

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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A Little While.

Oh! for the peace that floweth as a river,
Making life's desert places bloom and smile;
Oh! for a faith which grasps Heaven's bright forever,
Amid the shadows of that little while.

A little while for patient vigil keeping,
To face the storm, to wrestle with the strong,
A little while to sow the seed with weeping,
Then bind the sheaves, and sing the harvest song.

A little while to wear the robe of sadness,
To toil with weary steps through miry ways;
Then to pour forth the fragrant oil of gladness,
And clasp the girdle round the robe of praise.

A little while 'midst shadow and illusion,
To strive by faith, love's mystery to spell;
Then read each dark enigma's bright solution,
And hail sight's verdict: "He doeth all things well."

A little while the earthen pitcher taking
To wayside brooks, from far-off fountains fed;
Then the parched lip its thirst forever slaking
Beside the fullness of the Fountain-head.

A little while to keep the oil from falling,
A little while faith's flickering lamp to trim;
And then, the Bridegroom's coming footsteps hailing,
To haste to meet him with the bridal hymn.

Thus he, who is himself the Gift and Giver,
The future glory, and the present smile,
With his bright promise of the glad forever,
Can light the shadows of that little while.

MADELEINE ARNE.

The Sermon.

SIGNS OF THE END.

BY ELDER JAMES WHITE.

"What shall be the sign of thy coming, and of the end of the world?"—DISCIPLES.

"When ye shall see all these things, know that it is near, even at the doors."—JESUS. Matt. 24: 3, 33.

THE DAY AND HOUR.

VERSES 36, 37: "But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only. But, as the days of Noe were, so shall also the coming of the Son of man be." The day and hour, and even the year, of the second advent, are purposely hidden. Some of the prophetic periods reach to the time of the end, while others extend still farther down, very near the end itself; yet none of them reach to the coming of the Son of man. The prophecies clearly point to the period of the second advent, but do not give the definite time of that event. But many suppose that the text proves that nothing may be known of the period of the second advent. In this, they greatly err, as may be seen from the following reasons:

1. Because our Lord, after stating that the sun should be darkened, and that the moon should not give her light, and that the stars should fall from heaven, gives the following forcible parable, and makes the most distinct application of it to this subject. He says: "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near even at the doors." Verses 32, 33. No figure should exceed the fact illustrated in a single particular. This being the case in the parable of the fig-tree, the point becomes an exceedingly strong one. No language can be more direct. No proof can be more complete. With all that certainty with which we know that summer is nigh when we see the buds and the leaves shoot forth from the trees in spring, may we know that Christ is at the doors. The most daring unbelief will hardly venture to deny

these words of the Son of God, and assert that nothing can be known of the period of his second coming.

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

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

Says Campbell: "Macknight argues that the term *know* is here used as a causative, in the Hebrew sense of the conjugation *hiphil*, that is, *to make known*. * * * His [Christ's] answer is just equivalent to saying, The Father will make it known when it pleases him; but he has not authorized man, angel, or the Son, to make it known. Just in this sense, Paul uses the term *know*: 1 Cor. 2: 2: 'I came to you *making known* the testimony of God; for I determine to *make known* nothing among you but a crucified Christ.'"

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

The Father will make known the time. He gave the period of the flood to Noe, which well represents the proclamation of the second advent, given in connection with the evidence of the termination of the periods of Daniel, during the great Advent movement of 1840-44.

And when the patriarch's work of warning and building was finished, God said to him, "Come thou and all thy house into the ark." "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." So when the waiting, watching, weeping, toiling time shall be finished, and the saints shall all be sealed, and shut in with God, then will the voice of the Father from Heaven make known the definite time. See Rev. 16: 17; Joel 3: 16; Jer. 25: 30.

The present is emphatically the waiting, watching time. It is the especial period of the patience of the saints. In definite time we would find relief from the state of suspense to which our present position subjects us. The Lord appeals to us thus: "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the

morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." Mark 13: 35-37.

One of the fatal consequences of not watching is distinctly stated in Rev. 3: 3: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." The consequence of not watching will be ignorance of the time. What will be the consequence of watching? The inference is unavoidable, that it will be a knowledge of the time. In answer to the agonizing prayer of the Son of God, "Father, glorify thy name," there came a voice from Heaven, saying, "I have both glorified it, and will glorify it again." The disciples understood these words from Heaven, while the people that stood by said it thundered. John 12: 27-29. So will the waiting disciples of Christ understand the voice of God when he shall speak from on high. But the unbelieving world will not understand it. In comparing Noah's days and ours, the Lord continues:

NOAH'S TIME AND OURS.

Verses 38, 39: "For, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." A picture of the present condition of the mass of mankind is here drawn. How dark the features! The people of the last generation will be like those before the flood, while the ark was preparing. Noah preached, and warned them of the coming flood, and they mocked. He built the ark, and they scoffed and jeered. He was a preacher of righteousness. His works were calculated to give edge to, and set home to the heart, what he preached. Every righteous sermon, and every blow struck in building the ark, condemned a careless, scoffing world. As the time drew nearer, the people were more careless, more hardened, more bold and impudent, and their condemnation surer. Noah and his family were alone. And could one family know more than all the world? The ark is a matter of ridicule, and Noah is regarded as a willful bigot.

But the Lord calls Noah into the ark. And by the hand of Providence the beasts were lead into the ark; and the Lord shuts Noah in. This is regarded at first by the scoffing multitude as something wonderful; but it is soon explained away by the wiser ones, so as to calm their fears, and they breathe easier.

The day of expectation finally arrives. The sun rises as usual, and the heavens are clear. "Now where is old Noah's flood?" is heard from a thousand impious lips. The farmer is caring for his herds and lands, and the mechanic is pursuing his work of building. On this very day, some are being joined in marriage. With many, it is a day of unusual feasting and sports. And while all are looking to long years of future prosperity and happiness, suddenly the heavens gather blackness. Fear fills every heart. The windows of heaven open, and the rain in torrents descends. "The fountains of the great deep are broken up," and here and there come gushing up rivers of waters. The valleys are fast filling up, and thousands are swept away in death. Some flee to the highest points of land; but the water fast follows them up. Men bear their wives and children to the mountains, but are obliged to part with them there to drown; while they climb the highest trees. But soon they, too, are covered with water, so that there is not a resting-place for Noah's dove. All are still in death. Horrid death! made still more horrible by being in consequence of slighted mercy! But where is Noah? Ah! safe in the ark, borne upon the billows. Safe from the flood; for God "shut him in."

