleep. The scoffer continues to scoff, and the mocker mocks on. But their day is coming. Thus saith the prophet of God: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt." Isa. 13:6, 7. Most dreadful day! And is it near? Yes; it hasteth! It hasteth greatly! What a description given by the prophet! Read it! and as you read, try to feel how dreadful will be that day: "The great day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:14-18.

Now we hear the peace-and-safety cry from the pulpit, and all the way along down to the groshop. "Where is the promise of his coming?" is

murmured from the impious lips of a thousand last-day scoffers. But the scene will speedily change. "For when they shall say peace and safety, then sudden destruction cometh upon them." The scoffing of the haughty scoffer will soon be turned to wailing and howling. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. 2:11, 12. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." Jer. 25:33.

That will be a day of mourning and lamentation, and famine for hearing the words of the Lord. "I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day. Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:10-12.

Now the word of the Lord may be heard; but sinners, in and out of the churches, with few exceptions, do not prize it. Then, it will not be heard; for the watchmen, set to watch and sound the alarm of danger, will be called down from their high stations. Now, the word of the Lord is carried to the sinner, and offered without money or price; but he treats it carelessly, or, may be, drives the humble servant of Christ from his door. But then will he go in search of it. "They shall wander from sea to sea, and from the north even to the east," but they cannot hear it. "They shall run to and fro to seek the word of the Lord, but shall not find it." From city to city, from State to State, from one country to another, will they go to find a man commissioned of high Heaven to speak the word of the Lord; but such a one is not to be found. All such will then have finished their high commission. The word of the Lord! The word of the Lord! Where can we hear it? is heard in every land. One general wail—the word of the Lord! goes up to Heaven, but the heavens are brass. Then will the people turn and rend the false shepherds, who deceived them with the cry of "peace and safety." Children will reproach parents for keeping them back from walking in the truth, and parents their children.

The miser now loves his money and holds it with an iron grasp. But it will be said in that day, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver are cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5:1-3. Now silver and gold may be used to God's glory, for the advancement of his cause. But in that day, "they shall cast their silver into the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." Eze. 7:19.

Now, the ministers of truth have a message to the people, and gladly speak the words of life. They joyfully toil on, suffer on, and spend their energies in preaching to hearts as hard as steel, hoping that a few may be reached, gathered into the truth, and saved. But then, they will have no message. Now, their prayers and strong cries go up to Heaven in behalf of sinners. Then, they will have no spirit of prayer for them. Now the church says to the sinner, Come; and Jesus stands ready to plead his blood, in his behalf, that he may be washed from his sin, and live. But then salvation's hour will be passed, and the sinner will be shut up in darkness and black despair.

The last plagues, in which is filled up the wrath of God, now hotted up in heaven, waiting for mercy to finish her last pleadings, will be poured out. Unmingled wrath of Jehovah! And not one drop of mercy? Not one! Jesus will lay off his priestly attire, leave the mercy seat, and put on the garments of vengeance, never more to offer his blood to wash the sinner from his sins. The angels will wipe the last tear shed over sinners, while the mandate resounds through all Heaven, let them alone. The groaning, weeping, praying church on earth, who in the last message employs every power to sound everywhere the last note of warning, lest the blood of souls he found in her garments, is now hushed in solemn silence. The Holy Spirit has written within them these prophetic words of their soon-expected Lord: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly." Rev. 22:11, 12.

The doctrine of the second appearing of Christ has been held by the church ever since her Lord ascended to the Father to prepare mansions for her reception. It is the event that consummates her

hopes, terminates the period of her toils and sorrows, and introduces her eternal repose. What sublime scenes will then open before the waiting children of God! The blazing heavens will reveal the Son of God in his glory, surrounded by all the holy angels. The trumpet will sound, and the just will come forth from the grave, immortal. And all—Redeemer and redeemed, attended by the heavenly host—will move upward to the mansions prepared for them in the Father's house.

To those who really love their absent Lord, the theme of his soon return to bestow immortality upon the dead and living righteous is fraught with unspeakable blessedness. This event, with all its grand results, has always been the hope of the church. Paul could look over eighteen long centuries, and speak of it as "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. And Peter exhorts: "Looking for and hastening unto the coming of the day of God." 2 Pet. 3:12. And Paul again, after speaking of the descent of the Lord from Heaven, the resurrection of the dead in Christ and their ascent with the living righteous to meet the Lord in the air, says, "Wherefore comfort one another with these words."

