

# The Signs of the Times.

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

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## The Signs of the Times

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### Temptation of Christ.

WHEN Jesus in his work of love  
Dwelt on the shores of time,  
How did the wisdom from above  
Through all his actions shine.

The tempter, skilled in every art,  
To turn from virtue's ways,  
Found in the Saviour's guiltless heart,  
Naught but his Maker's praise.

"If thou art now the Son of God,  
Send forth thy firm command;  
And let these stones to bread be turned,  
By thine all powerful hand."

Jesus to answer this request,  
Quotes the inspired pages,  
"Man shall not live by bread alone;  
God's word is life through ages."

Ascending to a mountain's top,  
All nations in their view,  
"Now worship me," the tempter said,  
"All these I give to you."

"Get thee hence!" He quick replied,  
"I'll not from duty swerve:  
Worship thou the Lord thy God,—  
Him only shalt thou serve."

Mark the sweet reward of Heaven,  
When Satan took his flight,  
Angels to minister were given,  
With consolation bright.

### EXAMINATION

#### Of Seven Reasons for Sunday-Keeping.

BY ELD. J. N. ANDREWS.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3 : 16, 17.

In this text we are assured that every word of the sacred Scriptures was given by the Holy Spirit; that every doctrine which men should believe, is therein revealed; that every fault is therein reprov'd; that every error is corrected by its words of truth; and that perfect instruction in all righteousness is therein given.

The design of its Author in providing such a book was, that the man of God might thereby be made perfect, thoroughly furnished unto all good works. This is the treasure which God has given to his church. Nor is this all that he has done. To those who are willing to obey the teachings of his word, he has promised the Spirit, to guide them into all truth.

To men thus situated, Jehovah thus speaks: "Prove all things; hold fast that which is good." 1 Thess. 5 : 21. That is, bring every part of your faith and practice to the test of God's sure word; ask the Holy Spirit's aid, that your mind may be delivered from prejudice, and your understanding enlightened in the word of truth. Then, what you find revealed in that word, hold fast; it is of priceless value; but relinquish at once every precept or doctrine not therein recorded, lest you make the doctrines of men of equal weight with the commandments of God. What is the chaff to the wheat? saith the Lord.

As the first day of the week is now almost universally observed in the place of the Sabbath of the fourth commandment, we design in this article to examine the grounds on which this observance rests. Those who are willing to submit their opinions to the test of Scripture and of reason, are invited to unite with us in the examination of this subject. For what reason do men prefer the first day of the week to the ancient Sabbath of the Lord? On what authority do men continually violate the day which God sanctified, and commanded mankind to keep holy! Come, now,

and let us reason together. Here is the commandment which it is said has been changed: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20 : 8-11.

That this commandment requires men to remember and to keep holy the rest-day of the Creator, which he hallowed at the close of the first week of time, none can deny. We now ask for the authority for the change of this commandment.

Papists believe that their church had power to change the fourth commandment; and, on that authority alone, they are perfectly satisfied in observing the first day of the week.

Protestants deny the authority of the church of Rome, and attempt to vindicate the change of the Sabbath by an appeal to the Bible. This is what we wish them to do. We ask them, therefore, to present a single text in which it is said that God has changed his Sabbath to the first day of the week. The advocates of the change have none to offer. If they cannot present such a text, will they give us one which testifies that God ever blessed and sanctified the first day of the week? Its observers admit that they have none to present. But will they not give us one text in which men are required to keep the first day holy, as a Sabbath unto the Lord? They acknowledge that they have none. How, then, do they dare to exalt the first day of the week above the Sabbath of the Lord, which the commandment requires us to remember, and keep holy?

The Bible thoroughly furnishes the man of God unto all good works. Can Sunday-keeping be a very good work when the Bible has never said anything in its favor? Or, if it is a good work, can men be very thoroughly furnished in its defense, when God has said nothing in its favor? Instead of being a good work, must it not be a fearful sin against God to thus pervert the fourth commandment, when once the mind has been enlightened on the subject?

But there are several reasons urged for the observance of the first day of the week, which we will here notice.

FIRST REASON. *Redemption is greater than creation; therefore we ought to keep the day of Christ's resurrection, instead of the ancient Sabbath of the Lord.*

Where has God said this? Sunday-keepers are compelled to admit that he never did say it. What right, then, has any man to make such an assertion, and then to base the change of the Sabbath upon it? But suppose that redemption is greater than creation, who knows that we ought to keep the first day of the week on that account? God never required men to keep any day as a memorial of redemption. But if it were a duty to observe one day of the week for this reason, most certainly the crucifixion day presents the strongest claims. It is not said that we have redemption through Christ's resurrection; but it is said that we have redemption through the shedding of his blood. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for 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. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1 : 7; Col. 1 : 14; Heb. 9 : 12, 15.

Then redemption is through the death of the Lord Jesus; consequently the day on which he shed his precious blood to redeem us, and said, "It is finished," John 19 : 30, is the day that should be kept as a memorial of redemption, if any should be observed for that purpose.

Nor can it be plead that the resurrection day is the most remarkable day in the his-

tory of redemption. It needs but a word to prove that, in this respect, it is far exceeded by the day of the crucifixion. Which is the more remarkable event, the act of Jehovah in giving his beloved and only Son to die for a race of rebels, or the act of that Father in raising that beloved Son from the dead? There is only one answer that can be given: It was not remarkable that God should raise his Son from the dead; but the act of the Father in giving his Son to die for sinners was a spectacle of redeeming love on which the universe might gaze, and adore the wondrous love of God to all eternity. Who can wonder that the sun was veiled in darkness, and that all nature trembled at the sight! The crucifixion day, therefore, has far greater claims than the day of the resurrection. God has not enjoined the observance of either; and is it not a fearful act to make void the commandments of God by that wisdom which is folly in his sight? 1 Cor. 1 : 19, 20.

But if we would commemorate redemption, there is no necessity of robbing the Lord's rest-day of its holiness in order to do it. When truth takes from us our errors, it always has something better to take their place. So the false memorial of redemption being taken out of the way, the word presents in its stead those which are true. God has provided us with memorials, bearing his own signature; and these we may observe with the blessing of Heaven. Would you commemorate the death of our Lord? You need not keep the day of his crucifixion. The Bible tells you how to do it.

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body; which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11 : 23-26.

Would you commemorate the burial and resurrection of the Saviour? You need not keep the first day of the week. The Lord ordained a very different and far more appropriate memorial. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6 : 3-5. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2 : 12.

It is true that the professed church have changed this ordinance to sprinkling, so that this divine memorial of the Lord's resurrection is destroyed. And that they may add sin to sin, they lay hold of the Lord's Sabbath and change it to the first day of the week, thus destroying the sacred memorial of the Creator's rest, that they may have a memorial of Christ's resurrection! "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." When will the professed church cease to pervert the right ways of the Lord? Not until the "inhabitants of the earth are burned, and few men left." Isa. 24 : 5, 6.

SECOND REASON. *The disciples met on the day of our Lord's resurrection to commemorate that event, and the Saviour sanctioned this meeting by uniting with them.* John 20 : 19.

If every word of this were truth, it would not prove that the Sabbath of the Lord has been changed. But to show the utter absurdity of this inference, listen to a few facts. The disciples did not then believe that their Lord had been raised from the dead, but were assembled for the purpose of eating a common meal, and to seclude themselves from the Jews. The words of Mark and of John

make this clear: "He appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue; neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16 : 12-14. John says: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20 : 19.

It is a fact, therefore, that the disciples were not commemorating the resurrection of the Saviour; it is equally evident that they had not the slightest idea of a change of the Sabbath. At the burial of the Saviour, the women who had followed him to the tomb, returned and prepared spices and ointments to embalm him; the Sabbath drew on; they rested the Sabbath day, according to the commandment; and when the Sabbath was past, they came to the sepulcher upon the first day of the week to embalm their Lord. Luke 23 : 55, 56; 24 : 1. They kept the Sabbath, according to the commandment, and resumed their labor on the first day of the week.

THIRD REASON. *After eight days, Jesus met with his disciples again.* John 20 : 26. *This must have been the first day of the week, which is thereby proved to be the Christian Sabbath.*

Were it certain that this occurred on the first day of the week, it would not furnish a single particle of proof that that day had become the Sabbath of the Lord. But who can be certain that "after eight days" means just a week? It would be nearer a literal construction of the language to conclude that this was upon the ninth day. As an illustration, read Matt. 17 : 1: "And after six days, Jesus taketh Peter, James, and John," &c. Now turn to Luke 9 : 28: "And it came to pass about an eight days after these sayings, he took Peter, and John, and James," &c. Then, "after six days" is about eight days in this instance. But if "after eight days" means just a week, how does this prove that Sunday has taken the place of the Lord's Sabbath? Rather, how does it prove that Sunday has become the Christian Sabbath, when there is not a particle of evidence that either Christ or his apostles ever rested on that day? There is no such term as Christian Sabbath found in the Bible. The only weekly Sabbath named in the Bible is called the Sabbath of the Lord.

Was the act of Christ in appearing to his disciples sufficient to constitute the day on which it occurred the Sabbath? If so, why did he next select a fishing day as the time to manifest himself to them? John 21. If it is not sufficient, then the Sunday on which he was first seen of them, the fishing day on which they next saw him, and the Thursday on which he was last seen of them, may not be Sabbaths. It was not very remarkable that Christ should find his disciples together, inasmuch as they had one common abode. Acts 1 : 13.

FOURTH REASON. *The Holy Spirit descended upon the disciples on the day of Pentecost, which was the first day of the week. Therefore, the first day of the week should be observed instead of the Sabbath of the Lord.* Acts 2 : 1, 2.

Admitting that the day of Pentecost occurred upon the first day of the week, it remains to be proved that it thereby became the Sabbath. But that it was the feast of Pentecost, and not the first day of the week, that God designed to honor, the following facts demonstrate:—

1. While the day of Pentecost is distinctly named, the day of the week on which it occurred is passed in silence.

2. The disciples had been engaged in earnest prayer for the space of ten days; for the day of Pentecost was fifty days from the resurrection of Christ, and forty of those days he spent with his disciples. Acts 1. Forty days from his resurrection would expire on Thursday, the day of his ascension. A period of ten days after his ascension on Thursday would include two first-days, the last of which

would be the day of Pentecost. If the design of God had been to honor the first day of the week, why did not the Holy Ghost descend on the first of those first-days? Why must the day of Pentecost come before the Holy Ghost could descend? This answer is obvious: It was not the design of Heaven to honor the first day of the week, but to mark the antitype of the feast of Pentecost. Hence the first day of the week is passed in silence.

The slaying of the paschal lamb on the fourteenth day of the first month had met its antitype in the death of the Lamb of God on that day. Ex. 12; John 19; 1 Cor. 5:7. The offering of the first-fruits on the sixteenth day of the first month had met its antitype in the resurrection of our Lord on that day, the first-fruits of them that slept. Lev. 23; 1 Cor. 15:20-23. It remained that the day of Pentecost, fifty days later, should also meet its antitype. Lev. 23:15-21. The fulfillment of that type is what the pen of inspiration has recorded in Acts 2:1, 2. God has spoken nothing in this place respecting a change of his Sabbath. Yet grave men, calling themselves Doctors of Divinity, consider this text one of their strongest testimonies for their so-called Christian Sabbath. They might be profited by this advice of the wise man: "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:6.

**FIFTH REASON.** Paul once broke bread upon the first day of the week at Troas. Hence this day was observed as the Christian Sabbath. Acts 20:7.

We answer that at one period the apostolic church at Jerusalem broke bread every day. Acts 2:42-46. If a single instance of breaking bread at Troas upon the first day of the week was quite sufficient to constitute it the Sabbath, would not the continued practice of the apostolic church at Jerusalem in breaking bread every day be amply sufficient to make every day a Sabbath? Moreover, as the act of the great Head of the church in breaking bread must be quite as important as that of his servant Paul, must not the day of the crucifixion be pre-eminently the Christian Sabbath, as Christ instituted and performed this ordinance on the evening with which that day commenced? 1 Cor. 11:23-26.

But on what day of the week did this act of Paul occur? For, if it is of sufficient importance to make the day of its occurrence the future Sabbath of the church, the day is worth determining. The act of breaking bread was after midnight; for Paul preached to the disciples until midnight, then healed Eutychus, and after this attended to breaking bread. Verses 7-11. If, as time is reckoned at the present day, the first day of the week terminated at midnight, then Paul's act of breaking bread was performed upon the second day of the week, or Monday, which should henceforth be regarded as the Christian Sabbath, if breaking bread on a day makes it a Sabbath.