By most people, the evidences of the soon coming of Christ are considered insufficient to base faith upon. But mark: the testimony and acts of one man condemned the people destroyed by the flood. The evidences then were sufficient, otherwise the world would not have been condemned. But a hundred times more convincing evidences

come pouring in upon us, that the day of the Lord is near, and hasteth greatly. We follow down the numerous prophetic chains of Daniel, and of the Revelation, and we find ourselves in every instance standing just before the day of wrath. We see the signs spoken of by prophets, by Christ, and in the epistles, fulfilling, or fulfilled. And at the right time, and in the right manner, to fulfill certain prophecies, a solemn message arises in different parts of the world: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2: 1. Wherever we look, we see prophecy fulfilling. While the knowledge of God and the spirit of holiness are departing, spiritual wickedness, like a flood, covers the land.

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

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

The faithful watchman who sounds the alarm as he sees destruction coming, is held up before the people from the pulpits of our land, and by the religious press, as a "fanatic," a "teacher of dangerous heresies;" while in contrast is set forth a long period of peace and prosperity to the church. So the churches are quieted to sleep. The scoffer continues to scoff, and the mocker mocks on. But their day is coming. Thus saith the prophet of God: "How ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt. And they shall be afraid; pangs and sorrow shall take hold of them. * * * Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. 13: 6-9.

Most dreadful day! And is it near? Yes; it hasteth! It hasteth greatly! What a description given by the prophet! Read it; and as you read, try to feel how dreadful will be that day: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath;

but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:14-18.

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

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

Ministration of Angels.

SATAN BOUND FOR ONE THOUSAND YEARS.

HAVING learned the origin of Satan, and the history of his work thus far, we will now inquire what his final destiny will be. To ascertain this, we will again call attention to the subject of the sanctuary. It was all typical of the heavenly sanctuary, as we have before seen. Every day in the year the people brought their victims to the door of the sanctuary, and confessed their sins over them. Then they were slain, and the blood containing the sins thus confessed, was taken into the sanctuary. Thus the sins of those who confessed them were conveyed from themselves into the sanctuary during the whole year. Heb. 9:1-7; Lev. 1:3. At the end of the year, the high priest presented two goats before the door of the sanctuary, and cast lots for them. One lot was for the Lord, the other for the scape-goat. Lev. 16:1-8. The one on whom the Lord's lot fell, was then slain, and his blood taken into the sanctuary, and by it the sins in there were atoned for. Verses 9-19. Then these sins were taken out of the sanctuary and placed upon the head of the scape-goat, and he bore them away into a land not inhabited. Verses 20-22. All this was typical of Christ's ministration in the true sanctuary above. Heb. 8:1-5. Therefore, Christ will minister in the first apartment of the heavenly sanctuary till the day of atonement, or Judgment. During this time the sins of God's people are conveyed, by faith in the blood of Jesus, into the heavenly sanctuary. At the day of atonement, the blood of the Lamb of God will be offered to cleanse the heavenly sanctuary from these sins.

According to the pattern, when the heavenly sanctuary is cleansed by the blood of the Lamb of God, the sins of the righteous will be conveyed by the High Priest (Christ) and placed upon the head of the scape-goat, who will then be sent into a land not inhabited. Now we are prepared to ask who this scape-goat is.

"THE SCAPE-GOAT.—The next event of that day, after the sanctuary was cleansed, was the putting off all the iniquities and transgressions of the children of Israel upon the scape-goat, and sending him away into a land not inhabited, or of separation. It is supposed by almost every one that this goat typified Christ in some of his offices, and that the type was fulfilled at the first advent. From this opinion I must differ, because, 1. That goat was not sent away till after the high priest had made an end of cleansing the sanctuary. Lev. 16:20, 21. Hence that event

cannot meet its antitype till after the end of the 2300 days (1844). 2. It was sent away from Israel into the wilderness, a land not inhabited. If our blessed Saviour is its antitype, he also must be sent away; not his body alone, but soul and body (for the goat was sent away alive), from, not to, nor into, his people; neither into Heaven, for that is not a wilderness, nor a land not inhabited. 3. It received and retained all the iniquities of Israel; but when Christ appears the second time, he will be without sin. 4. The goat received the iniquities from the hand of the priest, and he sent it away. As Christ is the priest, the goat must be something else besides himself, which he can send away. 5. This was one of two goats chosen for that day, of which one was the Lord's and was offered for a sin-offering; but the other was not called the Lord's, neither offered as a sacrifice. Its only office was to receive the iniquities from the priest after he had cleansed the sanctuary from them, and bear them into a land not inhabited, leaving the sanctuary, priest, and people, behind, and free from their iniquities. Lev. 16:7-10, 22. 6. The Hebrew name of the scape-goat, as will be seen from the margin of verse 8, is Azazel. On this verse Wm. Jenks, in his *Comp. Com.*, has the following remarks: "Scape-goat. See dif. opin. in Bochart. Spencer, after the oldest opinion of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmuller, whom see. The Syriac as Azazel, the angel (strong one) who revolted." 7. At the appearing of Christ, as taught in Rev. 20, Satan is to be bound and cast into the bottomless pit, which act and place are significantly symbolized by the ancient high priest's sending the scape-goat into a separate and uninhabited wilderness. Thus we have the Scripture, the definition in two ancient languages, both spoken at the same time, and the oldest opinions of the Christians, in favor of regarding the scape-goat as the type of Satan."

On this subject, Chas. Beecher, *Redeemer and Redeemed*, p. 66, says: "Two goats were to be presented before the Lord by the high priest. They must be exactly alike in value, size, age, color—they must be counterparts. Placing these goats before him, the high priest put both his hands into an urn containing two golden lots, and drew them out, one in each hand. On the one was engraved *La-Yehova* (for Jehovah) on the other, *La-Azazel* (for Azazel)."

"The goat on which the lot *La-Yehova* fell, was slain. After its blood had been sprinkled in the holy of holies, the high priest laid his hands on the head of the second goat, confessed the sins of the congregation, and gave him to a fit man to lead away and let go in the wilderness, the man thus employed being obliged to wash his clothes and person before returning to the congregation."