The Sabbath vs. Sunday.

FIFTY-ONE BIBLE FACTS CONCERNING THE SEVENTH DAY.

Reader, if you fear God and regard his commandments, we earnestly entreat you to prayerfully consider the following facts, concerning the claims of God's ancient Sabbath as contrasted with the authority for Sunday keeping:

1. The great God rested on the Seventh day. Gen. 2:2, 3.
2. The Creator has blessed the seventh day. Ex. 20:11.
3. The Lord has sanctified the seventh day. Gen. 2:3.
4. It was made the Sabbath day in the garden of Eden. Gen. 2:1-3.
5. It was made before the fall of man, hence it was not a type. Gen. 2:1-3.
6. It was made for man. Mark 2:27.
7. It was a memorial of Creation. Ex. 31:17.
8. The word Sabbath means rest. The Creator rested, or sabbatized, on the seventh day; therefore, the Sabbath of the Lord is the day on which the Lord rested. Hence the Seventh, and no other day of the week, is still the rest, or Sabbath, of the Lord our God.
9. It was made 2300 years before there was a Jew; hence it was not Jewish.
10. It was given to the head of the human race. Mark 2:27; Gen. 2:1-3.
11. Hence through him, as the representative, to all nations. Acts 17:26.
12. It was a part of God's holy law before Sinai. Ex. 16:4, 27-29.
13. God placed it in the moral law. Ex. 20:1-17.
14. It was commanded by God's voice from heaven. Dent. 4:12, 13.
15. And that command was written by the finger of God. Ex. 31:18.
16. It was engraven in stone. Dent. 5:22.
17. It was deposited in the ark in the holy of holies. Dent. 10:1-5.
18. God forbade work upon it, even in the most hurrying time. Ex. 34:21.
19. God promised that Jerusalem should stand forever if they would keep it. Jer. 17:24, 25.
20. He sent the Jews into captivity for breaking it. Neh. 13:18.
21. God destroyed Jerusalem for its violation. Jer. 17:27.
22. God has pronounced a blessing on all the Gentiles who will keep it. Isa. 56:6.
23. God has promised to bless any man who will keep it. Isa. 56:2.
24. The Lord requires his people to call it honorable. Isa. 58:13.
25. It was a sign between God and his people. Ex. 31:17.
26. By this, they were to know they were sanctified. Eze. 20:12.
27. The patriarchs kept it. Gen. 2:1-8; Ex. 16:4, 27-29; Gen. 26:5.
28. All the holy prophets kept it, as all admit.
29. The Son of God kept it. Luke 4:16; John 15:10.
30. He was its Lord, that is, to honor and protect it. Mark 2:27.
31. He vindicated it as a merciful institution. Matt. 12:7, 8.
32. He recognized the law of the Sabbath in the New Testament. Matt. 12:12.
33. He taught how it should be kept. Matt. 12:1-13.
34. He taught his disciples that it would exist at least forty years after the resurrection. Matt. 24:20.
35. The holy women kept it after the crucifixion. Luke. 23:56.
36. The Holy Spirit called it the Sabbath day twenty-two years after the resurrection. Acts 17:2.
37. Paul called it the Sabbath day. A. D. 45. Acts 13:27.

*A Jew is the descendant of Judah, who was born 2300 years after the creation. Gen. 29:35.

38. The Gentile converts called it the Sabbath. Acts 13:42, 43.

39. Luke called it the Sabbath day. Acts 13:44.

40. In the great Christian council, A. D. 51, the apostle James called it the Sabbath day. Acts 15:21.

41. It is called the Lord's day. Rev. 1:10. Compare Ex. 20:8-11; Isa. 58:13; Mark 2:28.

42. Paul held a prayer-meeting upon it. Acts 16:13.

43. He read the Scriptures upon it. Acts 17:2, 3.

44. He preached upon it at least eighty-four times. Acts 13:14, 15, 42-44; 16:13; 17:3; 18:1-4, 11.

45. No dispute occurred between the Jews and Christians about the Sabbath; hence the Christians must have kept the same day that the Jews did, which was the seventh day.