But, if the Bible method of commencing the day, viz., from sunset, was followed, it would appear that the disciples came together at the close of the Sabbath for an evening meeting, as the apostle was to depart in the morning. If it was not an evening meeting, why did they have many lights there? Paul preached unto them until midnight, and then broke bread with the disciples early in the morning of the first day of the week. Did this act constitute that day the Sabbath? If so, then why did Paul, as soon as it was light, start on his long journey to Jerusalem? If Paul believed that Sunday was the Christian Sabbath, why did he thus openly violate it? If he did not believe it had become the Sabbath, why should you? And why do you grasp, as evidence that the Sabbath has been changed, a single instance in which an evening meeting was held on Sunday, while you overlook the fact that it was the custom of this same apostle to preach every Sabbath, not only to the Jews, but also to the Gentiles? Acts 13:14, 42, 44; 16:13; 17:2; 18:4.

Paul broke bread on the first day of the week, and then immediately started on his long journey to Jerusalem. So that this, the strongest argument for the first day of the week, furnishes direct proof that Sunday is not the Sabbath.

**SIXTH REASON.** Paul commanded the church at Corinth to take up a public collection on the first day of the week; therefore it follows that this must have been a day of public worship, and consequently is the Christian Sabbath. 1 Cor. 16:2.

We answer, It is a remarkable fact that Paul enjoins exactly the reverse of a public collection. He does not say, Place your alms in the public treasury on the first day of the week; but he says, "Upon the first day of the week let every one of you lay by him in store."

J. W. Morton, in his "Vindication of the True Sabbath," pp. 51, 52, says:—

"The apostle simply orders that each one of the Corinthian brethren should lay up at home some portion of his weekly gains on the first day of the week. The whole question turns upon the meaning of the expression, 'by him;' and I marvel greatly how you can imagine that it means 'in the collection-box of the congregation.' Greenfield, in his Lexicon, translates the Greek term, 'by one's self, i. e., at home.' Two Latin versions, the Vulgate and that of Castello, render it, 'apud se,' with one's self, at home. Three French translations, those of Martin, Osterwald, and De Sacy, 'chez soi,' at his own house, at home. The German of Luther, 'bei sich selbst,' by himself, at home. The Dutch, 'by hemself,' same as the German. The Italian of Diodati, 'appresso di se,' in his own presence, at home. The Spanish of Felipe Scio, 'en su casa,' in his own house. The Portuguese of Ferreira, 'para isso, with himself. The Swedish, 'nær sig self,' near himself. I know not how much this list of authorities might be swelled; for I have not examined one translation that differs from those quoted above."

The text, therefore, does not prove that the Corinthian church was assembled for public worship on that day; but, on the contrary, it does prove that each must be at his own home where he could examine his worldly affairs, and lay by himself in store as God had prospered him. If each one should thus, from week to week, collect his earnings, when the apostle should come, their bounty would be ready, and each would be able to present to him what he had gathered. So that, if the first-day Sabbath has no better foundation than the inference drawn from this text, it truly rests upon sliding sand.

**SEVENTH REASON.** John was in the Spirit on the Lord's day, which was the first day of the week. Rev. 1:10.

This is the kind of reasoning which the advocates of Sunday are invariably obliged to adopt. But we ask, What right have they to assume the very point which they ought to prove? This text, it is true, furnishes direct proof that there is a day in the gospel dispensation which the Lord claims as his; but is there one text in the Bible which testifies that the first day of the week is the Lord's day? There is not one. Has God ever claimed that day as his? Never. Has God ever claimed any day as his, and reserved it to himself? He has. "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:3. "To-morrow is the rest of the holy Sabbath unto the Lord." Ex. 16:23. "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day," &c. Isa. 58:13. "Therefore the Son of man is Lord also of the Sabbath." Mark 2:28.

Then the seventh day is the day which God reserved to himself when he gave to man the other six; and this day he calls his holy day. This is the day which the New Testament declares the Son of man to be Lord of.

Is there one testimony in the Scriptures that the Lord of the Sabbath has put away his holy day and chosen another? Not one. Then that day which the Bible designates as the Lord's day is none other than the Sabbath of the fourth commandment.

#### Taking Hold of the Strength of the Lord.

"LET him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isa. 27:5.

"I think," says one, "I can convey the meaning of this passage, so that every one may understand it, by what took place in my own family within these few days. One of my little children had committed a fault, for which I thought it my duty to chastise him. I called him to me, explained to him the evil of what he had done, and told him how grieved I was that I must punish him for it. He heard me in silence, and then rushed into my arms, and burst into tears. I could sooner have cut off my arm than have then struck him for his fault; he had taken hold of my strength, also he had made peace with me." What encouragement has the offending yet repenting believer to take hold upon the strength of his Lord and his God!

The Colored Methodist Episcopal Church in America, has four Bishops, fifteen annual conferences, 907 traveling preachers, 74,799 members, 535 Sunday schools, 1,102 teachers, 49,956 scholars, and is endeavoring to establish a school for the education of its young ministers.

#### Ministration of Angels.

THEIR EXALTED CHARACTER AND SURPASSING GLORY.

WHEN sin entered the world, God's glory was withdrawn, and a dark pall of gloom was spread over it; God no more talked with man. We have only a few fading flowers, a few bright spots to remind us of the departed glory. Even the angels have but seldom been seen by mortals. The most lovely objects that we behold are marred with deformity, and tarnished with decay. Hence men, ordinarily have but slight conceptions of the surpassing loveliness and glory of the heavenly beings. A few times a rift has been made in the clouds through which some privileged ones have been permitted to behold a few rays of the glory of Heaven. And then these have been so overwhelmed by it as to fear that they should die. Thus the prophet Isaiah, upon having a view of Heaven, exclaims, "Woe is me! for I am undone. \* \* For mine eyes have seen the King, the Lord of hosts." Isa. 6:5. As Moses came down from the mount where he had been with the Lord for forty days, his face so shone with the reflected glory of God that the Israelites in fear ran from him. Ex. 34.

How bright and glorious, then, must be the angels who dwell in the immediate presence of the Almighty! Some of the rays of this light and glory encircle them as they visit this world. Thus, when the angel came to Peter in the prison, it is said, "And, behold, the angel of the Lord came upon him, and a light shined in the prison." Acts. 12:7. Of the angel who appeared at the tomb of our Saviour, it is said, "His countenance was like lightning, and his raiment white as snow." Matt. 28:3. And Daniel thus describes the appearance of an angel who came to him: "Then I lifted up mine eyes, and looked, and, behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Chap. 10:5, 6.

Let the reader consider a moment what majesty and glory are here described. The most gorgeously appareled monarch would appear mean in comparison! No wonder that Daniel says of the men who were with him that "a great quaking fell upon them, so that they fled to hide themselves." Verse 7. So exceedingly glorious was the sight of the Angel who came to John upon Patmos, that the apostle fell down to worship him, supposing that it must be God himself. Rev. 22:8. From these facts we can form some conception of the exalted nature of the holy angels.

Of the might and power of the angels the Bible also speaks in the strongest terms. John says, "A mighty angel took up a stone like a great mill stone and cast it into the sea." Rev. 18:21. The Psalmist speaks of certain ones as "angels that excel in strength." Ps. 103:20. When the angel came to raise up Christ, he made the earth to quake, and the soldiers fell like dead men before him. Matt. 28:1-4.

Notice another interesting instance where their power was exhibited. In 2 Kings 19, we learn that Sennacherib, a mighty king of Assyria, came against Hezekiah, king of Judah, with a powerful army, to capture Jerusalem. Hezekiah was a good man. Not being able to defend himself, he trusted in the God of Israel to deliver him. Sennacherib ridiculed this idea, and boasted that the God of Israel was not able to deliver Jerusalem out of his hands. The Lord heard this blasphemy, and determined to vindicate his authority. The Jews, being only a handful, seemingly would become an easy prey to the vast hosts of Sennacherib, numbering hundreds of thousands. But "it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred, fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses." Verse 35. Here a single angel, commissioned from the court of Heaven, slew one hundred and eighty-five thousand soldiers, defeated this mighty host, and saved Jerusalem! Compare the deeds of the "heroes of earth" with this, and how puny they look!

The angels have also the control over the elements. Thus, when the king caused the furnace to be heated intensely hot, and the three Hebrews to be cast into it, the angel of the Lord came and stood and walked unharmed in the midst of the fire! Not only so, but he protected those men of God so that their garments were not even scorched! Dan. 3:19-27. The angels can also control the disposition of even the wild beasts. This we

see in the case where Daniel was cast into the lions' den. Those ferocious beasts became as harmless as lambs. The angel of the Lord was there. Dan. 6:22. Again, heavy manacles fall off the bolted door, and the massive iron gate flies open at the command of an angel, when a child of God is to be delivered. Acts 12. Thus we see that all the elements of nature, as well as the minds of men and the dispositions of animals, are subject to the control of angels.

#### THE DIFFERENT ORDERS OF ANGELS.

Wherever the handiwork of God is seen, we behold the most perfect order and harmony. From the smallest blade of grass to the largest planet in the starry heavens, the most complete order is manifest. God is emphatically a God of order. It is an old and true proverb, that "Order is Heaven's first law." It is only where sin has left its foot-prints, where the trail of the old serpent is seen, and where wicked men rule, that we find disorder, confusion, and insubordination. That "Union is strength," is a self-evident truth, as well as an established maxim. This can only be secured by law and order. Then do not nature and reason teach us that the angels must be subject to law and order, and that there must be different orders among them, as there are in every society of men, in the army, &c.? That this is the case the Bible seems to teach. Speaking of the coming of Christ, it says, "And the Armies which were in Heaven followed him upon white horses." Rev. 19:14. Here we see that Jesus, the great archangel (Jude 9), the Son of God, who stands at the head, is the commander-in-chief of the angelic armies. The same fact is again expressed in Rev. 12:7: "And there was war in Heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels." God has given to Michael (Christ) the command of all his armies. Thus Paul says, "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9-11.

Now, if the angels are marshaled in armies (plural number, Rev. 19:14), and are subject to the orders of a chief commander, it is necessarily implied that there are also subordinate commanders, and captains of smaller divisions. We often read in the Bible, of cherubim, Eze. 10:1, of seraphim, Isa. 6:1-6, of dominions, of principalities, of powers, &c., Col. 1:16; all of whom we conclude, are different orders of angels. When the soldiers came to take Jesus, he said to Peter, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Matt. 26:53. A legion was the division of an army, numbering three or four thousand. Jesus said that his Father would send him more than twelve legions of angels if he desired it. This indicates that angels are divided into companies. We may further suppose that each company is subject to its commander, and he to one higher, and the latter to one still higher, and so on, till we reach the commander-in-chief, the Son of God. Thus all things go on in union and order, and the entire universe of God, except the region of Satan's rebellion, is preserved in the most perfect harmony.

#### THE ANGELS ARE MINISTERING SPIRITS TO THE CHILDREN OF GOD.

An angel signifies a messenger. Judges 2:1, margin. "Angel. The original word, both in Hebrew and Greek, means messenger, and is so translated. Matt. 11:10." *Union Bible Dic.* We learn from the Scriptures, that it is the office of the angels to oversee the works of God, especially the cause of God in this earth, to watch over his children, administer to their wants, and defend them from their adversary, the devil. As there is an "innumerable company of angels," some of them are always before the throne of God to go at his command. Says John, "And I beheld, and I heard the voice of many angels around about the throne." Says David, "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts, ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion; bless the Lord, O my soul." Ps. 103:19-22. Here it is declared that God has his throne prepared in the heavens. The angels are represented as standing before him, ready to go at his pleasure as messengers to all parts of his dominion.

We have here represented a scene similar to that which we would behold in the court

of an earthly monarch. The king sits upon his throne, with his officers and servants around him. Messages are constantly being received by him from his subjects in the different parts of his kingdom. When he learns what is needful to be done, he dispatches a trusty messenger to perform it in his name. He also has officers in different parts of his kingdom who faithfully report to him the state of things in their several districts. Thus the king is able to attend to the wants of his subjects, and to oversee their actions, in all parts of the dominion, however large it may be. Somewhat so I understand it is that the Lord employs his servants, the angels. He always works by means, or agents. The angels are his officers, or messengers, whom he has appointed to have charge of the affairs of this earth. They watch over God's people, and administer to their wants. They bear the prayers of the saints up before the Lord, and come again to answer them according to his direction.

The proof of this is abundant. Thus Paul says, "But to which of the angels said he at any time, 'Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?'" Heb. 1:13, 14.

