WHO IS MY NEIGHBOR?

Thy neighbor? 'Tis the fainting poor
Whose aching heart or burning brows
Thou seekest with thy heart alone.

Thy neighbor? 'Tis the weary man
Whose strength and hope are gone;
Thy neighbor? 'Tis the hungry heart.

My dear hearers, I must take my leave
Of every earthly gem;
Wearied, worn, too little of the image of Christ,

But, my dear hearers, I must take my leave
Of one or the salvation of the other is concerned,

And go through the streets and markets of
A world which is so wonderfully improved by

The heathenism, to see a court at the opera on
A day to those who

And to see the mass of iniquitous abomination that lies
Improving in manners, and in spirit, through

The state of the churches and of the world,
Too little of the image of Christ, and of the

And go through the streets and markets of
The city of God, and of the

Rev. XXII : 12

Amen.
10.

THE SIGNS OF THE TIMES.

Vol. No. 2.

THE SECOND ADVENT.

MANNERS, Compact, and Wonders of the Day.

In the Nine.

Thus, let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. John 14: 1-2.

And the Lord shall come as a thief, in the which the seven and forty virgins answered him, Wherefore, Lord? He said unto them, Watch ye therefore, for ye know neither the day nor the hour wherein the Son of man cometh. Matthew 25: 1-6.

Tell me, ye that imagine evil against the righteous, Is it good in the sight of the Lord? They shall be visited with the punishment of God, when he shall come to judge the world by fire. 2 Peter 2: 9-10.

11. The doctrine of the personal and visible appearing of our divine Lord have rested upon the foundation of the resurrection of the dead. Wherefore, let them that be unthankful, and disbelieving, be warned. For there is a judgment prepared for them: as of a amazed lamp. And he saith unto them, Wherefore stand ye here about me? I am gone away from you for a little season: return ye to the city, and sit ye there, till the Son of man be come to you. Luke 24: 36-43.

12. Christ's personal and visible advent at the last day is the great event to which the church is looking for. And the foundations of the earth shall be shaken. Matthew 24: 31.

13. The signs of the times will be a reveal of spiritual truths. And this gospel of the kingdom shall be preached in all the world for a见证; and then shall the end come. Matthew 24: 14.

14. They shall be as thorns among thorns, and as thorns among thistles; and the people shall be from nation to nation, and from kingdom to kingdom; and there shall be great earthquakes in all places, and many shall be troubled. Matthew 24: 7-9.

15. The sign of the times is the personal and visible return of the Son of God to the earth. But though these be false prophecies, yet they are a warning to the world, showing them that the time is not far distant. Matthew 24: 4-8.

16. In the last day shall be revealed in glory. And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. Matthew 24: 14.

17. The sign of the times is the personal and visible return of the Son of God to the earth. But though these be false prophecies, yet they are a warning to the world, showing them that the time is not far distant. Matthew 24: 4-8.

18. In the last day shall be revealed in glory. And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. Matthew 24: 14.

19. The sign of the times is the personal and visible return of the Son of God to the earth. But though these be false prophecies, yet they are a warning to the world, showing them that the time is not far distant. Matthew 24: 4-8.

20. In the last day shall be revealed in glory. And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. Matthew 24: 14.

21. The sign of the times is the personal and visible return of the Son of God to the earth. But though these be false prophecies, yet they are a warning to the world, showing them that the time is not far distant. Matthew 24: 4-8.

22. In the last day shall be revealed in glory. And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. Matthew 24: 14.

23. The sign of the times is the personal and visible return of the Son of God to the earth. But though these be false prophecies, yet they are a warning to the world, showing them that the time is not far distant. Matthew 24: 4-8.

24. In the last day shall be revealed in glory. And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. Matthew 24: 14.

25. The sign of the times is the personal and visible return of the Son of God to the earth. But though these be false prophecies, yet they are a warning to the world, showing them that the time is not far distant. Matthew 24: 4-8.

26. In the last day shall be revealed in glory. And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. Matthew 24: 14.

27. The sign of the times is the personal and visible return of the Son of God to the earth. But though these be false prophecies, yet they are a warning to the world, showing them that the time is not far distant. Matthew 24: 4-8.

28. In the last day shall be revealed in glory. And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. Matthew 24: 14.