46. It is mentioned in the New Testament fifty-nine times, always with respect as the Sabbath day.

47. It is not once said that the Sabbath is abolished or done away.

48. God has never given permission to any man to work upon it.

49. There is no record that God has removed his blessing or sanctification from it.

50. It is a part of that law which is binding in the gospel. Matt 5:17-19; Rom 3:31; James 2:8-12.

51. It will be kept eternally in the new earth. Isa 66:22, 23.

THIRTY-SEVEN BIBLE FACTS CONCERNING THE FIRST DAY OF THE WEEK.

1. The first thing recorded in the Bible is work that was done by the Creator on the first day of the week. Gen 1:1-5.

2. God provided for men to work upon it. Ex 20:8-11.

3. None of the patriarchs or Prophets kept it.*

4. Christ did not keep it during his whole life.

5. The apostles worked upon it during the same time.

6. It is classed with the working days. Eze 46:1.

7. God never rested upon it.

8. Christ never rested upon it.

9. There is no record that the apostles ever rested upon it.

10. God never blessed it.

11. Christ never blessed it.

12. It was never blessed by any divine authority.

13. It was never sanctified.

14. No law was ever given to keep it; hence it is no sin, nor transgression to work upon it. 1 John 3:4; Rom 4:15.

15. The New Testament nowhere forbids work to be done on it.

16. No penalty is given for its violation.

17. No blessing is promised for its observance.

18. It is never called the Christian Sabbath.

19. It is never called the Sabbath day at all.

20. It is never called the Lord's day.

21. It is not called a rest day.

22. No sacred title whatever is applied to it.

23. It is called simply "first day of the week."

24. Jesus never mentioned it in any way.

25. It is never said that the Sabbath was changed from the seventh to the first day.

26. If you keep it, "Who hath required this at your hands?" Isa 1:12.

27. It is only mentioned eight times in the New Testament.*

28. And six of these eight texts refer to the same first day.

29. No regulation is given as to how it should be observed.

30. Paul directed Christians to do secular business upon it. 1 Cor 16:2.

31. Only one religious meeting is recorded upon that day, and this a night meeting. Acts 20:5-13.

32. It is not said that the disciples ever had a meeting on it before.

33. It is not intimated that they ever did afterward.

34. It is not said that it was their custom to meet on that day.

35. There is no requirement to meet and break bread on that day.

36. There is only one case where it was done. Acts 20:7.

37. That was done in the night, after midnight. Acts 20:7-11.

*It is not claimed that the first day was made a Sabbath till after the death of Christ.

*Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2.

We are neither Spiritualists, Mormons, Rationalists, Free-Thinkers, fanatics, nor sensationalists. We are directly opposed to all these, and are endeavoring to expose their errors, and save men from their delusion.

Our object is to teach men faith in the holy scriptures, to lead them to love our Lord Jesus Christ, and to obey his law of God. We rely upon the word and truth of God, by the aid of the Holy Spirit, for our success. Our object is not merely to tear down errors; but to build up the cause of Bible truth and holiness. All men have not the same gift and calling. The Lord's field is a large one, and there is plenty of room in which all may labor without conflicting, if they have the mind and Spirit of the Master.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 4, 1874.

This Week's Paper.

THIS week's issue contains a large amount of important doctrinal matter, to which we call the attention of those who wish to learn our views and object.

We bespeak a careful reading of the earnest appeal by Robert Atkins on the first page.

The article on the "Millennium" on pages two and three may be read with profit and interest by those who cannot see the advent question clearly, because of theological fog on the subject of the conversion of the world.

And those who wish to understand what we do believe, will find a brief synopsis under the caption, "Fundamental Principles," on page three.

Let "Leadership" on page four be carefully read by those who are fearful of what they are pleased to call the "one-man power." Seventh-day Adventists are thoroughly organized, and the supervision of all their conferences, General, or State, is by committees of three.

We regret the omission of the name of the writer, D. M. Canright, to the very important statements under the caption, "The Sabbath vs. Sunday."

To Our Friends.

We are happy to mail copies of the Signs to many of our friends, old and new. We shall be glad to hear from each of you in return.

THE SIGNS OF THE TIMES is not designed to take the place of the Review. We hope that those on the Pacific coast, who have hailed its weekly visits with joy, will be very slow to part with so valuable a friend.

The Signs is offered without money or price to those who do not object to receiving it on such terms. Those who do, can pay \$2.00 a year. And in order that we may be sustained in the enterprise, all our friends, east and west, who would consider it a pleasure so to do, are invited to forward their liberalities, all the way from two dollars to one hundred.