This is a direct statement of the position above taken. Upon this subject David says, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7. This grand truth is beautifully illustrated in Jacob's dream. As he was traveling alone in the wilderness, he lay down upon the ground at night to sleep. "And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to Heaven; and, behold, the angels of God ascending and descending on it." Gen. 28:12. This dream was given to teach Jacob that the angels are constantly passing backward and forward between Heaven and earth. This fact is just as true now as it was then.

We have another illustration of this truth in the history of Daniel. He was mourning over the sad state of his people who were captives under the king of Persia. For three whole weeks he fasted, and prayed to God to open the way for his people to return to their own land. At the end of this time an angel came to Daniel and said, "Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." Chap. 10:12, 13. As soon as Daniel begins to pray, God sends an angel to perform his request. The angel goes to the Persian court and seeks to influence the king to let Israel return to their own land. The king was so opposed to this that the angel was not able to prevail with him. At last another mighty angel joins the first one and then they succeed. No one in the Persian court saw those angels. The king himself was not aware of their presence or their influence upon him; yet they brought him to do just what he did not mean to do.

This is the way in which the angels cooperate with God's children in their efforts for the conversion of souls. Our hearts are moved to pray for a son, a companion, or a friend. God sends an angel to impress the heart and trouble the mind. Or, we are in distress. We cry for help, and God sends an angel to deliver us. Nor are they slow in coming. See an instance of this in Dan. 9:21-23. "Whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications, the commandment came forth, and I am come to show thee."

When the prophet began his prayer, Gabriel was in Heaven; but before he ceased he was at his side! Quicker than lightning, then, the messengers can speed on their errands. Ezekiel, describing the rapidity of their movements, says they "ran and returned as the appearance of a flash of lightning." Chap. 1:14.

So when God hears the cries of his children, he immediately sends an angel right from his throne to answer their prayers and relieve their wants. This is very comforting to the child of God. We find a very remarkable instance of this recorded in Acts 12: "Now about that time Herod the king stretched forth his hand to vex certain of the church. And he killed James, the brother of John, with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter

also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter, therefore, was kept in prison; but prayer was made without ceasing of the church unto God for him. "And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison. And he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. When they were passed the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord. And they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." Verses 1-11.

Here all the power of the king was arrayed against a few helpless Christians. James, they had already killed. Peter was strictly guarded in prison, awaiting his execution. To make escape or rescue impossible, he was bound with chains, between two soldiers, several others being placed to assist them. He was put into an inner prison, from which it was impossible to escape except by passing these guards and breaking open an iron gate! What did Peter's friends do? Bribe the guard? overpower the soldiers? or break into the prison? No; but they went to God in earnest prayer. "But prayer was made without ceasing of the church unto God for him." God heard their prayers, granted their request, and sent an angel to deliver Peter. Simply by his touch the chains fell from Peter's hands, the guards became senseless, the iron gate gives way, and the child of God is saved! Cannot Christians trust in such a God as this? Are not his angels ready and able to deliver them from all their foes when it is necessary? It is truly as the Psalmist says, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7.

Many other instances are recorded in the Bible, where God has sent his angels to minister to his children. They are so numerous that we can barely refer the reader to a few of the most interesting of them. Does Abraham send his servant on an important mission? He says to him, The Lord "shall send his angel before thee." Gen. 24:7. Does Jacob bless his children at his death? He says, "The Angel which redeemed me from all evil, bless the lads." Gen. 48:16. Does the Lord direct the Jews to go into Canaan? He says to them, "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." Ex. 23:20. Is Elijah about to perish in the wilderness? "Then an angel touched him, and said unto him, Arise and eat. And he looked, and behold, there was a cake baken on the coals, and a cruse of water at his head." 1 Kings 19:5, 6. Is Daniel delivered out of the lions' den? He says, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." Dan. 6:22. Is the gospel to be opened to the Gentiles? An angel is sent to Cornelius. Acts 10. Is Paul's life in danger? An angel of God stands by his side to assure him of safety. Acts 27:23.

What more shall we say? Time would fail us to mention a tithe of such instances where the angels of God are directly mentioned as having acted an important part in the affairs of men. Add to these the innumerable instances where, though not directly mentioned, yet evidently the angels were present, and we begin to have some conception of the prominent part which they have to act in God's work upon earth. If this was so in Bible times, is it not so now? Why not?

#### THE ANGELS EXECUTE GOD'S JUDGMENT UPON THE WICKED.

But while the angels are thus messengers of mercy to those who do good, they are also messengers of wrath to those who do evil. Thus the Lord commissioned angels to go and destroy Sodom. The angel said to Lot, "We will destroy this place, because the cry of them is waxen great before the face of the Lord, and the Lord hath sent us to destroy it." Gen. 19:13. When Balaam went to pro-

phesy against Israel, the Lord sent his angel to slay him. Num. 22:22. So when David had sinned, the Lord sent his angel to destroy Jerusalem. 1 Chron. 21:14-30. When the Assyrians had blasphemed God, "The Lord sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria." 2 Chron. 32:21. When Herod was exalted in himself, and received praise as a god, "immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost." Acts 12:23.

Indeed, we have reason to believe that the sudden judgments which frequently overtake evil-doers, are executed upon them by the angels of God. When the gospel is closed, all the wicked are to be gathered by the angels and cast into the lake of fire. Thus Jesus says, "The harvest is the end of the world, and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire." Matt. 13:39-42.

D. M. CANRIGHT.

San Jose, Cal.

#### A Dish of Fables.

In the following brief extract we find at least seven direct antisciptural statements. It is a good illustration of the blindness of those (even great men) who are led by tradition instead of the plain teachings of the word of God.

Henry Ward Beecher says:—

"How blessed is the truth which comes to us, that we are not as the beasts that die; that we are as the gods that live! That for which we were made is immortality; and our journey is rough, straight, burdensome, with many tears. Our journey is not to the grave. I am not growing into old age to be blind, and to be deaf, and to be rheumatic, and to shrink a miserable cripple into the corner, shaking and tottering and forgetting all that I ever knew. The best part of me is untouched. I sit enshrined within the me. The soul, the reason, the moral sense, the power to think, the power to will, the power to love, the power to admire purity, and to reach out after it—that is not touched by time, though its instrument and means of outer demonstration be corroded and failing.

"This body is but a chrysalis, and when we break through it, we rise on wings by the attraction of God, and by the propulsion of our inevitable desire and need, and are forever with the Lord."—[Extract of sermon.]

Now let these statements be arraigned before the tribunal of God's word, and see if they will stand the test.

*Bible.* "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. Eccl. 3:19.

*Beecher.* "We are not as the beasts that die."

*Bible.* "They shall go down to the bars of the pit, when our rest together is in the dust." Job 17:16. "For I will go down into the grave unto my son mourning." Gen. 37:35.

*Beecher.* "My journey is not to the grave."  
*Bible.* "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people." Gen. 25:8.

*Beecher.* "I am not growing into old age."

*Bible.* "For the living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished." Eccl. 9:5, 6. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4.

*Beecher.* In describing what is not affected by the ravages of time and death, he mentions, "the power to think, the power to will, the power to love," &c.

*Bible.* "Thou shalt surely die." Gen. 2:17.  
*Old Serpent.* "Ye shall not surely die." "Ye shall be as gods." Gen. 3:4, 5.

*Beecher.* "We are not as the beasts that die." "We are as the gods that live."

Mr. Beecher seems to side with Satan in the great controversy, just as squarely giving God the lie, as language can do it. O foolish man! Better for thee to come over on the Lord's side, for Satan was a liar from the beginning.

M. E. CORNELL.

BLESSED is he who learns to profit by his wants and infirmities, and who, in all the privations he endures, is still submissive to the will of God.

#### Answer to Prayer.

We copy the following remarkable case from the *Bible Banner*:—

"The case I refer to transpired in 1831 or '32, in Oakland county, Michigan. The parties were schoolmates of the writer, and he was living in the neighborhood at the time, and can vouch for the truth of the statement. The following are the facts in the case: Mr. Chester Goodrich had married a Miss Rhoda Mathews. She had made a profession of religion, but he had not. After their marriage she became cold and back-slidden. While in this state she was taken very ill. The best medical help seemed to do no good, and she became so low and weak that she could not lift her hand to her head and could only speak in a whisper. Her physician gave her up, and told her sorrowing husband that he could do no more, and that she must die. This was after a council of physicians had sat on her case and pronounced it hopeless. The husband felt that there was no hope but in God, and was powerfully impressed that he must carry her case to him in prayer. Accordingly, retiring to the woods back of his house in a secluded place, he knelt, and tried to pray. It was the first time that he had ever offered a prayer. As soon as he began to plead for the life of his wife, a deep conviction of his own lost and sinful condition began to roll on to his mind, and he was led to make confession of his own sins, and his bad influence on his wife, and to plead for pardon for himself and her restoration to both spiritual and bodily health. While he was thus agonizing for divine help and mercy, a divine peace was given him with the assurance that his prayer was heard in behalf of his wife; so that his prayers and tears were turned into thanksgiving and praises; and with that feeling he returned to his house to find her dressed and sitting up in the rocking chair, healed, but weak. While he was thus praying, and at the moment of his own deliverance, a power came over her, and she suddenly sprang up in bed, clapped her hands and praised God, saying he had healed her soul and body, called to her nurse for her dress, put it on, arose and seated herself in the rocking chair, as noted above. She recovered strength rapidly and was the mother of several children. The husband passed away some years since, but she was alive and well the last I heard from her, and living with a son at Howard, Livingston county, Michigan. This is but one of a thousand of such cases occurring from time to time, and is proof conclusive that God hears and answers prayer, and that Christ is still the Great Healer of both the souls and the bodies of men.

REV. JOHN SCOTFORD.

Burlingame, Kan., April 15, 1874.

#### No Compromise.

As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons and even ministers. The door at which those influences enter, which countervail parental instruction and example, I am persuaded, is yielding to the ways of good society; by dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise, even a little, but decidedly, above the par of the religious world around us. Surely, the way in which we commonly go on is not that way of self-denial, and sacrifice, and cross-bearing which the New Testament talks of.—*Rev. J. W. Alexander, D. D.*

#### Omens.

Is not He whose right it is to reign, preparing his people for some great crisis which is to precede his coming to claim the kingdoms of this world? So we are disposed to think. The signs of the times are portentous. Let us, beloved, keep our lamps trimmed and brightly burning—looking for, and hastening unto, the coming of our Lord and Saviour, Jesus Christ. Jesus, our absent Lord, has told us that he would come again. He has been away nearly two thousand years. Nearly six thousand years has he stood forth before a fallen, redeemed race, as the Lamb newly slain. The jubilee of Heaven and earth—the grand Sabbath year—is about to break upon us. By the foreshadowings of Scripture, we seem to see that there will be a short, sharp conflict with the man of sin. But though we may be called to pass through seas of blood, it will but quicken our heart-longing cry, "Come, Lord Jesus, come quickly!"—*Guide to Holiness.*

## The Signs of the Times

OAKLAND, CAL., FIFTH-DAY AUG. 13, 1874.

### The Present Truth.

TWENTY-FIVE years ago the past month we issued the first number of a little paper entitled *The Present Truth*. On that very month, July 1849, our second son, James Edson White, who has charge of THE SIGNS OF THE TIMES in our absence, was born. As indicated by the title of the sheet we started a quarter of a century ago, we then held, and still hold, that certain great doctrines of the Bible are applicable to our time in an especial sense.

The second coming of Christ is the crowning event of the stupendous plan of redemption, and has been a truth of the greatest importance to fallen man since the hope of salvation through Jesus Christ was first opened to the representative of the fallen race. Hence holy Enoch, the seventh from Adam, looking forward to this glorious event as the consummation of the hope of all the just, prophesied, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all." Jude 14, 15.

But the doctrine of the second appearing of Jesus Christ becomes present truth in our day, from the fact that the generation is reached when the event may be scripturally expected, and in which the world is to be warned of its coming doom. We trace the several lines of the prophecy of Daniel over the four monarchies of Babylon, Persia, Grecia and Rome, and they bring us to our time as the grand epoch of utter destruction of all earthly dominions, the establishment of the immortal kingdom, and the eternal reign of the righteous. And if we follow the several prophetic lines of the book of the Revelation down over the fourth empire, Rome, we are brought to the same conclusion, that the last generation of men is reached, and that we stand before the naked glare of eternal scenes.

And when we consider the signs in the heavens above, in the earth beneath, and among the nations, of which Christ spake when a teacher of the people at his first advent, as he pointed forward to his second appearing, we feel the force of his application of the parable of the fig tree when he says, "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24 : 33.