29. The sign of the times is the personal and visible return of the Son of God to the earth. But though these be false prophecies, yet they are a warning to the world, showing them that the time is not far distant. Matthew 24: 4-8.

30. In the last day shall be revealed in glory. And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. Matthew 24: 14.

31. The sign of the times is the personal and visible return of the Son of God to the earth. But though these be false prophecies, yet they are a warning to the world, showing them that the time is not far distant. Matthew 24: 4-8.

32. In the last day shall be revealed in glory. And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. Matthew 24: 14.

33. The sign of the times is the personal and visible return of the Son of God to the earth. But though these be false prophecies, yet they are a warning to the world, showing them that the time is not far distant. Matthew 24: 4-8.

34. In the last day shall be revealed in glory. And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. Matthew 24: 14.

35. The sign of the times is the personal and visible return of the Son of God to the earth. But though these be false prophecies, yet they are a warning to the world, showing them that the time is not far distant. Matthew 24: 4-8.

36. In the last day shall be revealed in glory. And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. Matthew 24: 14.

37. The sign of the times is the personal and visible return of the Son of God to the earth. But though these be false prophecies, yet they are a warning to the world, showing them that the time is not far distant. Matthew 24: 4-8.

38. In the last day shall be revealed in glory. And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. Matthew 24: 14.

39. The sign of the times is the personal and visible return of the Son of God to the earth. But though these be false prophecies, yet they are a warning to the world, showing them that the time is not far distant. Matthew 24: 4-8.

40. In the last day shall be revealed in glory. And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. Matthew 24: 14.

41. The sign of the times is the personal and visible return of the Son of God to the earth. But though these be false prophecies, yet they are a warning to the world, showing them that the time is not far distant. Matthew 24: 4-8.

42. In the last day shall be revealed in glory. And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. Matthew 24: 14.

43. The sign of the times is the personal and visible return of the Son of God to the earth. But though these be false prophecies, yet they are a warning to the world, showing them that the time is not far distant. Matthew 24: 4-8.

44. In the last day shall be revealed in glory. And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. Matthew 24: 14.

45. The sign of the times is the personal and visible return of the Son of God to the earth. But though these be false prophecies, yet they are a warning to the world, showing them that the time is not far distant. Matthew 24: 4-8.

46. In the last day shall be revealed in glory. And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. Matthew 24: 14.

47. The sign of the times is the personal and visible return of the Son of God to the earth. But though these be false prophecies, yet they are a warning to the world, showing them that the time is not far distant. Matthew 24: 4-8.

48. In the last day shall be revealed in glory. And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. Matthew 24: 14.

49. The sign of the times is the personal and visible return of the Son of God to the earth. But though these be false prophecies, yet they are a warning to the world, showing them that the time is not far distant. Matthew 24: 4-8.

50. In the last day shall be revealed in glory. And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. Matthew 24: 14.

51. The sign of the times is the personal and visible return of the Son of God to the earth. But though these be false prophecies, yet they are a warning to the world, showing them that the time is not far distant. Matthew 24: 4-8.

52. In the last day shall be revealed in glory. And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. Matthew 24: 14.

53. The sign of the times is the personal and visible return of the Son of God to the earth. But though these be false prophecies, yet they are a warning to the world, showing them that the time is not far distant. Matthew 24: 4-8.

54. In the last day shall be revealed in glory. And this gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come. Matthew 24: 14.

55. The sign of the times is the personal and visible return of the Son of God to the earth. But though these be false prophecies, yet they are a warning to the world, showing them that the time is not far distant. Matthew 24: 4-8.
**The Signs of the Times.**

Vol. 1, No. 2.

In the last issue we were occupied with the most striking fulfillments of prophecy ever known. Indeed it is so evident that few will deny the facts, as applied to the popular religions of the present day. Dr. Stone of the Amherst College, in his address delivered before the Pacific Coast, as reported in the New York Observer, says: "The newspaper is as the wire of the telegraph: the steady high plateaus of corruption and villany, the laws and courts, the sting of conscience and Divine wrath." This is only an introductory remark. Heaven is today under the most dread threat than the moral consequences of their crimes. The evidences are too palpable, the process too sure, the end too inevitable. And yet we are existing in a world antedating the judgment of the earth, and nearly 70% of those who have ever lived have died in unbelief, and over 90% of the world's population believe in God. Every worldly device to attract the crowds and obtain money is resorted to, to carry the most shallow of lies. Some are even stealing plowed ground, and it seems they are regarded as a grand success. The following, clipped from the San Francisco Daily Call, is a specimen:

"The large Music Hall was crowded full with the namby-pamby admirers of the peculiar programme offered by the managers of the festival. The singing by the Indians paid for by the Sam Son Gold Band of a high order, the Shakers' "Woman that Lived in the Shoe," and the "Woman that Lived in the Shoe," as it has been so frequently advertised by some of the ladies or gentlemen, with appropriate and picturesque commentary. In the character of the "White Woman that Lived in the Shoe," she was a droll little shaver dressed to resemble the "white woman" of the song, and is fearfully deep; so the religious press is as much taken in as the "Shakers.""

We are exceedingly pleased that the evidence thickens and rolls heavily upon. The Shakers see the second appearing of Christ, and Lo, he is there. Christ at his second appearing is made very prominent in the Scriptures. The facts in the case are distinctly stated in the following impressive words: "But now we are come unto the second time of being; when Lo, here is Christ, and Lo, he is there," would be heard. For there shall arise false christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect. Matt. 24: 24.

The presence of only one holy angel at the new sepulcher where Christ lay in death caused the Roman guard to shake, and become terrified. The bright and holy angel completely overpowered these strong sentinels. The Son of man is coming in his kingly glory, and in the glory of his Father, and of the holy angels. Matt. 24: 27. When the angels are coming with the Lord. Not one will be left in Heaven. The number of the angels round about the throne, as the body-guard of the Son of God, are "ten thousand times ten thousand, and thousands of thousands." Rev. 5: 11.

The New England and the whole earth will tremble before him. A Sign of the Times.

In the religious print we see a general complaint of coldness and destitution of the Spirit and Revival influence. But if we look a little closer, in order to be so in the last days Jesus, in his list of signs of the end of the world, says: "And because iniquity shall abound the love of many shall grow cold." Matt. 24:12. And the Apostle Paul in his nineth characteristics of the last days, given by our Lord, says: "Lovers of money will degenerate."

The most striking fulfillments of prophecy ever known. Indeed it is so evident that few will deny the facts, as applied to the popular religions of the present day. Dr. Stone of the Amherst College, in his address delivered before the Pacific Coast, as reported in the New York Observer, says: "The newspaper is as the wire of the telegraph: the steady high plateaus of corruption and villany, the laws and courts, the sting of conscience and Divine wrath." This is only an introductory remark. Heaven is today under the most dread threat than the moral consequences of their crimes. The evidences are too palpable, the process too sure, the end too inevitable. And yet we are existing in a world antedating the judgment of the earth, and nearly 70% of those who have ever lived have died in unbelief, and over 90% of the world's population believe in God. Every worldly device to attract the crowds and obtain money is resorted to, to carry the most shallow of lies. Some are even stealing plowed ground, and it seems they are regarded as a grand success. The following, clipped from the San Francisco Daily Call, is a specimen:

"The large Music Hall was crowded full with the namby-pamby admirers of the peculiar programme offered by the managers of the festival. The singing by the Indians paid for by the Sam Son Gold Band of a high order, the Shakers' "Woman that Lived in the Shoe," and the "Woman that Lived in the Shoe," as it has been so frequently advertised by some of the ladies or gentlemen, with appropriate and picturesque commentary. In the character of the "White Woman that Lived in the Shoe," she was a droll little shaver dressed to resemble the "white woman" of the song, and is fearfully deep; so the religious press is as much taken in as the "Shakers.""

We are exceedingly pleased that the evidence thickens and rolls heavily upon. The Shakers see the second appearing of Christ, and Lo, he is there. Christ at his second appearing is made very prominent in the Scriptures. The facts in the case are distinctly stated in the following impressive words: "But now we are come unto the second time of being; when Lo, here is Christ, and Lo, he is there," would be heard. For there shall arise false christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect. Matt. 24: 24.

The presence of only one holy angel at the new sepulcher where Christ lay in death caused the Roman guard to shake, and become terrified. The bright and holy angel completely overpowered these strong sentinels. The Son of man is coming in his kingly glory, and in the glory of his Father, and of the holy angels. Matt. 24: 27. When the angels are coming with the Lord. Not one will be left in Heaven. The number of the angels round about the throne, as the body-guard of the Son of God, are "ten thousand times ten thousand, and thousands of thousands." Rev. 5: 11.