And we now appeal to our friends, especially those on the Pacific coast, to immediately forward the names and addresses of those they wish to receive our paper. It is the universal opinion of our missionary workers that the best way to get the truth before the people, and the most efficient means of impressing our friends favorably, is through our periodicals.

Those who do not make permanent subscribers will find the postage of this number paid. Those who receive packages are requested to circulate subscription papers for the Signs, and deliver a copy to each donor.

What Our Papers and Books are Doing.

THE forcible words in an appeal from brother Charles Lee, a Swedish Seventh-day Adventist minister in Minnesota, copied from the Review and Herald, No. 22, will be read with great interest, by all whose minds and hearts are imbued with the spirit of the present truth.

And we have just received No. 23 of our glorious Battle Creek paper, containing soul-stirring statements from earnest men of God in the old World who have been reading our publications.

What Say, Wealthy Friends?

SHALL we at once purchase all the material necessary to print THE SIGNS OF THE TIMES? It will cost less than \$2,000. At some future time we will talk to you about a power press and engine.

And, be it understood, that at any future time, when a publishing association can be formed on the Pacific coast, we shall be glad to make over to it

every dollar that shall be donated to bring an office into existence, the same as we did the Review office when the S. D. A. Publishing Association was incorporated at Battle Creek, Mich., in 1861.

JAMES WHITE, President S. D. A. P. A.

Oakland Tent Meeting.

THE California tent was pitched at Oakland, California, April 30th. Elders Canright and Cornell have been the principal speakers. Mrs. White has spoken each first-day afternoon.

Two Tents in the Field.

MEETINGS in the tent, at Oakland, at the corner of Broadway and Thirteenth streets, near City Hall, will be held every evening and three times on Sunday, at the usual hours for two weeks or more.

The new tent will be opened for meetings in East Oakland (Brooklyn), near Union Hotel, Friday evening, May 29th. Meeting each evening and three times on Sundays, as long as the interest demands.

To the Brethren in California.

WE have purchased a new tent, an exact duplicate of the other. You will see by appointments that we are now operating with both tents. We have paid for this new tent from our State fund, leaving only \$100 in the treasury.

Quarterly Meetings.

Petaluma, June 20th and 21st. Green Valley, July 18th and 19th. Woodland, July 18th and 19th.

An Appeal.

"PRESENT circumstances cause me to make an appeal to our American brethren and sister to favor our little Swedish Mission with the lending of a charitable hand, to send the Svensk Advent Herald to some honest-hearted Swede, in the neighborhood where you live.

At the present, for the first time, I have an opportunity to find a welcome stopping place, where I need not pay for my board, while I present our faith in the soon coming of our Lord Jesus. This is owing to the fact that a considerate and truth-loving man in Illinois sent the Review to this family. I stopped with them over half a year ago.

Further, the deacon, after he had learned the value of the message and his heart became attached to the blessed truth, sent some tracts to his friends in Kansas, and those tracts have led their families to the holy Sabbath of their God.

If you, dear reader, had only an opportunity to listen to the fervent prayers and heartfelt wishes that go up to God in behalf of those who have been the means of bringing the knowledge of present truth to those souls, you would not hesitate a moment to do all in your power to become an object of such a true and tender feeling.

Let us look at the nature of the work. We believe that this message is preparing souls for eternal glory. Every soul who is truly converted to God's truth and presses forward, under the influence of the Holy Spirit, in an active life of purity, will ere long gain an eternal crown of rejoicing.

Reader, I hear you say, "If I could only be a missionary, oh, how I would delight in that great and glorious work!" This is the right kind of feeling that ought to fill your heart, brother or sister! and, now is the time to act out your principles.

already reached two States including fourteen or fifteen members. He can stay at home and feel that, by the blessing of God, he has been the founder of a mission that may continue to grow and bring forth an abundant harvest at the coming of the Reaper. "Go and do thou likewise."

Lausling, Iowa, April 28, 1874.

North Pacific Mission.

THERE have been in the Walla Walla Valley, which extends through south east Washington and north east Oregon, a few Seventh-day Adventists for several years. Brother Maxon, a Seventh-day Baptist, moved to this valley several years since, and has raised his family in the observance of the Bible Sabbath.

At this state of the cause, strong appeals were made for a missionary to visit the Valley, and set forth our views before the people. But such men as the General Conference Committee could recommend to so important a field were scarce, and not one could be spared.