With regard to what this scape-goat represents, he says that "one opinion is that Azazel is a proper name of Satan. In support of this, the following points are urged: The use of the preposition implies it. The same preposition is used on both lots, *La-Yehova*, *La-Azazel*; and if the one indicates a person, it seems natural that the other should, especially considering the act of casting lots. If one is for Jehovah, the other would seem for some other person or being; not one for Jehovah, and the other for the goat itself. What goes to confirm this is, that the most ancient paraphrases and translations treat Azazel as a proper name. The Chaldee paraphrase and the targums of Onkelos and Jonathan would certainly have translated it if it was not a proper name; but they do not. The Septuagint, or oldest Greek version, renders it by *apopompaios*, a word applied by the Greeks to a malign deity sometimes appeased by sacrifices. Another confirmation is found in the book of Enoch, where the name Azazel, evidently a corruption of Azazel, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day. Still another evidence is found in the Arabic, where Azazel is employed as the name of the evil spirit. In addition to these, we have the evidence of the Jewish work *Zahar*, and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Sammael.' Hence Moses Gerundinensis feels called to say that it is not a sacrifice, but only done because commanded by God.

"Another step in the evidence is that we find the same opinion passing from the Jewish to the early Christian church. Origen was the most learned of the fathers; and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen: 'He who is called in the Septuagint *apopompaios*, and in the Hebrew, Azazel, is no other than the devil.' Lastly, a circumstance is mentioned of the Emperor Julian, the apos-

tate, that confirms the argument. He brought as an objection against the Bible, that Moses commanded a sacrifice to the evil spirit. An objection he never could have thought of, had not Azazel been generally regarded as a proper name.

"In view then, of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms, with great confidence, that Azazel cannot be anything else but another name for Satan." pp. 67 and 68.

In conclusion on this point, Beecher says: "Would it not be strange if, in all the symbols of the sacrificial system, there was not a single intimation of the serpent's existence? And where should we expect to see his baleful shadow, if not here on the great day of atonement?" p. 73. Irenæus, in his *Book against Heresies*, quotes an ancient verse thus: by means of Azazel, that fallen, and yet mighty angel. Book I, chap. 15.

Thus we see that it is susceptible of very clear proof that Satan is the great antitypical scape-goat. Indeed, we can come to no other conclusion. How fitting, how just, it is that Satan, the great author of sin, should receive back upon his own head the sins and transgressions into which he has led God's people!

In the type they brought the scape-goat alive before the Lord, and the high priest "confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." So it will be in the antitype. Satan will be arraigned before God, and there, in the presence of the angelic hosts and the redeemed saints, Christ, his conqueror, will enumerate his sins and iniquities, and those he has caused the Lord's people to commit; then he will pronounce his sentence, and send him away into a "land not inhabited." We have seen that this must take place at the day of Judgment. Jude says that the fallen angels are reserved unto the Judgment of the great day.

In Rev. 19, the second coming of Christ is described. Chapter 20 opens thus: "And I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." Verses 1-3.

We can plainly see in this the antitype of the scape-goat. But he was sent into the wilderness, a land not inhabited. Then it is an important point for us to determine what this bottomless pit is, into which Satan is to be cast. If, on examination, we find it to be a "wilderness," or a desolate place, this will confirm the truthfulness of our position, that Satan is the antitypical scape-goat. Rev. 20:3, says that Satan was cast into the bottomless pit. Rev. 9:1-3, locates the bottomless pit on the earth. "And the fifth angel sounded, and I saw a star fall from Heaven [where to?] unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit." The air extends only about forty-five miles above the earth. In order for it to be darkened by ascending smoke, the smoke must come from the earth. "And there came out of the smoke locusts on the earth." &c. This locates the bottomless pit upon this earth.

What is the meaning of the term "bottomless pit?" The idea commonly attached to it is that of an eternal, burning hell. But this is not the Bible meaning of that term. Its primary signification is, a dark place, a waste, a wilderness, an uninhabited region. The original word, *abussos*, which in Rev. 20:1-3, is rendered *bottomless pit*, is in other places rendered *deep*. Thus Gen. 1:1, 2:— "In the beginning God created the heaven and the earth. And the earth was without form, and void, and darkness was upon the face of the deep," or the bottomless pit.—*American Bible Union* translates *abussos* by the word *abyss*. Thus Rev. 20:1-3: "And I saw an angel come down from Heaven, having the key of the abyss." This, compared with Gen. 1:2, "Darkness was upon the face of the deep," *abyss*, or bottomless pit, locates this place very definitely. It is the face of this earth in its dark, void, chaotic state. "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep."

Then if, in the future, Satan is, to be cast into the deep, or abyss, this earth must be reduced back to its original chaotic state; so that it shall be "without form and void, and

darkness upon the face of the deep." Will this ever be? Listen to Jeremiah, as he has a vision of the future condition of the earth. Chap. 4:19-28: "I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled; suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet?" He then gives the result of this sound of the trumpet, alarm of war, and destruction upon destruction. "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light." Compare this with Gen. 1: "The earth was without form, and void; and darkness was upon the face of the deep." Then the time is coming when this earth will be reduced back to its original condition. But he continues: "I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate."

If we had space, we could give whole chapters showing that all the earth will be desolated of its inhabitants and turned into a wilderness, so to remain for a period of one thousand years. Remember that it was a place similar to this into which the scape-goat was turned, *i. e.*, a wilderness, a land not inhabited. This is the place where Satan, the great antitypical scape-goat, is to be bound a thousand years. Rev. 20:1-5, places the commencement of this period at the time of the resurrection of the blessed and holy, which is shown by 1 Thess. 4:16, to be at the second advent of our Lord. The battle of the great day, by which all the enemies of the Lord are slain (Rev. 16; Jer. 25), takes place at that time. So that is the time of the binding of the dragon and the desolation of the earth. And as this battle takes place in "the day of the Lord," and the utter and final overthrow of the wicked at the end of the thousand years of Rev. 20 also takes place in the day of the Lord, according to 2 Pet. 3:7-10, it follows that the thousand years are in that period covered by this phrase, "the day of the Lord." Of course, in that day the desolation occurs. Thus Isaiah says, "Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty." "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Chap. 13:6, 9. "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation, it shall lie waste; none shall pass through it forever and ever. Chap. 34:8-10.

The expressions "forever and ever" and "from generation to generation," show that the earth will be desolate for no short length of time.

As we have seen, this desolation of the earth takes place at the beginning of the day of the Lord—the commencement of the thousand years. This also is the time when Jesus makes his second advent; for he is the one who destroys the nations. Ps. 2:7-9. In Rev. 19, his advent is described, together with the destruction of the nations and the desolation of the earth. "And I saw Heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. * * * And out of his mouth goeth a sharp sword, that with it he should smite the nations. And he shall rule them with a rod of iron. And he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

"And I saw the beast, and the kings of the earth, and their armies, gathered togeth-

er to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Verses 11-21. This leaves the world desolate of all its inhabitants. The next verse says, "And I saw an angel come down from Heaven, having the key of the bottomless pit [abyss] and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." Rev. 20:1-3. Thus we see that just as soon as the earth is made a "wilderness," Satan is cast into this desolate region to remain a thousand years.