The New England and the whole earth will tremble before him. A Sign of the Times.

In the religious print we see a general complaint of coldness and destitution of the Spirit and Revival influence. But if we look a little closer, in order to be so in the last days Jesus, in his list of signs of the end of the world, says: "And because iniquity shall abound the love of many shall grow cold." Matt. 24:12. And the Apostle Paul in his nineth characteristics of the last days, given by our Lord, says: "Lovers of money will degenerate."

The most striking fulfillments of prophecy ever known. Indeed it is so evident that few will deny the facts, as applied to the popular religions of the present day. Dr. Stone of the Amherst College, in his address delivered before the Pacific Coast, as reported in the New York Observer, says: "The newspaper is as the wire of the telegraph: the steady high plateaus of corruption and villany, the laws and courts, the sting of conscience and Divine wrath." This is only an introductory remark. Heaven is today under the most dread threat than the moral consequences of their crimes. The evidences are too palpable, the process too sure, the end too inevitable. And yet we are existing in a world antedating the judgment of the earth, and nearly 70% of those who have ever lived have died in unbelief, and over 90% of the world's population believe in God. Every worldly device to attract the crowds and obtain money is resorted to, to carry the most shallow of lies. Some are even stealing plowed ground, and it seems they are regarded as a grand success. The following, clipped from the San Francisco Daily Call, is a specimen:

"The large Music Hall was crowded full with the namby-pamby admirers of the peculiar programme offered by the managers of the festival. The singing by the Indians paid for by the Sam Son Gold Band of a high order, the Shakers' "Woman that Lived in the Shoe," and the "Woman that Lived in the Shoe," as it has been so frequently advertised by some of the ladies or gentlemen, with appropriate and picturesque commentary. In the character of the "White Woman that Lived in the Shoe," she was a droll little shaver dressed to resemble the "white woman" of the song, and is fearfully deep; so the religious press is as much taken in as the "Shakers.""

We are exceedingly pleased that the evidence thickens and rolls heavily upon. The Shakers see the second appearing of Christ, and Lo, he is there. Christ at his second appearing is made very prominent in the Scriptures. The facts in the case are distinctly stated in the following impressive words: "But now we are come unto the second time of being; when Lo, here is Christ, and Lo, he is there," would be heard. For there shall arise false christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect. Matt. 24: 24.

The presence of only one holy angel at the new sepulcher where Christ lay in death caused the Roman guard to shake, and become terrified. The bright and holy angel completely overpowered these strong sentinels. The Son of man is coming in his kingly glory, and in the glory of his Father, and of the holy angels. Matt. 24: 27. When the angels are coming with the Lord. Not one will be left in Heaven. The number of the angels round about the throne, as the body-guard of the Son of God, are "ten thousand times ten thousand, and thousands of thousands." Rev. 5: 11.

The New England and the whole earth will tremble before him. A Sign of the Times.

In the religious print we see a general complaint of coldness and destitution of the Spirit and Revival influence. But if we look a little closer, in order to be so in the last days Jesus, in his list of signs of the end of the world, says: "And because iniquity shall abound the love of many shall grow cold." Matt. 24:12. And the Apostle Paul in his nineth characteristics of the last days, given by our Lord, says: "Lovers of money will degenerate."
was lost in the ruin of the fall. When all fiveieve a single stain from the sinner without shall do well to first consider what was lost we may better understand the nature, and was lost in Adam, a complete redemption was cured endless life in favor with God. In dis- effort to render perfect obedience, cannot re-

In disobedience they and their offspring passed under the sentence and dominion of death. "Pau these two are involved in the same death; and this sentence they must pass under, for that have all sin." Rom. 5:12. Death, and to return to dust, are the rule with the fallen race, while translation to Heaven, with whom our first parents lost the earth, and the grave, as in the case of Rechab, Eli-

and those who shall stand complete in the end, and with that same immortality, of the coming of the Son of Man, are exceptions. 

In the druggess of the fall, the race lost possession of the dominion of the heavens, the dominion of life, for which they were put on pro-

The signs of the times. Vol. 1, No. 2. the "resurrection of the dead, both of the just and unjust." Acts 24:15. See also 1 Cor. 