The Sabbath of the Bible is as old as the world. It is no more a truth to-day that the Creator rested on the last day of the first week, that he blessed the day of his rest, and that he set it apart for the sacred observance of man, than when Adam entered upon the second week of time. These facts underlie the Sabbatic institution, which exists in all dispensations, and running into the eternal age, parallel with the existence of the facts. When it ceases to be a fact that Jehovah rested on the last day of the first week of time, that he put his blessing on that day, and set that day apart for man, then the Sabbath of the Lord will cease. Sabbath signifies rest. The seventh day, and no other day of the week, is the Rest [Sabbath] of the Lord, for the reason that the Lord our God rested on the seventh, and on no other day of the week.

The prophets of God, Christ and his apostles, honored the Sabbath. The Jews at the time of the first advent of the Son of God supposed the institution theirs alone. But their bigoted narrowness stands rebuked by these emphatic words of our Lord, "The Sabbath was made for man." He identifies himself with the Sabbath in declaring that "the Son of man is Lord also of the Sabbath," and thus he hands the creation Sabbath down to the Christian church.

The measurement of time by weeks originated with what God did on the first seven days of time. Years are marked by the revolution of the earth around the sun. Scriptural months by the phases of the moon, and days by the revolution of the earth upon its axis. But there is nothing on earth, in Heaven, or in the physical or spiritual nature and wants of the race, to mark the measurement of time into sevens of days. This custom, as old as our world, is traceable only to what God did on the first seven days. Hence the reason for this institution is given in the law which regulates the Sabbath in these words: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

The Sabbath, however, becomes present truth to us in the light of those prophetic declarations which teach its restoration. "And they that shall be of thee," says the prophet Isaiah, "shall build the old waste places. Thou shalt raise up the foundations of many

generations. And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Chap. 58 : 12, 13.

And when we come down to our time, to the message of the third angel which ripens the harvest of the earth, just prior to the appearing of the Son of man on the great white cloud, Rev. 14, the declaration, "Here are they that keep the commandments of God," has the ring of present truth in it. If the first message of this chapter is fulfilled in the great second advent movement of the near past and the present, and if the second message applies in a special sense to all corrupted Christianity of our time, then the words "Here are they that keep the commandments of God and the faith of Jesus," apply to the Sabbath reform now progressing among those Christians who are looking for the second coming of Christ and the judgment, in a most clear and forcible manner. Most certainly, men in all past time should have kept the commandments of God. They should keep them at the present time. And as certainly as the words "Here are they that keep the commandments of God," apply to a particular period, and especially to our time, the passage does present before us the great Sabbath reformation in the sense of present truth.

It was as true six thousand years ago, when repenting Adam bowed his head to the decree of death for his transgression, and bedewed his pathway with tears as he in sorrow passed out the gate of Paradise, that immortality is the gift of God, and that the future life depends upon the resurrection of the dead, as it is true to-day. And yet as this doctrine is the only shield against the seductions of modern spiritualism, which God permits to take millions of the present generation within its hellish folds, the doctrine of immortality through Christ alone becomes present truth.

And now that the great work is fairly begun, and is extending to the nations, and is rapidly increasing in strength, it becomes those whose duty it may be to lead out in the general directing and managing the several branches of the work, to act in the fear of God with wisdom. We have spoken freely in the *Review* of broader plans in the execution of the great work before us. And in the same articles we have suggested that branch offices of publication should be established on the Atlantic, and on the Pacific.

By broader plans we do not mean that capital should be drawn from all parts of the wide field to build up unwieldy institutions at any given point to the neglect of others. We need a good school in Michigan. We need another on the Pacific coast, and another on the Atlantic, and still others, one in Western New York, and another between the Mississippi and Missouri Rivers. Michigan must soon own her own school located at Battle Creek, by refunding to help build up schools in other localities what she has received from other States.

We plead for the Pacific coast. We shall call the attention of the General Conference to the importance of school advantages of the right sort in California at the present time. We shall ask that body to sanction a furlough to Bro. U. Smith to spend three or four months in that good State. And if the California Conference can furnish him a class of fifty, he can, before his return, give a full course of Biblical Lectures. Our attention has been forcibly called to this subject by the case of two young men in Oakland who have been struggling with poverty, while studying for the ministry. They were about ready to enter the University at Oakland. We were happy to hear them both speak freely in a public meeting a few days since, at which time they fully committed themselves with us. There are forty-eight others, more or less, on the Pacific who should immediately have a thorough drilling on the fundamental principles of present truth. And no man among us needs a trip to the Pacific more, or can do that kind of work better, than our brother Smith.

Broader plans, does not mean to keep a man of Bro. Smith's powers shut up to one office, and to one school, in one little city of seven thousand people. We must have men and women educated on the Pacific, for editors, preachers, and missionary laborers. The General Conference will ask the friends in California to give Bro. Smith a full class, to care for him while he is in the State, and to send him home with a "God bless you." The Conference will do the rest. Here will be a good chance for the editor of the *Yolo Democrat* to fit for a work vastly

broader and more important than to serve a party in one county. From these suggestions, and more of the like we have to make, the reader can gain some clue to what we mean by "broader plans."

Eastern friends have shown their confidence in the cause of present truth, and also in those who have been connected with it from the first, by their liberal pledges for the establishment of the press on the Pacific coast. But let it be understood, that not one dollar of the money so kindly and liberally offered for this purpose by the devoted friends of the cause east of the Plains, should be sunk in publishing west of the Plains. Let the One Hundred Dollar men east of the Plains furnish the steam press and materials complete, to be kept complete in value; and then let the friends on the Pacific coast support the SIGNS OF THE TIMES.

### The End.

THE existing state of things will not always last. The end will come. The apostle assures us "that there shall come in the last days scoffers," who will boastfully inquire, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But the chariot wheels of the Coming One will not be delayed by the skepticism of the religious skeptic, or the scoffing of the religious scoffer.

The end will come. Prophetic fulfillments in the past, and the present signs of the times, justify the most literal application of these fearful words of the prophet to our time. "Let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2 : 1. Another prophet, looking forward to the close of the present state of things, exclaims: "An evil, an only evil, behold is come. An end is come, The end is come. It watcheth for thee. Behold it is come." "The time is come. The day draweth near. Let not the buyer rejoice, nor the seller mourn; for wrath is upon all the multitude thereof." Eze. 7 : 5, 6, 12.

The end to an unbelieving world will be terrific beyond description. But to the just it will be a day of glory, of release, and reward. With longing eyes and quickly beating hearts they will be looking forward to it. And when it shall come, and their adorable Redeemer shall be seen coming down the blazing vault of Heaven, their glad voices will unite in the triumphant shout, "Lo, this is our God, we have waited for him, and he will save us. This is the Lord, we have waited for him, we will be glad and rejoice in his salvation." Isa. 25 : 9. We give the following paragraphs from the *Christian*, under the caption of the end:—

"The fleeting nature of this world, and the solemn fact of its approaching end, has occupied the thoughts of God's people for ages past. Enoch the seventh from Adam prophesied of a coming Lord and a coming judgment on all that are ungodly among men. Abraham was content to wander a houseless dweller in tents, in an uncertain world, looking for his permanent inheritance to the heavenly country, and the city that hath foundations, whose builder and maker is God. Job foresaw the day when the heavens should be no more, and his Redeemer should appear and stand upon the earth in the latter day. David was a stranger and sojourner here, and foretold the time when the God of glory should appear in flaming fire. Isaiah exclaimed, 'O, that thou wouldst rend the heavens and come down, that the mountains might flow down at thy presence.' Daniel foresaw the dissolution of all the pomp and glory of a sinful world, and heard the solemn word, 'At the time appointed, the end shall be.'

"Malachi predicted the coming of the day 'that shall burn as an oven,' when all the proud, and they that do wickedly, shall be given to the flames. Jesus foretold the time when the wicked, like the tares among the wheat, shall be gathered in bundles and burned, in the end of the age. Paul declares, 'Yet a little while, and he that shall come will come, and will not tarry.' John on Patmos exclaims, 'Even so come, Lord Jesus!' James exhorts the saints to be patient, because the day of their deliverance draweth nigh. And Peter says, 'the end of all things is at hand.'

"Living, then, in a fleeting and uncertain world, we are to 'pass the time of our sojourning in fear.' All things which we covet, love, and long for, shall soon pass forever from our grasp, and every earthly joy on which our hearts and hopes repose, shall glide away like a forgotten dream. We must learn hence to hold this world with a loosened grasp, and to let no idolatrous love of earthly things becloud our spirit-

ual vision and keep back our hearts from purer and more enduring joys.

"The Christian's hope is anchored within the veil. Not here, but hereafter, will his desire be realized, his aspirations satisfied. He has something in view better than earth's ideals, something that eye hath not seen nor ear heard, only as God hath revealed it by the Holy Spirit and in his living word. He has no lack of hope, joy, and consolation, but it reaches beyond the toss of earthly storms and the surge of earthly billows. 'The end of all things is at hand,' but he shall not be a loser by the change. His treasures are in Heaven. His heart is there also; and in due time he shall rest from his labors and reap his great reward. 'Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ,' what are the trifles of earth, the pomps, the pleasures, and the pride of a departing world, compared with the eternal gladness that is waiting for him, the eternal glory that he so soon shall share?

"But let not the vain and godless take courage at judgment's long delay. Let not the scoffer exult in sinfulness and pride. 'The day of the Lord will come as a thief in the night;' the heavens being on fire, shall be dissolved; the elements will melt, and the works of man shall perish in the dissolving flames; and only for the saints of God shall home or hope remain, in that 'New Heaven and New Earth, wherein dwelleth righteousness.'

"Let us make their blessed portion our own. Let us resolutely spurn the enticements of a sinful world. Let us take heed, lest like Esau, for 'one morsel of meat' we sell our priceless birthright. Let us watch, and wait, and hope, and work; and with the passing months and fleeting years, the changes, chances, convulsions, and tumults that rack the world, let us hear forever these words of solemn omen and of joyful cheer, 'The end of all things is at hand; be ye therefore sober, and watch unto prayer.'

### The Temptation of Christ.

BY MRS. E. G. WHITE.

SATAN comes to man with his temptations as an angel of light, as he came to Christ. He has been working to bring man into a condition of physical and moral weakness, that he may overcome him with his temptations, and then triumph over his ruin. And he has been successful in tempting man to indulge appetite, regardless of the result. He well knows that it is impossible for man to discharge his obligations to God, and to his fellow men, while he impairs the faculties God has given him. The brain is the capital of the body. If the perceptive faculties become benumbed through intemperance of any kind, eternal things are not discerned.

God gives no permission to man to violate the laws of his being. But man through yielding to Satan's temptations to indulge intemperance, brings the higher faculties in subjection to the animal appetites and passions. When these gain the ascendancy, man, who was created a little lower than the angels, with faculties susceptible of the highest cultivation, surrenders to be controlled by Satan. And he gains easy access to those who are in bondage to appetite. Through intemperance, some sacrifice one half, and others two thirds, of their physical, mental, and moral powers, and become playthings for the enemy.

Those who would have clear minds to discern Satan's devices, must have their physical appetites under the control of reason and conscience. The moral and vigorous action of the higher powers of the mind are essential to the perfection of Christian character. And the strength or the weakness of the mind has very much to do with our usefulness in this world, and with our final salvation. The ignorance that has prevailed in regard to God's law in our physical nature is deplorable. Intemperance of any kind is a violation of the laws of our being. Imbecility is prevailing to a fearful extent. Sin is made attractive by the covering of light which Satan throws over it, and he is well pleased when he can hold the Christian world in their daily habits under the tyranny of custom, like the heathen, and allow appetite to govern them.

If men and women of intelligence have their moral powers benumbed through intemperance of any kind, they are, in many of their habits, elevated but little above the heathen. Satan is constantly drawing the people from saving light, to custom and fashion, irrespective of physical, mental, and moral health. The great enemy knows that if appetite and passion predominate, that health of body and strength of intellect are sacrificed upon the altar of self-gratification, and man is brought to speedy ruin. If enlightened intellect holds the reins, controlling the animal propensities, keeping them in subjection to the

moral powers, Satan well knows that his power to overcome with his temptations is very small.

In our day people talk of the dark ages, and boast of progress. But with this progress wickedness and crime do not decrease. We deplore the absence of natural simplicity, and the increase of artificial display. Health, strength, beauty and long life, which were common in the so-called "dark ages," are rare now. Nearly every thing desirable is sacrificed to meet the demands of fashionable life.