D. M. CANRIGHT.

(To be Continued.)

Morality of the Sabbath.

AND

Its Importance.

OBJECTIONS CONSIDERED.

I. All moral principles are discoverable by the light of nature; but the keeping of the seventh day holy is not discoverable by the light of nature or reason without a direct revelation from God; therefore it is not moral.

We will further consider this objection in the light of undisputed facts, still comparing the Sabbath with other precepts which are confessed by all to be moral.

Take the commandments against murder, adultery, stealing, and lying. We would suppose that the light of nature alone, without a revelation from God, would teach men that these things were wrong. But the history of the world proves that this is not the case. All these crimes have been tolerated, taught, practiced, and legalized in many of the wisest heathen nations. I have before me "Horne's Introduction," and "Leland's Revelation," in both which these learned men conclusively show the necessity of a divine revelation concerning the plainest moral principles.

They show that suicide, abortion, killing of weak or deformed infants, offering human beings in sacrifice to the gods, fornication, prostitution, and adultery, stealing, lying, &c., have all been generally practiced by the most enlightened heathen nations, and by their wisest philosophers and lawgivers; defended as right, and according to nature and reason. The first of these eminent authors says:—

"Prostitution, in all its deformity, was systematically annexed to various pagan temples, was often a principal source of their revenues, and was, in some countries, even compulsory upon the female population. Other impurities were solemnly practiced by them in their temples, and in public, from the very thought of which our minds revolt. Besides the numbers of men who were killed in the bloody sports and spectacles instituted in honor of their deities, human sacrifices were offered to propitiate them. Boys were whipped on the altar of Diana, sometimes till they died. How many lovely infants did the Carthaginians sacrifice to their implacable god, Moloch! What numbers of human victims, in times of public danger, did they immolate to appease the resentment of the offended deities!" *Horne's Introduction, Vol. I. pp. 16, 17.*

"Thus theft, as is well known, was permitted in Egypt and in Sparta. Plato taught the expediency and lawfulness of exposing children in particular cases; and Aristotle, also of abortion. The exposure of infants, and the putting to death of children who were weak or imperfect in form, was allowed at Sparta by Lycurgus. At Athens, the great seat and nursery of philosophers, the women were treated and disposed of as slaves, and it was enacted that infants which appeared to be maimed, should either be killed or exposed." *Ibid. p. 19.*

"Truth was but of small account among many, even of the best heathens; for they taught that on many occasions, a lie was to be preferred to the truth itself."

"Dr. Whitby has collected many maxims of the most eminent heathen sages, in corroboration of the fact above stated. The following examples are taken from his note on Eph. 4:25:—

"A lie is better than a hurtful truth." *Meander.*

"Good is better than truth."—*Proclus.*

"When telling a lie will be profitable, let

it be told." *Darius in Herodotus, lib. III. c. 62.*

"He may lie who knows how to do it in a suitable time."—*Plato apud Stobæum. Serm. 12.*

"There is nothing decorous in truth, but when it is profitable. Yea, sometimes truth is hurtful, and lying is profitable to men."—*Maximus Tyrius, Diss. 3. p. 29. Ibid. p. 20.*

To the same purpose Mr. Leland remarks:

"The custom of exposing weak and helpless children, which, one should think, is contrary to the most intimate feelings of humanity obtained very generally among the most civilized nations; and yet they do not appear to have been sensible that in this they acted a wrong and inhuman part, but looked upon it to be a prudent and justifiable practice." *Leland's Revelation, Vol. 2, p. 7.*

Of the laws of Lycurgus, the wisest and best of all heathen lawgivers, the same author says:—

"There were common baths in which the men and women bathed together. And it was ordered, that the young maidens should appear naked in the public exercises, as well as the young men, and that they should dance naked with them at the solemn festivals." *Ibid. p. 46.*

Plato the prince of heathen philosophers, endorsed and recommended this custom! Upon this the above writer remarks:—

"A remarkable proof this, that the greatest men among the pagans, when left to their own judgments in matters of morality, were apt to form wrong notions concerning it, even in instances where one should think the dictates of nature and reason might have given them better directions." *Note, p. 47.*

John Locke, the great Christian philosopher, says:—

"Whatever was the cause, it is evident in fact, that human reason, unassisted failed in its great and proper business of morality." *Reasonableness of Christianity; in his Works, Vol. 2, p. 532.*

Says Mr. Leland again:—

"Man appears from the frame of his nature to be a moral agent, and designed to be governed by a law. Accordingly, God hath given him a law to be the rule of his duty. The scheme of those who pretend that this law is naturally and necessarily known to all men without instruction, (is) contrary to fact and experience. * * * When men fell from the right knowledge of God, they fell also in important instances from the right knowledge of moral duty."

"It appears, therefore, that what is called the moral sense was not designed to be an adequate guide in morals; nor is it alone considered, and left merely to itself, fit to have the supreme direction as to the moral conduct." *Vol. 2 pp. 8, 15.*

The *Christian Union* of Dec. 16, 1874, says:—

"Prof. Julius H. Seelye, of Amherst College, has been lecturing the past week before the Yale Divinity School on Missions. The course comprises six lectures, three of which remain to be given this week. The first lecture was upon the condition and needs of the unchristian world. He presented a vivid picture of the degradation of these nations, based not merely on his own observation, which has been extensive, but supporting his statements by reference to authorities accessible to all. China, as one of the most promising of pagan nations, and whose civilization has been so widely lauded, was shown to be most shockingly corrupt in its social and private life. Lying, insincerity, licentiousness, and almost every vice mentioned in Scripture, is practiced without restraint. Their virtue is entirely external. India is in a similar condition. Before the establishment of the English in that country not less than 10,000 infants were put to death by their parents per month in the single province of Bengal. This condition is true not only of modern half-civilized pagans, but it is found where civilization has shown some of its most renowned trophies. In Greece and Rome society was all pollution. The most classic writings reveal it. Even their philosophers taught the most unmentionable vices. The first chapter of Romans is not an untrue portraiture of pagan corruption."