17:8. And the beloved disciple says, "Who-

and directed in his ministry, cannot in the 

entreaties, and admonitions, under the plea 

Christian church to order, or to command the 

The means are ample to secure the high stan-

Allum 

the "resurrection of the dead, both of the just and unjust." Acts 24:15. See also 1 Cor. 

The moral fitness for the next life must be 

The signs of the times. Vol. 1, No. 2. 

and a witness of the sufferings of Christ, and 

of our time, where ministers distinguish 

sentiment or spirit in the church of God. 

The means are ample to secure the high stan-

division among you; but that ye be per-

... am now an elder and a witness of the sufferings of Christ, and also a sinner among many, a \(\square\). fed. 

The flock of God. 

in pain, for the assurance of those who there- 

This second stage in the work of the Redeemer, and places the redeemed, in the fu-

... a new songsters carolled forth their free, joyous 

singing of the sinners. 

... that Christ is his leader. And, on the other 

Christ possessed in Eden. Christ and his apolo-

does, bishops, and elders at Jerusalem acted as counselors, in a manner to give room for 

the Holy Ghost to set at nae-judge. The re-

senting in the Church, in justice, and in con-

...” Hence, it is evident, that the meaner the sinner can be redeemed, the more complete the sign of the extent and the sincerity of his life by the moral code. 

The authors of this code demands repentance on the part of every transgressor, and obedience to all its holy precepts. But even this, however, is not the only part of the people from their past transgressions, and therefore earnest the effort to render perfect obedience, cannot re-

... a new songsters carolled forth their free, joyous 

singing of the sinners. 

in pain, for the assurance of those who there-

This second stage in the work of the Redeemer, and places the redeemed, in the fu-

... that Christ is his leader. And, on the other 

Christ possessed in Eden. Christ and his apolo-

does, bishops, and elders at Jerusalem acted as counselors, in a manner to give room for 

the Holy Ghost to set at nae-judge. The re-

senting in the Church, in justice, and in con-

...” Hence, it is evident, that the meaner the sinner can be redeemed, the more complete the sign of the extent and the sincerity of his life by the moral code. 

The authors of this code demands repentance on the part of every transgressor, and obedience to all its holy precepts. But even this, however, is not the only part of the people from their past transgressions, and therefore earnest the effort to render perfect obedience, cannot re-

... a new songsters carolled forth their free, joyous 

singing of the sinners. 

in pain, for the assurance of those who there-

This second stage in the work of the Redeemer, and places the redeemed, in the fu-

... that Christ is his leader. And, on the other 

Christ possessed in Eden. Christ and his apolo-

does, bishops, and elders at Jerusalem acted as counselors, in a manner to give room for 

the Holy Ghost to set at nae-judge. The re-

senting in the Church, in justice, and in con-

...” Hence, it is evident, that the meaner the sinner can be redeemed, the more complete the sign of the extent and the sincerity of his life by the moral code. 

The authors of this code demands repentance on the part of every transgressor, and obedience to all its holy precepts. But even this, however, is not the only part of the people from their past transgressions, and therefore earnest the effort to render perfect obedience, cannot re-

... a new songsters carolled forth their free, joyous 

singing of the sinners. 

in pain, for the assurance of those who there-

This second stage in the work of the Redeemer, and places the redeemed, in the fu-

... that Christ is his leader. And, on the other 

Christ possessed in Eden. Christ and his apolo-

does, bishops, and elders at Jerusalem acted as counselors, in a manner to give room for 

the Holy Ghost to set at nae-judge. The re-

senting in the Church, in justice, and in con-

...” Hence, it is evident, that the meaner the sinner can be redeemed, the more complete the sign of the extent and the sincerity of his life by the moral code. 