By reason of the failing health of sister Van Horn, the General Conference decided to send brother and sister Van Horn to the Pacific coast. They reached California in December, 1873. And at a council of the officers of the California Conference, and several ministers present, it was decided that they should go to the Walla Walla Valley, and that they take a sixty-foot tent with them.

"Our tent meeting in this place is the absorbing theme of conversation. The interest is good. Some of the most influential citizens are interested."

"Our meetings have now been in progress nineteen days. We have gone over the prophecies and given the Sabbath and law question quite a thorough investigation. The congregation still holds good, and the interest also. Last Sunday evening, the 10th, after giving a discourse on the restoration of the Bible Sabbath, we called upon all those who were convinced that the seventh day was the Bible Sabbath, to manifest it by rising to their feet.

The editor of the SIGNS OF THE TIMES has become responsible for the sum of one thousand dollars to start the North Pacific Mission, the amount to be given in the tent already in the field, and in books. Three hundred dollars' worth of books have already been shipped, and more will be as soon as they shall be needed.

And as you send forward your liberalities for the North Pacific Mission, send up your fervent prayers that God will give the missionaries great success.

Donations for the N. P. Mission.

- \$20.00 EACH.—Mrs. L. M. Hall. \$10.00 EACH.—James White, Mrs. E. G. White, J. N. Loughborough, Mrs. Lucy Bush, R. M. Kilgore, E. Lobdell, L. Parrot, C. P. and L. R. Whitford, R. Stuckney, Jane Rowland, A. W. Maynard, W. J. Boynton, and wife, Daniel Andre, Kaufman, Frederick, Ohio, Geo. Drew, Bro. L. G. Bro. F.—E. H. Root, A. Brother, Chas. W. Cummings, Sher. man Kennedy, S. A. M. Johnson, D. R. Palmer, S. N. Haskell, M. Wood, H. B. Stratton, J. L. Kilgore. \$5.00 EACH.—Mary A. Kilgore, Geo. V. Kilgore, Isaac Zirkle, A. Brown, Sr., Stuckney, A. V. Deyburg, Lottie Ohlntenden, G. C. Martin, E. D. Benham, A. J. Richmond, John I. Tay, Richard Godsmark, M. A. Clement, H. Hilliard, E. Zytokoskee, Thos. Alverson, A. S. Hutchins and wife, M. A. P. Wheslock, R. B. Wheeler, A. A. Bradford, A. P. Green, P. C. Rodman, J. C. Tucker, B. F. Wilkinson. 2.00 EACH.—Alice Canfield, E. A. Disher, D. W. Bartholomew, E. Van Dusen, George E. Fisher, Perry Holloway, James B. Green, Mary Bradford, L. Martin, Josiah Webber, Francis Gould, M. L. Huntley, L. G. Huntley. \$1.00 EACH.—R. E. Tefft, M. E. Haskell, C. E. Palmer, Albert C. Green, Noah Holloway, James A. Tefft, Samuel Green, H. B. Green, E. P. Holloway, N. M. Green, Sally Healey, L. Gardner, C. W. Reed, M. C. Hastings, L. Tarbell, Lewis Martin, A. W. Gould, Sarah Brown, Amaranth Green, J. A. Sullivan, J. B. Green and wife. 50 CENTS EACH.—G. A. Holland, Hattie Smith, Lydia Sullivan, Mary L. Holly, L. Martin, Betsey Martin, L. Wilkinson. MISCELLANEOUS.—J. Pulse \$3.00; J. H. Disher, \$2.50; J. D. Bundy, \$3.00; Mary E. Haskell, \$1.50; E. H. Haskell, \$1.50; E. Stocum, 25 cents; Lucia Phitbrick, 10 cents.

PLEASE look over our column of book advertisements. We offer them by mail, post paid, at their prices in coin. They will be so faithfully wrapped, and so plainly directed, as to insure a safe transit by mail. Let the orders come in.

BOOKS, PAMPHLETS, TRACTS, ETC. FOR SALE AT THIS OFFICE.