A large share of the Christian world have no right to call themselves Christians. Their habits, their extravagance, and general treatment of their own bodies, are in violation of physical law, and contrary to the Bible standard. They are working out for themselves, in their course of life, physical suffering, and mental and moral feebleness.

Through his devices, Satan has, in many respects, made domestic life one of care and complicated burdens, in order to meet the demands of fashion. His purpose in doing this is to keep minds occupied so fully with the things of this life that they can give but little attention to their highest interest. Intemperance in eating and in dressing has so engrossed the minds of the Christian world that they do not take time to become intelligent in regard to the laws of their being, that they may obey them. To profess the name of Christ is of but little account, if the life does not correspond with the will of God, revealed in his word.

In the wilderness of temptation Christ overcame on man's behalf on the point of appetite. His example of self denial, and self control, when suffering the gnawing pangs of hunger, is a rebuke to the Christian world for their dissipation and gluttony. There is at this time nine times as much money expended for the gratification of appetite, and to indulge foolish and hurtful lusts, as there is given to advance the gospel of Christ. Were Peter upon the earth now he would exhort the professed followers of Christ to abstain from fleshly lusts which war against the soul. And Paul would call upon the churches in general to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. And Christ would drive from the temple those who are defiled by the use of tobacco, polluting the sanctuary of God by their tobaccoed breaths. He would say to these worshipers, as he did to the Jews, "My house shall be called of all nations the house of prayer; but ye have made it a den of thieves." We would say to such, your unholy offerings of ejected quids of tobacco defile the temple, and are abhorred of God. Your worship is not acceptable, for your bodies which should be the temple for the Holy Ghost are defiled. You also rob the treasury of God of thousands of dollars through the indulgence of unnatural appetite.

If we would see the standard of virtue and godliness exalted; as Christians, we have a work devolving upon us individually to control appetite, the indulgence of which counteracts the force of truth, and weakens moral power to resist and overcome temptation. As Christ's followers we should, in eating and drinking, act from principle. When we obey the injunction of the apostle, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," thousands of dollars which are now sacrificed upon the altar of hurtful lust will flow into the Lord's treasury, multiplying publications in different languages to be scattered like the leaves of Autumn. Missions will be established in other nations, and then will the followers of Christ be indeed the light of the world.

The adversary of souls is working in these last days with greater power than ever before to accomplish the ruin of man through the indulgence of appetite and passions. And many who are held by Satan under the power of slavish appetite are the professed followers of Christ. They profess to worship God, while appetite is their god. Their unnatural desires for these indulgences are not controlled by reason or judgment. Those who are slaves to tobacco will see their families suffering for the conveniences of life, and for necessary food, yet they have not the power of will to forego their tobacco. The clamors of appetite prevail over natural affection. Appetite, which they have in common with the brute, controls them. The cause of Christianity, and even humanity would not in any case be met, if dependent upon those in the habitual use of tobacco and liquor. If they had means to use only in one direction, the treasury of God would not be replenished, but they would have their tobacco and liquor. The tobacco idolator will not deny his appetite for the cause of God.

It is impossible for these to realize the bind-

ing claims and holiness of the law of God. The brain and nerves are deadened by the use of this narcotic. They cannot value the atonement or appreciate the worth of immortal life. The indulgence of fleshly lusts wars against the soul. The apostle in the most impressive language addresses Christians, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." If the body is saturated with liquor and the defilement of tobacco, it is not holy and acceptable to God? Satan knows that it cannot be, and for this reason he brings his temptations to bear upon men upon the point of appetite that he may bring them into bondage to this propensity and thus work their ruin.

The Jewish sacrifices were all examined with careful scrutiny to see if any blemish was upon them, or if they were tainted with disease. The least defect or impurity was sufficient reason for the priests to reject them. The offering must be sound and valuable. The apostle has in view the requirements of God upon the Jews in their offerings when he in the most earnest manner appeals to his brethren to present their bodies a living sacrifice. Not a diseased, decaying offering, but a living sacrifice, holy and acceptable unto God.

How many come to the house of God in feebleness, and how many come defiled by the indulgence of their own appetite! Those who have degraded themselves by wrong habits, when they assemble for the worship of God, give forth such emanations from their diseased bodies as to be disgusting to those around them. And how offensive must this be to a pure and holy God.

A large proportion of all the infirmities that afflict the human family are the results of their own wrong habits, because of their willing ignorance, or of their disregard of the light which God has given in relation to the laws of their being. It is not possible for us to glorify God while living in violation of the laws of life. The heart cannot possibly maintain consecration to God while the lustful appetite is indulged. A diseased body and disordered intellect, because of continual indulgence in hurtful lust, make sanctification of the body and spirit impossible. The apostle understood the importance of the healthful conditions of the body for the successful perfection of Christian character. He says, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away." He mentions the fruit of the Spirit, among which is temperance. "And they that are Christ's have crucified the flesh with the affections and lusts."

Men and women indulge appetite at the expense of health and the enfeebling of the intellect, so that they cannot appreciate the plan of salvation. What appreciation can such have of the temptation of Christ in the wilderness, and the victory he gained upon the point of appetite. It is impossible for them to have exalted views of God, and to realize the claims of his law. The proposed followers of Christ are forgetful of the great sacrifice made by him on their account. The Majesty of Heaven, in order to bring salvation within their reach was smitten, bruised, and afflicted. He became a man of sorrow and acquainted with grief. In the wilderness of temptation he resisted Satan, although the tempter was clothed with the livery of Heaven. Christ, although brought to great physical suffering, refused to yield on a single point, notwithstanding the most flattering inducements were presented to bribe and influence him to yield his integrity. All this honor, all this riches and glory said the deceiver, will I give thee if thou wilt only acknowledge my claims.

Christ was firm. Oh! where would now be the salvation of the race if Christ had been as weak in moral power as man? No wonder that joy filled Heaven as the fallen chief left the wilderness of temptation a conquered foe. Christ has power from his Father to give his divine grace and strength to man—making it possible for him through his name, to overcome. There are but few professed followers of Christ who choose to engage with him in the work of resisting Satan's temptation as he resisted and overcome.

Professed Christians, who enjoy gatherings of gaiety, pleasure and feasting, cannot appreciate the conflict of Christ in the wilderness. This great example of their Lord in overcoming Satan is lost to them. This infinite victory which Christ achieved for them in the plan of salvation is meaningless. They see no special interest in the wonderful humiliation of our Saviour and the anguish and sufferings he endured for sinful man, while Satan was pressing him with his manifold temptations. The scene of trial

with Christ in the wilderness was the foundation of the plan of salvation, and gives to fallen man the key whereby he, in Christ's name, may overcome.

Many professed Christians look upon this portion of the life of Christ as they would upon a common warfare between two kings, and as having no special bearing upon their own life and character. Therefore the manner of warfare, and the wonderful victory gained, have but little interest for them. Their perceptive powers are blunted by Satan's artifices, so that they cannot discern that he who afflicted Christ with manifold temptations in the wilderness, determining to rob him of his integrity as the Son of the Infinite, is to be their adversary to the end of time. Although he failed to overcome Christ, his power is not weakened over man. All are personally exposed to the temptations that Christ overcame, but strength is provided for them in the all powerful name of the great conqueror. And all must, for themselves, individually overcome. Many are assailed and fall under the very same temptations wherewith Satan assailed Christ.

#### Appeal to the California Brethren.

Dear Brethren and Sisters:—The Lord, in permitting us to see the light of present truth, has laid great responsibilities upon us, to use the utmost of our ability in extending the light of this truth to others. We publish these few lines to call your attention to a few facts, and to appeal to you in regard to duty.

A good work has been done in planting the standard of truth upon this coast. At our camp meeting last fall, the Spirit of the Lord stirred us up mightily to the importance of more extended efforts to spread the truth. Since then it has seemed apparent to your State Committee, and the laborers on this coast, that the time had come when there should be a paper published in the interest of the cause here.

Bro. White made propositions to our State Committee to start a paper here. Our State Committee did not feel like taking the responsibility of starting the paper. Bro. White has since commenced the publication of the SIGNS OF THE TIMES, with the understanding, however, that our people here desired such a paper. He has called on the brethren in all parts to send in subscriptions and pledges for the SIGNS. The brethren east of the plains express a willingness to raise means to help in starting the press here, if the brethren on this coast manifest a corresponding zeal in the work. In establishing the press here, of course more in proportion would naturally be expected of the brethren on this coast, than of the brethren in any distant locality.

A great interest has been taken in the establishing of the SIGNS OF THE TIMES here, by our eastern brethren, both in furnishing lists of subscribers, and in pledging means. This, in itself, is a proof of the unbounded confidence of the eastern brethren in Bro. White, and in any moves he may decide to make for the advancement of the cause. Their acquaintance with his past course has given them confidence; seeing that such moves are not made by him without deep thought, humble, earnest prayer, and moving in the fear of God, and seeing the success crowning such movements, gives them confidence.

Brother White, who is now in the East, expresses to us a willingness to return and run the paper here, and spend another winter upon this coast in publishing the SIGNS OF THE TIMES, provided there is a lively interest taken in giving him a list of subscribers on this coast.

A call has been made to know what you are willing to do. A few have responded. There are more that should be acting, and sending subscribers, and making their pledges. Are our missionary officers in each church looking after such cases, and getting pledges of \$100 men to establish the press, and pledges and donations to the SIGNS? Are each one of you, individually, active in getting persons to subscribe to the SIGNS, according to the plan proposed in No. 5? Now is our time brethren and sisters to act. If we are not mistaken there are several of our sisters on this coast who would be blessed of the Lord in paying \$100 each to establish the press here. Let such respond.

Bro. White does not hold the people in California responsible for what he has done in starting the SIGNS OF THE TIMES. He has assumed all the responsibility, and made the fullest promises to California for what they do in the matter whenever we get ready to act in starting a Publishing Association here. Bro. White is surely left in a condition to act from his own sense of duty. That sense of duty, relative to the SIGNS OF THE TIMES, will undoubtedly be governed

very much by the way we act, and by the zeal we manifest here. Shall we respond to his call?

Different ones will perhaps plead poverty and make excuses. Some indeed are poor. All are not. Do you realize what was done in early times of this cause to start the work? Several men in the East sold their farms and lifted nobly with their means to establish the press, and publish the truth. It told mightily. God blessed them. They have never come to want for it, and now have the blessed consolation that such investments are "bags in Heaven."

When the press was established in Battle Creek, four men came forward and furnished means and put up a building in which to publish the *Review and Herald*, and books. They were not rich men by any means, but they were men who had the cause of God at heart. There are more than one score on this coast better able to give \$100 each towards establishing a press here than these men were to do what they did. The question we put to you is, will you do it? Make your pledges immediately. State what you can pay on your pledges in 1874, and what in 1875. Plan for the cause of God. Watch for lawful opportunities to gain means to advance the cause, and God will open ways before you.

From personal knowledge of one of the Conference Committee, we can say that our people on this coast are just as able to do as those eastern brethren who are pledging to the press here. They make their pledges, and then study economy and self denial, that they may advance the cause of God, and the Lord can in such a course bless their lawful efforts to obtain means. He will do the same for us here, if we give him a chance to work for us. What shall we do? It will not do for us to settle down with the idea that the Lord has favored us with much talent in the ministry, and a paper in our midst, and that we have not much to do, and may bury ourselves up in our cares and give what we can spare as well as not, without making any particular sacrifice of time, means or effort on our part. If we do thus, we may be aroused sometime to find the ministerial talent gone to other fields, and we left to realize and feel a sense of our own burdens and duties.

Shall we be fully awake to the golden opportunity we now have to act? This matter must come up in our California camp meeting. In order that it may come up right we ask you each, individually, to respond to this call. Let the officers of the churches and Missionary Society on this coast move. Get pledges of \$100 men and women, and pledges for the SIGNS. Act upon these suggestions. Please act immediately, and write to J. N. Loughborough, St. Helena, Napa Co., Cal., giving the result of your efforts. CAL. CONF. COM.

#### The Old Way.

FOR about thirty years we have unwaveringly believed that, in the most emphatic sense, "the end of all things is at hand." This belief has not been founded on the opinions of men, but by much prayerful searching of the Scriptures.

To expect to know the day or hour, or even the year, of the coming of Jesus in the clouds of heaven, we have never thought to be within the province of other than the great Eternal. But that the humble Bible student may, by careful reliance on the teachings of the Word, and observance of the times, know when the coming of the Lord draweth nigh, and is even at the very doors, is a truth too palpable to require comment. See Matt. 14: 29-33.