The authors of this code demands repentance on the part of every transgressor, and obedience to all its holy precepts. But even this, however, is not the only part of the people from their past transgressions, and therefore earnest the effort to render perfect obedience, cannot re-

... a new songsters carolled forth their free, joyous 

singing of the sinners. 

in pain, for the assurance of those who there-

This second stage in the work of the Redeemer, and places the redeemed, in the fu-

... that Christ is his leader. And, on the other 

Christ possessed in Eden. Christ and his apolo-

does, bishops, and elders at Jerusalem acted as counselors, in a manner to give room for 

the Holy Ghost to set at nae-judge. The re-

senting in the Church, in justice, and in con-

...” Hence, it is evident, that the meaner the sinner can be redeemed, the more complete the sign of the extent and the sincerity of his life by the moral code.
...went to the earth. And in order to elevate falls man, Christ must reach him where he is. He must call to him the indigent, the infirmities and degeneracy of the race. He, who knew no sin, became sin for us. He kno- 

...and sin. In the place of health and plenitude of blessings, poverty, sickness and suffering of every type were to be the portion of the sinners.^

Satan had, through his 'selective power, led men to vain philosophy and to the final toad; every crowning of God's image, which had given him the existence of God. He could look abroad upon a world of mortal weaknesses, and a race exposed to the wrath of a sin-avenging God. He had made himself successful in dethroning the existence of the Jewish kingdom. Where Satan had been most successfully, he had confirmed the ceremonial law with the dogmas. But he had, it seems, perused the acts of the second council of Nice, and read there of a learned bishop writing on the ignorance of the Iconoclast heretics, in alleging against the Christianities, words at least an age ago (p. 158). The Emperor maintained that the law given to Moses was binding with respect to the Christians as well as to the Jews, our laws of God being declared by Christ to be that law destroy but to fulfill; and consequently if it was idolatry in a Jew to bow to images and to regard them as other than any likeness in Christian. In answer to this was urged by Theodore the example of our Saviour himself. He used to go to picture to Abgarus, king of Edessa, (See p. 29); the example of St. Luke, (See p. 30); and many others who had painted him in the shrines, and who were generally valued, which it was to be seen, and still were worshipped by the faithful; the many advantages attending the use of the worshipping images. In the uninterrupted practice of the church from time of Christ and to his Apostles to the present.

This language is so like that which we Sabbath keepers daily hear from our oppo- 

...the Sabbath keepers daily heard from our oppo- nents, in their arguments against the fourth commandment, that it sounds very familiar.

"For the Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath." (Matt. 12:8.) The second commandment was an old Jewish law which belonged only to that age of bondage. It only meant that he was to be circumcised and offer sacrifices. Mr. David Campbell, in his Preparatory to the second, is the Sabbath, we are stigmatized as Sabbath keepers daily hear from our oppo- nents, in their arguments against the fourth commandment, that it sounds very familiar. The Saviour having declared that he came not to destroy but to fulfill; and consequently if it was idolatry in a Jew to bow to images and to regard them as other than any likeness in Christian. In answer to this was urged by Theodore the example of our Saviour himself. He used to go to picture to Abgarus, king of Edessa, (See p. 29); the example of St. Luke, (See p. 30); and many others who had painted him in the shrines, and who were generally valued, which it was to be seen, and still were worshipped by the faithful; the many advantages attending the use of the worshipping images. In the uninterrupted practice of the church from time of Christ and to his Apostles to the present.

This language is so like that which we Sabbath keepers daily hear from our oppo- nents, in their arguments against the fourth commandment, that it sounds very familiar. The Saviour having declared that he came not to destroy but to fulfill; and consequently if it was idolatry in a Jew to bow to images and to regard them as other than any likeness in Christian. In answer to this was urged by Theodore the example of our Saviour himself. He used to go to picture to Abgarus, king of Edessa, (See p. 29); the example of St. Luke, (See p. 30); and many others who had painted him in the shrines, and who were generally valued, which it was to be seen, and still were worshipped by the faithful; the many advantages attending the use of the worshipping images. In the uninterrupted practice of the church from time of Christ and to his Apostles to the present.

This language is so like that which we Sabbath keepers daily hear from our oppo- nents, in their arguments against the fourth commandment, that it sounds very familiar.
in the history of the church or the • world. 

shall devour before him, and it shall be very tempestuous

and to the earth, that he may judge his people. Gather my

One of. the greatest changes to both hangs

power and glory, to bring all things into sUb-

er. 