The foregoing arguments and facts do conclusively show that it is no evidence that a precept is not moral simply because the light of nature alone does not clearly point it out. It further shows that when we do appeal to the common consent of mankind, we find just as general a recognition of the principle of the Sabbath precept as we do of any of the other moral precepts. Hence this objection is not a valid one.

II. All moral duties and precepts are equally obligatory at all times; but the Sabbath precept makes an act wrong if done upon one day which would be right if done upon any other day. Therefore it is not a moral precept.

Our opponents ask, "Would adultery, lying, stealing, &c., be wrong upon one day but allowable all the rest of the week? Can an act be morally wrong at one time which would not be at another? What is there in the nature of the day itself which makes the seventh day any different from other days? Is it not naturally just like other days?" In answer we affirm that there are many acts which are morally wrong at one time but right at another time. A works for B at ten shillings per day for ten hours. At noon A has one hour during which he can eat, rest, sleep, or do what he pleases. But if A should idle around one hour during working hours he would be defrauding B and thus committing a moral wrong. Again, D borrows \$100 of E and pledges his word and gives his note to pay that money to E one year from date. Now D has a moral right to keep and use that money through the whole year till the last day, pay day, comes. But if he keeps it beyond that day, then he is guilty of a moral wrong.

So innumerable cases might be cited where it would be morally wrong to do a thing at one time which would be right at another time. A couple are engaged to be married upon a set day. Now, entering upon certain relations before they are married would be grossly immoral; but the same relations after marriage would not be wrong. Is it said that the morality or immorality of the act is not because of anything inherent in the nature of the time itself, but because of a violation of an arbitrary agreement or law made concerning the time? Thus: A's act of resting during working hours would not be wrong if he had not agreed to work at that hour. Nor would D do wrong in not paying the \$100 at the end of the year, if he had not promised to do it then. Very well; then an agreement or law can make an act immoral at one time which is moral at another time. This is sufficient to overthrow the objection.

But the seventh day is different from all other days. The other six days of the week came into being as working days, the Creator working upon them. But the seventh day first came into being under very different circumstances. All the earth and every thing upon it was finished. All was beautiful, peaceful, and quiet. God then honored that day by resting upon it in celebration of creation finished. He then blessed and sanctified it. Gen. 2:1-3. Thus from its very birth this day did differ from all other days. A man has seven sons. Six were born in England, the seventh in America. The first six are Englishmen, the seventh is an American. In one sense they are all alike; but in another they are not. The last is honored with being eligible to the highest office in our government, while the others never can be. So the first six days were born working days, Eze. 46:1; Ex. 20:11; but the seventh was born a Sabbath day. Gen. 2:1-3. This difference between the days does exist in the nature of things and must always continue to exist.

But another fact which we have purposely passed over until now, fully answers the objection we are considering. Moral precepts, it is said, are equally obligatory at all times; but the Sabbath precept applies to only one day in seven. This is a mistake. That precept, like all moral laws, covers all the time. It directs what we shall do upon the first six days as plainly as it does what we shall do upon the seventh day. "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." It will be seen that this commandment does cover the whole week, regulating what we shall do each day, how we shall use the time which God has given us. So it is not true that it applies only to one day out of seven.

Seeing that the Creator has given to us all our time, "life, breath, and all things," Acts 17:25, has he not a moral right to direct how we shall use this time? Is it not highly reasonable that he should? Does nature teach us that we should fear and serve our Creator? So all claim, and so we believe. Does it not, then, also teach us that our Maker would care as to how we use our time? This is just as natural as that we should serve him at all. Indeed, it is implied in it. For serving God is an act, and it takes time to perform an act. Therefore, if nature teaches that men should serve God, it teaches that God is interested as to how men use their time. Hence, it is naturally to be expected that God would give directions concerning it. This is just what he has done in the fourth commandment. Therefore that precept, like all moral laws, is reasonable and natural, and hence moral.

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

1. It is claimed that at the north pole there are several weeks when the sun does not set at all; and again there are weeks when it is dark all the time. How can the seventh day be distinguished and kept there?

If nature in this case proves any thing, it proves that God never designed men to live there. First, there is nothing for men to do there, nothing to call them there but the love of adventure. Secondly, nature has made no provision to sustain a population there. At the nearest point to the north pole at which men have been able to get, all is a dreary, barren field of solid ice, except for a few weeks, and then only a few berries grow. Thirdly, most of those who have endeavored to reach the north pole have perished in the attempt. So an appeal to nature does not help the objector in this case.

But frequently those who raise this objection are strict observers of Sunday, the first day of the week. If there is any force in this objection, it comes with equal weight against Sunday keeping. How can they keep the first day up there? If they can find the first day, can not we find the seventh? If they can keep Sunday cannot we keep the Sabbath? But there is no trouble in either case. The days of the week are plainly marked there as well as here. Read the travels of Dr. Cane, Hall, and others who have been there. Did they experience any difficulty in keeping the reckoning of the days? None, whatever. The days are marked off by the revolutions of the earth which are there as well as here indicated by the position of the sun. The most of the year the sun rises and sets there the same as here, that is, as far north as men have ever penetrated. So far there is no difficulty, of course. In mid summer, for a short time, the sun is above the horizon all the time. Being so far north, a person can see the sun in its circuit clear around the earth, day and night. But it is easy to tell when it is overhead at noon, when it is going down in the west, when it is directly underneath at midnight, or when it is rising in the east in the morning. Can we not tell the time of day here by the position of the sun in the heavens without seeing it rise or set? Certainly. Then if we could see it all the way around, could we not tell just as well as when we see it only part of the way around? Of course, and so those testify who have been in the Arctic regions.

The following is from the description of a scene witnessed in the north of Norway, from a cliff one thousand feet above the sea:—

"The ocean stretched away in silent vastness at our feet; the sound of the waves scarcely reached our airy lookout; away in the north the huge old sun swung low along the horizon. We stood silent, looking at our watches. When both hands came together at twelve, midnight, the full round orb hung triumphantly above the wave; a bridge of gold running due north spanned the water between us and him. There he shone in silent majesty that knew no setting. * * * In half an hour the sun had swung by perceptibly, the colors changed to those of morning, a fresh breeze rippled over the flood, one songster after another piped up in the grove behind us—we had slid into another day."

The change of the day, then, can be discerned even though the sun can be seen all the time.