That he will come again we know, because there is not a more explicit, uncontrovertible declaration within the lids of the Bible than this. Why should not Christians of the present day be like the Christians of nearly two thousand years since? So greatly did the Christians of Thessalonica long for the speedy coming of their Lord, that instead of putting it off "thousands on thousands of ages hence," as did a teacher in Israel with whom we were conversing, their almost impatient desires inclined them to think it must be immediate.

If the joyous anticipations of the return of the Son of Man should so fill the mind's vision of of the early church nearly two thousand years ago, how should the vision of the believers of the present day be occupied with the subject!—*Guide to Holiness.*

#### OBITUARY NOTICE.

DIED, in Talasee, Talaposa Co., Alabama, July 25, 1874, Mrs. Emily Ballard, mother of Sister Green of Red Bluff, Cal., aged very nearly seventy-four years. She was resigned to the will of God, and with her dying breath three times repeated, "My soul forever stands, and wonders, to have the word of God displayed." J. H. DISHER.

## The Saints' Inheritance.

## SPECIAL PROMISES RESPECTING THE EARTH.

We have evidence which is conclusive to our mind that there is a future inheritance of this earth. This evidence we will present in the form of a logical argument. The first premise of this argument is: God has made certain infallible promises respecting this earth. Second premise: These promises have not yet been accomplished, and, according to the description the Bible gives of the last days, they cannot meet their accomplishment this side of the second advent of Christ. After sustaining these premises, we shall draw the following logical conclusion: Therefore, there is a future for this earth beyond the second advent, when the saints of God shall possess it, and when these promises shall be fulfilled.

The first promise of this character we will notice is Num. 14: 21: "But as truly as I live, all the earth shall be filled with the glory of the Lord." There can be no doubt as to the certainty of the fulfillment of this promise; for the Lord has pledged his own life for its accomplishment. The history of the past presents no testimony that the earth has ever thus been filled with the Lord's glory. But in every age since this prediction, violence, anarchy, and sin, have reigned predominant. It seems in the days of Habakkuk, prophetic seers were still pointed to that glorious time as yet future. We read: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."\* To avoid the conclusion that this refers to a perfect state, when "the people shall be all righteous," some have suggested that "there are islands in the sea which are not covered by the waters, so there may be people, even in this glorious time, that are still rebellious." But to show that this is not the prophet's meaning, we would refer you again to the first promise. "ALL the earth shall be filled with the glory of the Lord." And Jeremiah, speaking of the glorious time in the future for God's people (chap. 31: 34), says: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."

We claim concerning these promises that they will not be fulfilled this side the second advent of Christ. It has been commonly claimed, however, that the world is to be converted, and a thousand years of peace and quietness be enjoyed by God's people on earth prior to Christ's coming again, and that during that thousand years these promises are to be fulfilled. The testimony of Christ, as also that of Paul, is clearly against the view of the world's conversion. We read concerning the tares of the field: "So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

Now mark Christ's explanation of this parable: "He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."†

From this we see that both righteous and wicked are to be together on earth until the end of the world. So the world will not be converted prior to the second advent. Paul says: "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, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof; from such turn away."‡

It seems from the foregoing language that

a very degenerate mass of nominal professors are to exist in the very time when it is claimed that the world will enjoy a millennium. There can be no days later than the last, so the "last days" must include the very last day; therefore, the above is a description of the state of a class just before the end of probation. In verse 8, Paul says of them, "As Jannes and Jambres withstood Moses, so do these also resist the truth." It cannot be that "ALL the earth" is filled with the glory of the Lord while such a class are still upon it.

Again, Paul says: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."|| The doctrines of devils will be taught by seducing spirits, and many will give heed to them. This we understand is already being accomplished in the teaching and progress of modern spiritualism. This state of things, just described, which we see rapidly drawing on, does not look like a triumph of the gospel in the last days, or a binding of Satan prior to Christ's second advent.

But, says Dr. Priest and others, "Christ is coming spiritually, Satan is to be bound, and a thousand years of millennium be enjoyed by God's people on the earth prior to Christ's coming to judgment." The word of God tells of no spiritual second coming of Christ. His testimony to his disciples, when giving them their commission to preach the gospel, was, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, \* \* \* and lo, I am with you alway, even unto the end of the world."§ He promises, in this testimony, that his spirit shall abide with them, even as we read concerning the Comforter which he promised to send: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."¶ So it would be folly to talk of a spiritual advent of Christ before the end of the world, unless it could first be shown that the above promises had failed, and his Spirit had left the world.

His coming will be real. When he had given to the disciples their commission to preach the gospel, he ascended up before them literally and bodily into heaven. See Acts 1: 10, 11: "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Jesus' coming is to be as literal and visible as his ascension into heaven. There is, then, no ground to claim that the promise that "the earth shall be filled with the glory of the Lord," can be fulfilled this side the literal coming of our Lord from Heaven. On the promises we have thus far noticed respecting the earth, we have sustained our two premises, and now respecting them draw the logical conclusion: Therefore, there must be a future state for this earth beyond the second advent, when the "glory of God shall fill the earth as the waters cover the sea."

Do any still further urge the idea of a millennium prior to Christ's coming? we would say, If you locate a millennium this side his coming, it will be strongly infected with the papacy. We read of the "little horn" (papacy), Dan. 7: 21, 22: "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." Again, Paul, speaking of this power, calls it "that man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped."\*\* He says of him, "Whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." So we clearly see that the papal power is to exist, even down to the point when Christ "shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel." If the papacy, as here represented, continues till the coming of Christ and makes war on God's saints, there cannot be a state of millennial glory till after his coming. The doctrine of the world's conversion and a temporal millennium is of very modern date. The first who proclaimed it to any extent was Daniel Whitby, who died A. D. 1726. Previous to his time the universal sentiment was that the final inheritance of the earth would be the fulfillment of the promises respecting the earth.

J. N. LOUGHBOROUGH.

(Continued.)

## Hear Ye Him.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen." Matt. 28: 19, 20.

The above words contain the great commission of our Saviour to his apostles, by the authority of which they were to go out and preach the gospel to all nations. This work they were now about to enter upon; but what shall they teach? The Master's instruction is plain touching that point. "Teaching them," says he, "to observe all things whatsoever I have commanded you." Thus he refers their minds back to the lessons which he had given, and to the instruction which he had imparted to them during his ministry. These they are now to remember and carry out.

It stands out as a prominent fact in the history of our Lord, that at the very beginning of his ministry he chose his twelve apostles. See Matt. 3 and 4. These he kept constantly with him, during the three years and a half of his labors. Why did he do this? He did not need them to help him. They preached but little or none themselves. The reason why he did this is evident, namely, that he might prepare them by his instruction for the great work of preaching the gospel to the nations, which work they were to enter upon immediately after his ascension to Heaven.

Christ unfolded to the people his doctrines cautiously as they were able to receive them; but to the disciples in private he expounded them more fully, that they might know what to teach in the future. "And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them. And when they were alone, he expounded all things to his disciples." Mark 4: 33, 34.

Paul says: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2: 3. This shows that the gospel which the apostles taught was the same as that which Christ began to unfold during his ministry. Indeed, the very object of that ministry was to introduce and inculcate the principles of the gospel which was soon to be heralded to the world. Thus Luke says: "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." Luke 16: 16. The doctrine of Christ's kingdom then began to be preached from John's time. And so Peter, when he opens the gospel to the Gentiles at the house of Cornelius, says: "That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached." Acts 10: 37. Where did this work begin? At the baptism which John preached. And so Luke says: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach." Acts 1: 1. Christ, then, simply began both to do and to teach that which his disciples afterward carried out.

When Judas had fallen, and another apostle had to be chosen in his stead, Peter says, "Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." Acts 1: 21, 22. They must find a man who had been with them from the baptism of John, during the whole ministry of Christ. Why was this? The reason is evident, namely, that being acquainted with all the doctrines and truths which Christ had taught, he might be prepared to correctly teach the gospel to others.

Let us carefully examine, then, what Christ did teach his disciples. In Matt. 5: 1, we read, "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him." Here the Master retires away from the multitude, as was the custom with teachers in those days, and sat down; and his disciples came and sat at his feet. There were John, Peter, James, Jude, &c., sitting before him ready to listen to his gracious words. "And he opened his mouth, and taught them saying." Verse 2. In his last commission, he tells them to go and teach all nations to observe all things which he had commanded them. Hence we shall now listen with deep interest to what he says. He begins by saying, "Blessed are the poor in spirit, for theirs is the kingdom of Heaven." Verse 3. That these are gospel truths to be taught to every nation, no one will deny. They are not things which are simply to be taught to the Jews in the two or three remaining years of the old dispensation. Thus he goes on: "Blessed are they

that mourn." "Blessed are the meek." "Blessed are the merciful." "Blessed are the pure in heart." "Blessed are the peace-makers." "Blessed are they which are persecuted." "Ye are the salt of the earth." "Ye are the light of the world." And thus he continues through this whole sermon, every sentence furnishing a good text for a gospel discourse. Indeed, we have here the very heart and essence of every gospel truth. In closing that wonderful sermon, he says, "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Matt. 7: 24.

When a governor or president enters upon his administration, the first thing he does is to deliver his inaugural address. This is looked for with great interest because it is expected to set forth the principles upon which the new administration will be conducted. So Christ's sermon upon the mountain may be called his inaugural address for the gospel dispensation. It was delivered at the very beginning of his ministry, and delivered to those who in the future were to be the expounders of his gospel to the nations. It is the greatest summary of truth that the world ever heard. We therefore look to it with the deepest interest to ascertain what he instructs his disciples to teach concerning the law. Does he tell them that it is abolished and no longer to be regarded, or taught, and that they must teach a new law? Or does he instruct them to obey it themselves, and to teach others to do the same? This is an important question; and we should naturally expect that the great Teacher would not pass it by unnoticed.

Now listen to his words: "Think not that I am come to destroy the law, or the prophets. I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18. Of what law is he speaking? Evidently not some new law of his which he was about to give; but an old law with which they were all familiar—the one associated with the prophets. I am not come to destroy the law, he says. Manifestly the law already existing; for it would be nonsense to say that he had not come to destroy his own law which he was then about to give. It was the law already written, and one written with jots and tittles. But jots and tittles were a part of the Hebrew language, and of no other. The old law, the decalogue, was written at that time in the Hebrew language, and contained jots and tittles; but none of the teachings of Christ were written at that time; and when they were, it was in the Greek language, which contains neither jots nor tittles. Hence, beyond a doubt, he is speaking of the law which existed in the old dispensation. Of this fact we have positive proof. To leave no doubt about what law he is speaking, Christ quotes the sixth and seventh commandments of the decalogue. "Ye have heard that it was said by them of old time, Thou shalt not kill." Verse 21. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery." Verse 27.

The law under consideration, then, is that of the ten commandments. As this was given from Heaven in such a solemn manner by his Father, and occupied so important a place under the old dispensation, it was expected that Christ would particularly instruct his disciples what to teach concerning it in the gospel dispensation. Now we listen carefully. "Think not," says he, "that I am come to destroy the law or the prophets." Peter, James, John, do not get the idea now that I design to destroy either the law or the prophets, because I have set aside the traditions of the Pharisees, and have disregarded their false doctrines, and have introduced many new truths. Do not, therefore, conclude that I mean to set aside the law of my Father. That this is his meaning, his words plainly show. He says, "I am not come to destroy." To destroy is thus defined by Webster. 1. "To unbuild, to pull down. 2. To ruin, to bring to an end, to put an end to, to annihilate." Christ says, he is not come to destroy the law, that is, to unbuild it, to pull it down, or to put an end to it; for that is what destroy means. The Greek word here rendered, "to destroy" is *kata lusia*, and is defined by Greenfield thus: "To loose, to dissolve; that is, to destroy, demolish, overthrow, throw down, Matt. 24: 2; 26: 61, *met*, to render vain or annul, abrogate, to unloose one's girdle, &c., for the night." This gives the exact meaning of the word. It means, to dissolve, to abrogate, to render null, to loose the binding force of, as one would unloose his girdle. Now Christ says he has not come to do any of these things to the law, to abrogate it, to render it null, nor unloose its claims. This idea is brought out more

|| 1 Tim. 4: 1. § Matt. 28: 19, 20. ¶ John 14: 16.

\*\* 2 Thess. 2.

\* Hab. 2: 14. † Matt. 13: 27-30, 37-42. ‡ 2 Tim. 3: 1-5.

forcibly in other transactions. Thus Norton translates it, "Think not that I am come to annul the law or the prophets, I am not come to annul but to perfect." Dickinson renders it, "Imagine not that I have appeared to subvert the law or the prophets, I am not come to subvert but to establish." Murdock's Syriac Testament says, "Do not suppose that I have come to subvert the law or the prophets." The Emphatic Diaglott, "Think not that I have come to subvert the law or the prophets, I am come not to subvert but to ratify." And so many other translations. No language could have more plainly expressed the idea that Christ had not come to abolish the law.