He has been redeemed and brought nigh

able to say with joy, when the Lord snail de=

and tempests r, :Ong around him. Oh ! how

scend from Heaven in flaming fire, "Lo, this

sawest a thief then thou consentedst with

while, all the time, the

of religion has

farther. Only this can make you calm in the

we 'may dwell earnestly, soberly,

on which we 'may dwell earnestly, soberly,

soberly, soberly. A few will lift up their heads

joyfully ; for

saints and the living ones before they are taken

may elapse between the meeting . of the dead

forever, and they shall be clasped in an em-

brace such as they havenever known on earth,

It is the grand reunion. It is the glad as-

ance is bright. Every chord of the golden

song is sweet. In his smile, every counten-

sciousness ! No more sects, or systems ! All

separation ! No more sects, or systems ! All

heart does not bound at the thought !

The foam, the dust, the shadow, the air !

notes of Heaven would be discord ; its jasper

air ; for the work itself is of God, and

Those, therefore, that engage in disseminating'

braced the Sabbath in the vicinity where he

ister in Italy had embraced the Sabbath and

Within the last six months quite an intel-

ligent colored man from Florida, who was a

The coming of the Lord. •

BY AN ENGLISH WRITER.

none but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the

word. None but-the
A Spanish artist was once employed to paint the "Last Supper." He was its object to show all the nobility of its art by the figure and the countenance of the Lord Jesus; by the posture and gestures of the persons who were present; by the dress of the artist and the use of the colors, the whole work, the workmanship of which was exceedingly beautiful. When his friends and kinsmen came to visit him and ask him, one said, "What beautiful ears!" "Ah," said he, "I have made a mistake; these ears direct the eyes of the spectator from the figure of the Lord to that of his face, to the figure of the observer; and he forthwith took up his brush and binned them from the canvas. The artist was vexed, and his object might be prominently seen and observed. Then all Christians should feel their great study to be Christ's exaltation; and when ever is calculated to hinder man from beholding him in all the glory of his person and work should be removed out of the way.  

Feet and Hands.  

Our Lord said the same thing as a foot to be washed, the hands of him who is washed. Paul says, "Could I have laid aside my feet, and run a little faster."

4. What deep satisfaction, what feelings of relief, what holy joy, will the final over-
The Signs of the Times.

OAKLAND, CAL., FRIDAY, JULY 11, 1873.

This Week's Paper.

Ten change this week to larger type will be re-
garded by our readers as a decided improvement
The introduction of this type, sanctioned by the
first page is worthy of a thoughtful reading.
and let our light shine.
press of other duties, and want of help up to this
lack for nothing. The tent you sent us has been
find one hundred now, to establish the steam press
rages, the interest to hear keeps up. The tent has
error. But so far they are silent. Brother Van
work to push it on with all our ability. I shall do
ment is that such preaching never was listened to

We have good news from the tent meeting in the
of the press of other duties, and want of help up to this

The conclusion of "A True Picture," on the•
WE have good news from the tent meeting in the
We have received a very kind and godly letter
in calling the attention of the people to the great
progress and permanence. Besides this we see a
twenty-nine members. Others will unite soon.

Six years ago (May 5th) in company with White in printing the first issue of "The N. P. M." in the
home of the Seventh Adventist, Longwood.

Six years ago (May 5th) in company with White in printing the first issue of "The N. P. M." in the

Six years ago (May 5th) in company with White in printing the first issue of "The N. P. M." in the

Six years ago (May 5th) in company with White in printing the first issue of "The N. P. M." in the

Six years ago (May 5th) in company with White in printing the first issue of "The N. P. M." in the

Six years ago (May 5th) in company with White in printing the first issue of "The N. P. M." in the

Six years ago (May 5th) in company with White in printing the first issue of "The N. P. M." in the

Six years ago (May 5th) in company with White in printing the first issue of "The N. P. M." in the

Six years ago (May 5th) in company with White in printing the first issue of "The N. P. M." in the

Six years ago (May 5th) in company with White in printing the first issue of "The N. P. M." in the

Six years ago (May 5th) in company with White in printing the first issue of "The N. P. M." in the

Six years ago (May 5th) in company with White in printing the first issue of "The N. P. M." in the

Six years ago (May 5th) in company with White in printing the first issue of "The N. P. M." in the

Six years ago (May 5th) in company with White in printing the first issue of "The N. P. M." in the

Six years ago (May 5th) in company with White in printing the first issue of "The N. P. M." in the

Six years ago (May 5th) in company with White in printing the first issue of "The N. P. M." in the

Six years ago (May 5th) in company with White in printing the first issue of "The N. P. M." in the