But how is it in the winter when it is night for weeks together? I believe there is no time but what rays of light can be seen in the south at noon of each day. This would be sufficient to mark each day. But the revolution of the earth can be as plainly and as easily told by the position of the stars at night as it can by the sun at day. Any one accustomed to observing the stars knows this. They appear to rise and set and to go around the earth the same as the sun. Indeed, astronomers always reckon the day by the stars. Read the following letter which I received from an eminent astronomer touching this point:—

Ogden, Utah, Sept. 24, 1873.

"ELD. D. M. CANRIGHT: By observations of the stars the time can be found out at any time, day or night. Knowing the time at which any star ought to be in the meridian, we find the difference between noon and the observing time, or the local time. Stars being visible in the daytime and at night, on all places of the earth, it is possible to determine the time without seeing the sun.

(Signed,) DR. F. KAMPF,
Astronomer of the U. S. corps of Engineers."

So then the exact time of day can be told by the stars and they can be seen in the absence of the sun. Hence this objection is without foundation.

D. M. CANRIGHT.

He who sins against man may fear discovery, but he who sins against God is sure of it.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, MARCH 11, 1875.

The Law and the Gospel.

THE position taken last week was that in carrying out the great unit plan of redemption through Jesus Christ, which covers the entire period of human probation, there is perfect harmony between the law of God, and the gospel of Jesus Christ.

The divine law, however, dates back before the gospel. It existed before the fall, or there could not have been any such thing as the fall. It existed as early as there were created intelligences subject to the government of the Creator; and it extends to the future, running parallel with the eternity of God's moral government. Angels fell, therefore were on probation. They, being on probation, were consequently amenable to law. In the absence of law they could not be on probation, therefore could not fall. The same may be said of Adam and Eve in Eden.

The ten commandments, as worded in the Sacred Scriptures, are adapted to fallen beings. As thus worded, they are not adapted to the condition of holy angels, nor to man in his holy estate in Eden. The two grand principles of God's moral government existed before the fall, in the form of law. These are given in the Old Testament, Deut. 6 : 5, Lev. 19 : 18, and are quoted by Christ in the New, Matt. 22 : 37-40, as the two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

These two commandments require supreme love to the Creator, and love to fellow-creatures equal to that bestowed upon one's self. Angels could do no more than these require. Adam, before the fall, could do no more. We can do no more. The two great commandments embrace all that is required by the ten precepts of the moral code. No precept and no principle of the book of God extends beyond these.

Soon after the fall, we see the two principles of God's moral government guarded by ten precepts, worded to meet man's fallen condition. Love to God is taught in the first four commandments, and love to our fellow-man is taught in the last six. The prophets of the Lord, the Son of God, and the apostles of Jesus, have all spoken in harmony with the ten precepts of the law of God. The whole duty of man, says Solomon, is to fear God and keep his commandments.

The ten precepts of the decalogue, so worded as to be adapted to man's fallen condition, were enforced as early as the circumstances demanded them. The first three were applicable to Adam immediately after the fall. And although the Sabbath of the fourth precept was instituted at the close of the first week of time, before the fall, and we have evidence that Adam was directed to observe it as a memorial of creation, yet that portion of the precept adapted to the fallen state, relative to the man-servant, the maid-servant, and the stranger, could not exist till a later period, when such relations existed. The fifth commandment could not be enforced until applicable to Adam's children. The sixth, seventh, eighth, ninth, and tenth, were enforced as early as the parties existed to whom they could properly apply.

There is nothing in the moral condition of man in his fallen state, nor in the nature of the ten commandments themselves, to restrict them to any one dispensation more than another. Man's moral wretchedness is the same, only more deplorable as he advances from the gates of Paradise toward the close of probation. And the law of God, adapted to his fallen state, is applicable and necessary throughout the entire period of his fallen condition, from Paradise lost to Paradise regained. The reign of sin and that of death run parallel from Adam until sin and sinners shall cease to be. And parallel with these, stretching through all dispensations, there has been the knowledge of the principles of the ten commandments, consequently, a knowledge of sin.

The means of the knowledge of sin has been the law of God. "By the law is the knowledge of sin." Rom. 3 : 20. "I had not known sin, but by the law." Chap. 7 : 7. As proof that this knowledge did exist immediately after the fall, see Gen. 4 : 7, 23, 24; 6 : 5. Noah was righteous before God. Chap. 7 : 1. He was a preacher of righteousness. 2 Pet. 2 : 5. By

his preaching right-doing, reprovng the sins of the people of his time, he condemned the world. Heb. 11 : 7. The men of Sodom and Gomorrah were great sinners, excepting one man. Abraham interceded, saying, Wilt thou destroy the righteous with the wicked? Gen. 18 : 20, 23, 25; 19 : 7. The blessing of God came upon Abraham, because he kept his commandments. Gen. 26 : 5. Those who refused obedience experienced the wrath of God for their transgressions. The cities of the plain were condemned for their unlawful deeds. 2 Pet. 2 : 6-8.

As an illustration of this subject, we briefly notice the murder of righteous Abel. Cain killed his brother, and as a sinner received the mark of God's displeasure. Sin, says the apostle, is the transgression of the law. 1 John 3 : 4. Cain broke the sixth commandment, hence that precept existed in the time of Cain. Otherwise he did not sin; for where no law is, there is no transgression. Rom. 4 : 15.

The foregoing positions relative to the law of God would not meet with opposition were it not for the Sabbath of the fourth commandment. The proper observance of the Bible Sabbath is not only crossing, but inconvenient with many, and not favorable to the successful prosecution of their worldly plans. The fearful and unbelieving dodge its claims, brand it as a Jewish institution, and frequently assert that it was unknown to men until the Sabbath law was proclaimed from Sinai. Sacred history, however, proves this statement incorrect. The facts connected with the giving of the manna show that the Israelites understood the obligations of the Sabbath, and that some of the people violated them, and were reprovng by the Lord, thirty days before they saw Mount Sinai. See Ex. 16-19. The record of setting apart the Sabbath to a holy use is given in Gen. 2 : 1-3, as an event that occurred at the close of the first week of time. And the fourth precept of the divine law, in giving the grand reason for observing the Sabbath, cites what God did on that first week.