Having told his disciples what he had not come to do, he next tells them what his object was touching the law and the prophets. He says, I am come to fulfill them. To fulfill, Webster says, is to "accomplish, or carry into effect." To fulfill the law was to do what the law requires. That this is the meaning of fulfill is evident from the Bible itself. Jesus said to John, "It becometh us to fulfill all righteousness." Matt. 3:15; that is to do everything that is right. Is a thing ended when it is fulfilled? Then Christ taught John that it became them to end all-righteousness. How absurd! But does not a law end when it is fulfilled? We answer, No. Read Galatians 6:2. "Bear ye one another's burdens and so fulfill the law of Christ." Did the law of Christ end when it was fulfilled? If so, it was abolished in the days of the apostles. Rom. 2:25-27, is a good illustration of the meaning of the word fulfill. "For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision." Verse 25. Here keeping the law is contrasted with the breaking of the law. "And shall not uncircumcision which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law?" Verse 27. And here fulfilling the law is contrasted with transgressing the law; so that to fulfill a law is to keep that law, instead of transgressing it.

A little thought will show that keeping a moral law cannot possibly bring it to an end. To illustrate: The law said, "Honor thy father and thy mother." Christ fulfilled this law by honoring his parents. The first time he honored his parents, he fulfilled this law, did he not? Certainly. Well, did that law end then? Was he under no farther obligations to honor his parents? Or after he had fulfilled that law all his life in honoring them, did that terminate that law so that others are under no obligations to honor their parents? How absurd. Or, take the Sabbath commandment. It required the sacred observance of the seventh day. When Christ had kept one Sabbath he had fulfilled that law. Did the law end there and then, so that he was not bound to keep the next Sabbath? If so, the law ended, not at the cross, but thirty years before, the very moment that Christ had once kept it. Who believes this? Can we not see that to obey a moral precept once, twice, or a thousand times, does not lessen our obligation to continue to do so.

Fulfilling a prophecy is quite a different thing. The prophecy said that Christ should be born in Bethlehem. The moment he was born there, that prophecy was fulfilled, and never had to be fulfilled again; and so of all prophecies; but not so of the law. Obeying it once does not end the obligation.

"Thou shalt not kill." Refraining from murder one day, fulfills what the law requires. Can we then murder the next day? No, it must be fulfilled just the same the next day, and so on forever. Men do not consider what they are saying, when they argue that the law died by limitation, because it was fulfilled by Christ.

That Christ here teaches, not the abolition of the law, but its perpetuity, is manifest from what follows. Thus he continues: "For verily I say unto you." For implies that he is to give the reason for what he had previously stated, viz., that he had not come to destroy the law. Why had he not come to destroy it? Because, verily I say unto you, that is, emphatically, I tell you, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Verse 18. Notice that there are two tills in this verse. 1. Till heaven and earth pass; and 2. Till all be fulfilled. What does this language teach? Our opponents claim that it simply means this: That no part of the law was to pass away till it was all fulfilled, which was accomplished when Christ died upon the cross, about three years after he uttered these words. But this would be absurd and an unnatural use of language. He first says, till heaven and earth pass. Well, 1,800 years have gone since then, and heaven and earth have not passed yet. So he virtually said, according to that view, for 1,800 years,

one jot or one tittle shall in no wise pass from the law till three year from now. In two comparative statements the strongest statement is always placed last. Thus, I say, I will not preach here again for three weeks; no, not for three months. Now how unnatural for me to reverse this and say, I will not preach here for three months; no, not for three weeks. No speaker ever uses language in that manner. But our opponents' position represents Christ as saying, for 1,800 years not a jot or tittle shall pass from the law till three years from now! Can we suppose that our Lord talked such nonsense? No, indeed; this is not his meaning. The second till is stronger and reaches beyond the first one. First, The law shall not pass away till heaven and earth pass; but that is not passed yet. Second, It shall not pass till all be fulfilled. All what? Of what is he speaking? The law and the prophets. I have not come to destroy the law or the prophets, but to fulfill. To fulfill what? Both the law and the prophets. Hence the term fulfill applies to the prophets. The law shall not pass till these are all fulfilled. Were the prophets all fulfilled at the death of Christ? No, indeed. Will they be all fulfilled when heaven and earth passes away? Of course not. For there are many of the prophecies which relate to the new earth, to the eternal world, and hence beyond the passing away of the heavens and earth. See Isa. 66:22, 23; Dan. 12:2, 3, and many others.

That Christ's language does include the prophecies none can doubt, who will look a moment at the original. Christ says nothing shall pass from the law till all be fulfilled. Does the word *all* refer to the law, meaning *all the law*? *Law* is a noun, and *all* is an adjective. If the word *all* qualifies *law*, then, according to the laws of grammar, the adjective must agree with its noun in number, gender and case. The Greek word rendered law is *nomon*, a noun in the singular number, masculine gender, genitive case. The Greek word for *all* is *panta*, an adjective in the plural number, neutre gender, nominative case. Hence it will be seen that *all* cannot possibly refer to the law, because it agrees with it neither in number, gender, or case. Probably it should be translated *all things*, and so several translations give it.

Norton's translation renders it thus: "Not till heaven and earth pass away, shall the smallest letter or stroke pass away from the law, no, not till all things are ended." This gives the Greek idea. It shall not pass away while heaven and earth stand—no, not even till all things spoken of by the prophets have been fulfilled, which will take us far into the eternal world.

The emphatic Diaglott renders it, "One tip of a letter shall by no means pass from the law till all be accomplished." On this phrase John Wesley makes the following just criticism:—

"One jot or tittle shall in no wise pass, till heaven and earth pass;" or as it is expressed immediately after, EOS AN PANTA GENETAI, till all (or rather all things) be fulfilled, till the consummation of all things. Here is therefore no room for that poor evasion (with which some have delighted themselves greatly) that 'no part of the law was to pass away, till all the law was fulfilled; but it has been fulfilled by Christ; and therefore now must pass for the gospel to be established.' Not so; the word *all* does not mean all the law, but all things in the universe; as neither has the term *fulfilled*, any reference to the law but to all things in heaven and earth."

*Panta* here rendered *all*, is translated *all things* one hundred and fifty-six times in the New Testament. Here are one or two examples: "Believing all things which are written in the law, and in the prophets." Acts 24:14. "Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his prophets since the world began." All of which prove beyond a doubt that the meaning of Christ's language was this: Not one jot or tittle shall pass from the law, till heaven and earth pass away, no, not till all things written by them in the law and in the prophets are fulfilled; which carries the law entire, through and beyond the gospel dispensation. D. M. CANRIGHT.

(Continued.)

Captain Wilbur, of the ship *Davdless*, on returning to Mystic, Conn., after a year's voyage, stated at an evening prayer meeting, that, as a result of the religious services that he had held on his ship, nineteen of the twenty-one sailors, of seven different nationalities, had been converted.

GREATNESS, far from impairing goodness, does but contribute to its enlargement, as a public fountain is elevated that it may send forth its streams farther.—*Bosseut*.

### San Jose and Santa Clara, Cal.

WE have closed our tent meetings in San Jose after remaining there five weeks. Our congregations ranged from sixty, to two hundred and fifty. We gave Spiritualism a thorough exposure which stirred up much opposition from its advocates. They are growing bolder and more blasphemous every day.

We also thoroughly canvassed the life and death subject. Scores confessed that we have the truth on this question, and they now rejoice with us in the light. They can never believe the old theory hereafter.

The truth upon God's holy Sabbath was acknowledged by all who heard us upon it. No one undertook to defend Sunday. Some twenty-five or thirty have taken a firm stand to keep the Sabbath. Among these are two educated Catholics, one of them a Spanish gentleman.

We have hired a hall, and shall have regular meetings there. We sold twenty dollars worth of books, obtained fifteen subscribers for the SIGNS, and received thirty dollars donations on our expenses. Last Sabbath we had thirty-three out to meeting, after which we went to a beautiful and quiet spot for baptism. Seven good souls followed their Lord in that solemn ordinance. Several more will go forward soon.

We mean to follow up the work here and gather others who are still halting.

Our tent is now pitched in Santa Clara, three miles from San Jose.

Santa Clara is a village of about 3,000 inhabitants. We have held eight meetings with an attendance of from one to two hundred. All give good attention. We hope for a little church here to strengthen the one in San Jose.

The "Third Angel's Message" grows clearer and more forcible to us every year. It is the truth for this time, and we rejoice in its clearness, strength, and harmony.

D. M. CANRIGHT.  
M. E. CORNELL.

August 10, 1874.

### Vallejo, Cal.

SINCE closing my labors in Oakland, I have been holding tent meetings here in Vallejo. Our tent has been here twenty-four days, during which time I have given twenty-eight lectures to congregations varying from two to five hundred. I have gone over the ground of the Sabbath, and we had our first Sabbath meeting last Sabbath. Five took their stand for the truth. Others will come out. Opposition sermons have been preached to which we reply to-morrow evening.

I have shared much of the blessing of God in this tent meeting. Coming here single handed, I felt that the Lord must help or I should fail of doing any good. His presence has been with me from the first. Still I labor on here, to gather in the results of our work. By letters from different parts of the State I learn that the cause is onward.

Let us all be workers, doing individually what we can to interest others in this important truth.

Pray for the success of our labors here.

J. N. LOUGHBOROUGH.

Aug. 10, 1874.

### The Hand that Saves Us.

Two painters were employed to fresco the walls of a cathedral. Both stood on a rude scaffolding, constructed for the purpose, some forty feet from the floor.

One of them was so intent upon his work that he became wholly absorbed, and, in admiration, stood off from the picture, gazing at it with intense delight.

Forgetting where he was, he moved back slowly surveying critically the work of his pencil, until he had neared the edge of the plank on which he stood. At this critical moment his companion turned suddenly, and, almost paralyzed with horror, beheld his imminent peril; another instant, and the enthusiast would be precipitated upon the pavement beneath. If he spoke to him, it was certain death; if he held his peace, death was equally sure. Suddenly he regained his presence of mind, and seizing a wet brush, flung it against the wall, splattering the picture with unsightly blotches of coloring.

The painter flew forward, and turned upon his friend with fierce upbraidings; but, startled at his ghastly face, he listened to his recital of danger, looked shuddering over the dread space below, and with tears of gratitude blessed the hand that saved him.

Just so we sometimes get absorbed upon the pictures of the world, and, in contemplating them step backwards, unconscious of our peril, when the Almighty in mercy dashes out the beautiful images, and draws us at the time we are complaining of his dealings, into his outstretched arms of compassion and love.—*Sel.*

### "Who Hath Abolished Death."

At a recent funeral in this vicinity the above isolated text was commented upon. The speaker endeavored to show how this text should be understood. Much truth was spoken, but the usual idea of a spirit world predominated, and that there was only a momentary change from the body to the spirit land; that now the deceased is singing praise in Heaven; has grasped and is now wearing the crown, and is in the presence of God.

Once we would have received it all as sound doctrine; but, thank God, we are no longer ignorant on this point.

To understand this passage we have only to finish the clause. It reads thus: "and hath brought life and immortality to light through the gospel." 2 Tim. 1:10. Now how is it brought to light? Hear the Saviour in John 14:3. "And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." So it seems from this that the dead wait until Christ comes in the clouds of heaven. The idea of the spirit existing without the body is all illusory. It is a doctrine imported from the heathen by corrupt Christianity long ages in the past. The dead wait for immortality till the life-giver comes.

JOSEPH CLARKE.

### Style in Writing.

THE best writer is he who can convey the clearest thought in the shortest space. Some writers so hide their thoughts in useless words that it becomes a task after you have read a column to comprehend its meaning. Ornament in style is good when it beautifies the thoughts advanced; it is inexcusable when it covers them from sight. A writer, before he touches a pen, should first get a clear idea of the subject he is to handle; this well understood, his next effort should be to say what he has to say in the fewest words possible. We would not have a single thought dwarfed by a stingy use of language; but even this would be better than to see it choked out of existence by a superabundance of words. Write to the point, and when you have reached it, stop. It requires severe mental training to acquire that simplicity of expression which conveys to us the grandest thoughts in the fewest words, yet it is within the province of all to approach if not to equal it. It has been said that it is more difficult to abridge an article, or to write a short article well, than to present the same thoughts in double the space. When Queen Ann told Dr. South that his sermon had only one fault—that of being too short—he replied that he should have made it shorter if he had had more time. Let our writers—especially those of the press—boil down their efforts before they present them to the public. In this fast age the man who can say the best things in the shortest space is not far removed from a public benefactor.