- Hymn Book. 320 pp. Hymns, 96 pp. Music. \$1.00. The History of the Sabbath and First Day of the Week, by J. N. Andrews. 528 pp. \$1.25. Thoughts on Daniel. By U. Smith. \$1.00. Condensed paper edition, 35 cts. Thoughts on the Revelation. By U. Smith \$1.00. The Nature and Destiny of Man. By U. Smith. 384 pp. \$1.00. Paper, 40 cts. The Constitutional Amendment: or The Sunday, The Sabbath, The Change, and The Restitution. A discussion between W. H. Littlejohn and the Editor of the Christian Statesman. Bound. \$1.00. Paper, 40 cts. First part, 10 cts. The Spirit of Prophecy, Vol. I. By Ellen G. White; 416 pp. \$1.00. Autobiography of Eld. Jos. Bates. 318 pp. \$1.00. Appeal to Youth; Address at the Funeral of Henry N. White. Muslin, 40 cts. Paper covers. 10 cts. The Game of Life (illustrated). Satan playing with man for his soul. In board, 50 cts.; in paper. 30 cts. Hymns and Spiritual Songs for Camp-meetings and other Religious Gatherings. Compiled by Elder James White. 196 pp. Bound 50 cts. Paper, 25. The United States in Prophecy. By U. Smith. Bound, 40 cts. Paper, 20 cts. The Advent Keepsake. Muslin, 25 cts. Gilt, 40 cts. A Solemn Appeal relative to Solitary Vice, etc., edited by Elder James White. Muslin, 50 cts. paper 30 cts. Sermons on the Sabbath and Law, embracing an outline of the Biblical and Secular History of the Sabbath for 6,000. By J. N. Andrews, 25 cts. History of the Doctrine of the Immortality of the Soul. By D. M. Canright. 25 cts. The State of the Dead. U. Smith. 224 pp. 25 cts. Our Faith and Hope, No. 1. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary and Saving Faith. 20 cts each. Refutation of the Age to Come. By J. H. Waggoner. 20 cts. The Atonement. By J. H. Waggoner. 20 cts. The Nature and Tendency of Modern Spiritualism. By J. H. Waggoner. 20 cts. The Bible from Heaven; a Dissertation. 20 cts. Discussion on the Sabbath Question, between Elds. Grant and Cornell, 20 cts. The Destiny of the Wicked. By U. Smith. 15 cts. The Complete Testimony of the Fathers concerning the Sabbath and First Day. By J. N. Andrews, 15 cts. The Ministration of Angels: and the Origin, History, and Destiny of Satan. By D. M. Canright. 15 cts. The Three Meetings of Rev. 14, and the Two-Horned Beast. By J. N. Andrews. 15 cts. The Resurrection of the Unjust; a Vindication of the Doctrine. By J. H. Waggoner. 15 cts. The Saint's Inheritance, or the Earth made New. By J. N. Loughborough. 10 cts. The Sanctuary and Twenty-three Hundred Days: By J. N. Andrews. 10 cts. Sunday Seventh-day, A Refutation of Mead, Jennings, Akers and Fuller. By J. N. Andrews 10 cts. The Seventh Part of Time; a Sermon on the Sabbath Question. By W. H. Littlejohn. 10 cts. The Truth Found; The Sabbath. By J. H. Waggoner. 10 cts. Brown's Review of Gillilan on the Sabbath. 10 cts. Vindication of the True Sabbath. Morton 10 cts. The Date of the Seventy Weeks of Dan. 9. established. By J. N. Andrews. 10 cts. The Seven Trumpets of Rev. 8 and 9. 10 cts. Matthew Twenty-four. By James White 10 cts. Position and Work of the True People of God under the Third Angel's Message. Littlejohn. 10 cts. The Hope of the Gospel: What it is, and When it will be consummated. By J. N. Loughborough, 80 pp. 10 cts. An Appeal to the Baptists, from the Seventh-day Baptists, for the restoration of the Bible Sabbath 10 cts. Four-cent Tracts: The Two Covenants.—The Law and the Gospel.—The Seventh Part of Time.—Who Changed the Sabbath?—Celestial Railroad.—Samuel and the Witch of Endor.—The Ten Commandments not Abolished—Address to the Baptists—The Present Truth—The Second Advent. Three-cent Tracts: The Kingdom—The Lost Time Question—Spiritualism a Satanic Delusion—Infidel Cavils Considered—The End of the Wicked—Much in Little—Scripture References. Two-cent Tracts: The Sufferings of Christ—Seven Reasons for Sunday-Keeping Examined—Sabbath by Elijah—The Rich Man and Lazarus—Argument on Sabbath—Clerical Slander—Departing and Being with Christ—Fundamental Principles of S. D. Adventists.—The Millennium—Definite Seventh Day.

* * * Address, SIGNS OF THE TIMES, OAKLAND, CAL.