The Sabbath was made for man, the entire race, Mark 2 : 27, by three acts on the part of the Creator. First, he created in six days, and rested from his work of creating on the seventh day. Secondly, he put his blessing upon the day of his rest, which was the last day of the first week of time. Thirdly, he sanctified, or set apart to a sacred use, the day in which he had rested. Hence these words from the divine precept: "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." Then follows the reason. "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 entire period from creation to the utterance of the moral code at Sinai, a period of twenty-five hundred years, is doubly spanned, first by the sacred record of the institution of the Sabbath at the close of the first week, which looks forward to its observance on the last day of each succeeding week, and, secondly by the law of the Sabbath, which points back to the important facts of the first week of time upon which the institution is based. Here is sufficient evidence that the Sabbath should have been observed during this period. And the absence of distinct mention of Sabbath observance in the brief record of the long period covered by the book of Genesis is no evidence that it was not observed by those who were faithful and obedient from Adam to Moses. God gives the reason why his blessing should come upon the father of the faithful without measure, in these words: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26 : 5.

We call attention to three grand events which have taken place in connection with the sad history of fallen man, either one of which is sufficient to establish the perpetuity of the law of God.

First, the fall, with all its terrible consequences. If the law of God was of such a nature that it could be changed in a single particular at any time, why was it not changed when there were but two fallen beings, just before Adam and Eve left Eden. If the plan of God's moral government could be changed, it would then have been changed, so as to set these two sinners free in holy Eden, and save the tide of human wretchedness which has followed. But, no; it could not be changed. The curse must fall upon man, and upon the earth for man's sake. And the blight and mildew of sin must follow everywhere, and moral darkness, like a pall of death, must spread everywhere over a world groaning beneath the weight of transgres-

sion. Why? Because God's law that had been transgressed could not be changed. This is the result of sin and the terrible fall. And this has all come about because of the transgression of that law which is as changeless as the throne of Heaven. Every fading flower and falling leaf, since man left Eden, has proclaimed the law of God changeless.

If that law could ever be changed in any particular, it would have been altered when there were but two fallen beings. It would then have been changed in such a way as to free them from the sentence of death, raise them from their degradation, and save the race from continued sin, crime, and woe. But for six thousand years, the tide has been swelling, and creation has been adding groan to groan. Who can compute the amount of moral wretchedness and agony in consequence of the violation of God's immutable law? The fall, then, with all its accumulated wretchedness, proclaims the divine law changeless.

Secondly, the announcement of the ten commandments from Sinai with imposing display. It was not left for Moses to proclaim this law. It was not left to the angel Gabriel to assemble the tribes of Israel, and utter these ten holy precepts in their hearing. The Lord himself descends in awful grandeur, and proclaims them in the hearing of all the people.

And do you infer that that was the origin of the law of God? And do you affirm that he has since abolished that code? When did he do this? Where did he do it? Has any prophet foretold that such an event should take place? And has any apostle recorded that it has taken place? Certainly not. It is only by confounding the handwriting of ordinances with the moral code that was spoken from Sinai, and engraven in the tables of stone by the finger of God, that men infer that the divine law is abrogated.

Congress enacts laws which are published throughout the Union. The people understand them. Some of these laws are afterward repealed or changed. Is this done in secret, and the people permitted to know nothing about it? No; the same law-making body makes the changes, and the people are apprised of the fact. And has not God manifested as much wisdom and benevolence in the management of the affairs of his moral government in which man has so great an interest—affairs which affect his eternal welfare? He came down upon Sinai, and proclaimed his law under such circumstances as to impress the people with its grandeur, dignity, and perpetuity. Who can suppose that he would change it or abolish it, and say nothing about it?

Thirdly, the crucifixion establishes the law of God. If that law was of such a nature that it could be abolished, or any of its precepts changed, why not have this done, and set man free, instead of God's dear Son laying aside his glory, taking our nature, living the sad life he lived here upon the earth, suffering in Gethsemane, and finally expiring upon the cross? Oh! why should the divine Son of God do and suffer all this to save man, if that law which held him a sinner could be changed so that he could be set free? But no change could be made in the divine law. Man had fallen, and was shut up in the prison-house of sin. And his sins were of such a nature that the death of a sinless angel, a being amenable to law, and consequently less in value than law, was not sufficient. No sacrifice was adequate but the sacrifice of One who was higher than law, and not amenable to it. He only who engaged with the Father in the formation of man, could constitute a sufficient sacrifice to open the door of hope by which the sons and daughters of Adam might find pardon, and be saved.

"Come, O my soul, to Calvary," and there behold love and agony mingled in the death of the Son of God. Behold him groaning in Gethsemane. His divine soul was in agony as the sins of men were rolled upon him. "My soul," said he, "is exceeding sorrowful, even unto death." The weight of man's sin in transgressing God's immutable law was such as to press from his pores as it were great drops of blood. He then bears his cross to Calvary. The nails are driven into his hands and feet. The cross is erected. There the bleeding Lamb hangs six terrible hours. The death of the cross was most agonizing. But there was in his case the additional weight of the sins of the whole world. In his last expiring agony he cries, "My God, my God, why hast thou forsaken me?" and bows his head in death.

The sun, the brightest luminary in heaven, can no longer view the scene, and is veiled as with sackcloth. The vail of the temple, the noblest work of man, is rent in twain. Christ,

the noblest being in the universe, save one, is dying in agony. Creation feels the shock, and, groaning and heaving, throws open the graves of many of the saints, who come out of their graves after his resurrection. The law must stand as firm as the throne of Heaven, although the earth may shake, and the whole creation tremble, as the Son of God dies for the sins of men. J. W.

The Power from on High.

"And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24 : 49.

The time spoken of by our Saviour in his promise in John 14 : 16, 17, soon arrived. He had returned to his Father, leaving his disciples alone with their enemies. We can but faintly imagine how tedious were the hours of their tarrying at Jerusalem, and how many were the scoffs at their faith which they were compelled to hear. About ten days after his ascension came one of the Jewish solemnities—the feast of Pentecost. At this feast were gathered, according to the custom, Jews from every nation; for at their feasts they were all to "appear before the Lord."

The disciples were in one place. Circumstances as well as choice separated them from the vast multitude then assembled. Their hearts were stricken; they were despised people, and they could find but little to interest them outside of their own company. The chief priests and the rulers, the Scribes and Pharisees, the first officers of the nation, and all the influence of the great city, were united against them. To these great men all looked for counsel, and the hosts of Israel could but be ready to echo their sentiments. The teachings and miracles of Jesus had been heard of by all; and the crucifixion, with the accompanying convulsions of nature, followed by the report of his resurrection, with the well-known truth that Jesus was not found in the sepulcher, though it had been surrounded by a trusty Roman guard, all together had created an intense interest and excitement. It was only to be expected that they who had led in the persecution of Jesus would endeavor to shield themselves by casting reproach upon his followers. It was unpleasant, if not even unsafe, for them to appear in the streets of Jerusalem.