### Important Dates.

THE following will refresh the minds of our readers as to the dates of the most important inventions, discoveries and improvements, the advantages of which we now enjoy:—

Spinning wheel invented, 1330.  
Paper first made of rags, 1417.  
Muskets invented and first used in England in 1421.  
Pumps invented, 1425.  
Printing invented by Faust, 1441.  
Engraving on wood invented, 1490.  
Post-offices established in England, 1464.  
Almanacs first published, 1441.  
Printing introduced into England by Caxton 1474.  
Violins invented, 1477.  
Roses first planted in England, 1505.  
Hatchets first made in 1504.  
Punctuation first used in literature, 1520.  
Before that time words and sentences were put together like this.—*Sel.*

### How to Look at Things.

TWO RABBIS approaching Jerusalem observed a fox running upon the hill of Zion, and Rabbi Joshua wept, but Rabbi Eliezer laughed. "Wherefore dost thou laugh?" said he who wept. "Nay, wherefore dost thou weep," demanded Eliezer. "I weep," replied the Rabbi Joshua, "because I see what was written in Lamentations fulfilled: 'Because of the Mount Zion which is desolate the foxes walk upon it.'" "And therefore do I laugh," said Rabbi Eliezer, "for when I see with my own eyes that God has fulfilled his threatening to the very letter, I have thereby a pledge that not one of his promises shall fail, for he is ever more ready to show mercy than judgment."—*Sel.*

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, AUG. 13, 1874.

THIS WEEK'S PAPER.

THE Editor of the SIGNS started for the East July 29th, where he expects to remain until after the Eastern Camp Meetings.

This week's paper is full of matter of lively interest to all. To the friends throughout the whole field "Examination of Seven Reasons for Sunday keeping," by Eld. J. N. Andrews;

Many of the fundamental principles held by Seventh-day Adventists are now being discussed in the SIGNS, and each article is as good as a sermon.

To the friends on the Pacific coast we would especially call attention to "Appeal to the California Brethren," and the articles on Camp Meeting, the Appointments, &c.

The reports from Vallejo, San Jose, and Santa Clara, will be cheering to all who have an interest in the spread of Present Truth.

The list of \$100 men is swelling with each number. We expect large reinforcements before next issue.

Words from Friends.

THE following words of cheer have been received from our friends:-

Eld. James White: Your valuable paper, THE SIGNS OF THE TIMES, was received, and I am very much pleased with it.

Brother White: I received the SIGNS OF THE TIMES, and it was a welcome visitor, and I think that every lover of present truth ought to take it and read it.

Dear Bro. White: I have received the first and second numbers of the SIGNS OF THE TIMES, and like them very much.

This is the way to use the paper, friends. We immediately mailed to his address the first five numbers.

Send in Your Names.

SEVERAL of our Eastern friends who subscribed means at the different camp meetings, to support the SIGNS, and the North Pacific Mission, have written inquiring why the SIGNS has not been sent to them.

Blue Cross.

A BLUE cross on this paragraph signifies that it is impossible for us to tell whether you have yourself consented to receive the paper, or whether some friend has had it sent to you without your sanction.

We hope no one will send in names for the SIGNS without distinctly stating in every instance that the parties have themselves consented to receive the paper and pay the postage.

If any disregard this it will only make extra trouble, as the letters will have to be returned.

The California Camp Meeting.

THE time of our Camp Meeting, October 1-12, is rapidly approaching, and as it approaches we hope all our brethren and sisters in this State are deciding that they will come to the meeting without fail.

While our ministers have been devoting their time to new fields you have had but little opportunity to hear preaching. Now you can have a good opportunity, as upwards of thirty discourses will be given during the meeting on important points of our faith, and on close, searching, practical subjects.

Camp meetings, in which our people from all parts can assemble together, form acquaintance with, and speak words of cheer to, each other, are indispensable.

Wordly men, "wiser in their generation than the children of light," have their mass meetings, where, for a time, every other consideration is laid aside but the all absorbing topic of politics, or whatever it may be.

Anciently God's people were told, "Three times a year shall all your males appear before the Lord." They were not to appear "empty."

As you come to the meeting bring along your friends, any whom you think may be benefited or led to the Lord and his truth. A number of such attended last year and embraced the truth.

Stretch your borders brethren, bring your friends to this our "yearly feast of tabernacles." We design to unite our two large tents for a meeting room 60x120 which will also furnish lodgingroom for hundreds of men who may bring their blankets, and the smaller tents can be given up, if necessary, to females.

We expect new gifts from the East to aid us in our meeting, and the old hands will try to seek the Lord for his blessing that we may all act well and earnestly our part in the work.

CAL. CONF. COMMITTEE.

WE design to have a complete assortment of Books, Bibles, Charts, and The Way of Life at the Camp Meeting.

Conference and State Missionary Meeting.

As appointed elsewhere in this paper, our State Conference and State Missionary Society will hold their regular yearly business sessions for election of officers in connection with our camp meeting, October 1-12.

The churches, all who have gone so far as to organize Systematic Benevolence and appoint a leader, are entitled to representation in our Conference by delegates; and according to our State Constitution they are entitled to delegates in the following ratio: One delegate for every church of twenty members, or less, and one additional delegate for every additional fifteen members over the first twenty.

The church books and papers, and S. B. books from each church should be brought to the Conference, as it may be necessary to make reference to them.

Each Church Treasurer should make it a point to have his S. B. accounts all square up to the first of October, and pay the same to the State Conference Treasurer, T. M. Chapman, as soon as convenient after reaching the Camp Ground, that he may be enabled to make his reports.

All the State Conference and Missionary officers should bring their books, blanks, and vouchers to the Conference.

The churches of Napa, St. Helena, and Red Bluff, are so far organized that they can be admitted into the Conference, and they should pass a written resolution to that effect, if they desire to unite, sending the same to the Conference by the hand of their delegates.

Let us be prompt in all these things, not doing "the work of the Lord negligently."

CAL. CONF. COMMITTEE.

California Camp Meeting.

THIS Camp Meeting will be held at Yountville, Napa Co., Cal., on the Napa and Calistoga R. R., on the same grounds as last year. The meeting is to commence October first, at 2 P. M., and continue to the morning of the twelfth of October.

It is desired that each church send their tents and straw ticks to the camp ground as early as Tuesday evening, September 29th, accompanied by two or more able bodied men to labor on the 30th in pitching tents, filling ticks, seating the grounds, &c.

It is desired that the campers, as far as possible, arrive on the grounds by the evening of September 30th, so that all may be in readiness to commence the meeting without confusion on October 1st, at the appointed hour.

We will have teams meet the trains each way to convey passengers and baggage from the depot to the Camp Ground free of charge, from September 29th to the evening of October 2nd. After that we will furnish conveyance free for those who inform us, or their friends, that they are coming, and our free teams they will know only by our drivers calling their names, as hacks will be run after October 2nd by parties charging for the conveyance of the crowd.

A daily mail in connection with the arrival and departure of the United States mail at Yountville, will be established to and from the Camp Ground. All letters designed for those camping on the ground, to ensure insertion in our mail bag, should be marked, Yountville, Napa Co., Cal., Camp Ground.

J. N. LOUGHBOROUGH. Pres. Cal. State Conference.

Quarterly Meetings.

FOR the next six months we appoint for the Quarterly Meetings as follows:-

Table with 2 columns: Location and Date. Santa Rosa, August 28, 29. Oakland, September 12, 13. Napa, September 19, 20. Saint Helena, October 17, 18. Bloomfield, October 24, 25. Woodland, October 24, 25. Jan Jose, November 14, 15. Healdsburg, November 21, 22. San Francisco, December 12, 13. Petaluma, December 19, 20. Green Valley, Sonoma Co., Jan. 16, 17, 1875.

CAL. CONF. COMMITTEE.

California Conference.

THE third Annual Session of the California State Conference of Seventh-day Adventists, will be held in connection with the Camp Meeting, at Yountville, from Oct. 1st to 12th.

J. N. LOUGHBOROUGH, JOHN JUDSON, J. W. BOND. Cal. Conf. Com.

Cal. State Missionary Society.

THE California State Missionary Society will hold its fourth Annual Session at Yountville, Cal., in connection with the Camp Meeting, from Oct. 1st. to 12th.

J. N. LOUGHBOROUGH, JOHN JUDSON, J. W. BOND. Executive Com. of Cal. State Missionary Society.

NOTE.—Yesterday, Aug. 11, I visited and thoroughly examined our Camp Grounds. On Monday next Bro. Custer is to meet with others there and make a clearing of the poison oak vines from the camping ground.

J. N. LOUGHBOROUGH.

NOTICE.—Those wishing tents 10x12, heavy drilling, \$18.00 each, pitched on the ground, or sheet iron camp stoves, round, 16 inches wide, by 18 inches high, \$2.00 each on the ground, write immediately, as these stoves and tents have to be made to order.

CAL. CONF. COMMITTEE.

We have received a list of eleven names from West Bolton, and Jericho Corners, Vt., with no name signed. Will the person sending the list inform us if conditions of Postal Law, in No. 5 of SIGNS, have been complied with?

One Hundred Dollars Each.

It has been proposed to raise \$20,000 to establish the press on the Pacific coast, in sums of \$100 each. Smaller sums donated to the Pacific Mission can be used in the publication of the SIGNS OF THE TIMES, provided that two hundred persons will respond to this call.

Table with 3 columns: Name, Amount, and Name. John Morrison, \$100 Mrs E G White, \$100. John Judson, 100 T M Chapman, 100. J N Loughborough, pd, 100 George Drew, pd, 100. James White, pd, 100 Jochim Pulse, 100. N S Raymond, 100 R Stickney, pd \$40, 100. E H Root, pd, 100 A C Woodbury, pd, \$25, 100. Brother L-e, pd, 100 P W Baker, pd, 100. Benj. N Berry, pd, 100 L McCoy, pd, 100. R M Pierce, pd, 100 J S Hart, pd, \$50, 100. J Shively, pd, \$20, 100 R A Hart, pd, \$50, 100. W E Newcomb, 100 Mary Hare, 100. Noah Hodges, 100 Wm Harper, pd, 100. Thos Bickie, pd, 100 W. O. Dungan, 100. Amy Dart, pd, 100 Ivory Colecord, 100. John H. Bennett, 100 P. S. Marshall, pd, 100.

Donations for the Signs.

\$5.00 EACH. J. D. Bandy, Sadie C. Reaser, M. Husted, W. Sutliff, Mary R. Stem (for Miss E. R. Stebbins, Mrs. Sarah Patch, Chas. Stem, Jacob Hankins, Mrs. Anna Dalrymple), A. W. Smith. \$2.00 EACH. Isabella Moore, R. H. Peck, N. L. Irving, Miss H. A. Steinhaur, L. A. Bramhall, M. H. Bates, Mary A. Howe, Joseph E. Wilson, George Cobb, Luman Carpenter, Wealthy McNitt, D. W. Clay, L. P. Bailey, Michael Fallon, J. Harrington, John Mavity, O. F. Metcalf, Cornelia E. Currier, Thomas Parker, Mrs. Mary McDaniel, Miss Rachael Good, Mrs. Harriet Poulson, M. A. P. Wheelock, F. W. Mace, H. B. Stratton, Z. W. Leach, Lewis Martin, S. N. Haskell, Mrs. A. H. Huntley, Mrs. L. M. Cottle, Lizzie Hornby, J. W. Rickett, E. W. Whitney. \$1.00 EACH. Milo Greenfield, Geo. F. Brown, Wm. Mallah, John Weaver, Addie Worster. 50 cts. EACH. James Best, Mrs. Eliza B. M. Eachron, Jas. M. Kenyon, D. J. West, G. J. Overshiner, H. D. Smith. MISCELLANEOUS. Elisha Sharp \$2.80, B. R. Holiday, \$2.20, Mrs. Joel Beech \$1.25, S. Calder \$1.50, S. J. Gardner \$1.50, L. R. Chapel \$2.50, Daniel Guile \$3.

North Pacific Mission.

R. F. Andrews and wife \$10, C. M. Shepard \$3, D. W. Clay \$3, W. P. Andrews \$25, Martha A. Andrews \$10, W. S. Harrington \$5, Woods Bute \$5, H. C. Miller \$2, M. Fallon \$1, L. R. and S. E. Chapel \$2.50, W. Sutliff \$5, D. C. Webster \$5. Still due of the \$1,000 advanced, \$133.07. Let it come in.