But the declaration that that which is highly esteemed among men is not regarded of God, was true in this case. God was bringing confusion upon the great and the proud, and preparing to lift up the heads of those who were stricken and bowed down. This little company, frowned upon by the world, were watched over and guarded by Heaven.

"And suddenly there came a sound from Heaven, as of a rushing mighty wind, and filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts. 2 : 2-4.

The report of this phenomenon soon brought together a wondering crowd, who were confounded or perplexed.

"They were amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our tongue, wherein we were born?" Verses 7, 8.

God had chosen this time to manifest this power; for it was well known that these were unlearned men, chosen from the humbler walks of life, and now they were speaking the various tongues spoken by the Jews who had come to Jerusalem "out of every nation under heaven." To those who were thus gathered from the nations it was a wonder. But others, resident in Jerusalem and the country surrounding, were also gathered there, who did not understand the various tongues spoken. To them the scene presented a different appearance. They well knew that these humble Galileans had never been schooled in letters. To them it was but an unmeaning jargon of sounds, and it was but natural that, to all the follies which they had ascribed to the followers of Jesus, they should add the charge of drunkenness. But Peter repelled the charge, and thereupon opened the Scriptures to them as follows:—

"Ye men of Judea, and all that dwell at Jerusalem, be this known unto you, and hearken to my words; for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my

Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts. 2: 14-20.

There is much of interest in these words; some of the points introduced we will notice.

The promise was that the Spirit should be poured out upon "all flesh." This cannot be restricted to less than all the church. It certainly cannot be confined to the apostles. The effort made by many to find a complete fulfillment of Joel's prophecy on the day of Pentecost is without even a show of reason. That Joel's prophecy as here quoted by Peter covers the gospel dispensation, is evident from his reference to daughters and handmaidens, of whom there were none among the apostles, as well as to the signs and wonders, which reach down to the coming of "that great and notable day of the Lord." If the reader will examine the following scriptures, Matt. 42: 27-31; Rev. 6: 12-17; 1 Thes. 4: 13-18; 5: 1-3; Isa. 2: 10-21; 13: 6-13, he will plainly see that that great and notable day of the Lord comes at the close of the gospel age, ushering in the terrible judgments of God and the second advent of the blessed Saviour.

But we have chiefly to do with Peter's application of the prophecy. He takes up the history of Jesus, in his life and miracles, his death, burial, and resurrection, proving this last by the words of David, and then refers to his exaltation as follows:—

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which you now see and hear." Acts. 2: 33.

Peter here speaks of the promise of the Holy Ghost, which Jesus had received of the Father, and accordingly the Spirit is called the "Holy Spirit of promise;" Eph. 1: 13. And its gift is called "the promise of the Father," Acts. 1: 4.

When the people were assured that this was indeed the power of God upon the disciples, and thus became convinced that that same Jesus whom they had crucified was the Messiah, they were convicted of their sins and of their danger, and cried out, "Men and brethren, what shall we do?" Peter's answer was in every respect applicable to the occasion; it answered their question, and gave them definite information concerning the promise of the gift of the Spirit, to which he had referred, and which they had seen illustrated in the wonderful events of that day. He said:—

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts. 2: 38, 39.

It is not possible to mistake "the promise" to which reference is here made. It was "the promise of the Spirit," as in verse 33; that is to say, that which was fulfilled to the apostles should also be fulfilled to them if they would accept, and follow, the crucified and risen Jesus of Nazareth. The words, "all that are afar off," have reference to the Gentiles, as Paul shows in Eph. 2: 11-18, in distinction from the Jews, who are addressed as "you and your children." Thus the same promise of the Spirit is extended to the church at large, "even as many as the Lord our God shall call."

This whole instruction as regards both duty and promise is neutralized between two classes in the present age. The Friends (known as Quakers) reject baptism as being only an external ordinance. As this subject is quite foreign to the subject of the present argument I pass over the error of the Friends without examination. On the other hand the disciples, and those holding with them, ignore the promise, making baptism the only point of interest in the text. When I say they ignore the promise, I mean they do not accept it according to the evident meaning of the text; for there is no real difference between the utter rejection of a text and the denial of its evident meaning. The Jews did not deny the Scriptures, directly; but they denied their plain and evident fulfillment, and thus they made them "of none effect." That the promise of Acts 2: 39 is identical with that of verse 33 is so clear that Disciple authors have been constrained to admit it, however strenuously they deny the conclusion logically

deduced there from. Thus Alexander Campbell says:—

"The promise is expressly said by Peter to be 'the promise of the Holy Spirit,' which is extended to all that are near, and 'afar off.' * * * The gift of the Holy Ghost is the immediate antecedent to the promise, as any one may see from the slightest attention to the passage." *Baptism, p. 383, ed. 1853.*

And McGarvey in his *Commentary on Acts*, says of chap. 2: 39:—

"That we are right in referring the word promise in this sentence, to the promise of the Holy Ghost just made by Peter, is evident from the fact, that this is the only promise made in the immediate context."

This is indeed evident, though it has been most strenuously denied by others of that body. Thus, Eld. Treat, associate editor of the *Record*, of Bedford, Ind., and highly recommended as an expounder and defender of their peculiar faith, persistently denied this fact, in Gosport, Ind., in Nov. 1871, when the subject of "the promise" was under consideration.

But Mr. McGarvey, while he admits the truth of the statement, robs it of all its force by making a distinction between "the gift of the Holy Spirit," and "the Holy Spirit's gifts," and affirming that the former, but not the latter, is the subject of the promise. If we allow that that distinction is just, the inquiry then arises, Which did the apostles receive on the day of Pentecost? Any answer which includes either to the exclusion of the other, is only partial; it does not contain the whole truth. While all will acknowledge that they received the gift of the Holy Spirit, none can deny that they received the Holy Spirit's gifts.

And then another inquiry may properly be raised: Were not all included under one and the same promise? Or, were there two distinct promises of the Spirit? Only one. The promise which Peter held out to his hearers, in verse 39, is identical with that of verse 33, as both Campbell and McGarvey admit. But Peter said that that which they saw and heard, even the mighty power of the Spirit of God upon the apostles, was given by virtue of that promise. There is but one "Holy Spirit of promise," and concerning it Jesus received but one "promise of the Father." And by virtue of that, but "one Spirit" was given. The facts here presented show that the pouring out of the Spirit upon the disciples was the cause of the wondering of the assembled multitude, and that drew out Peter's discourse, which was aimed to correct their impression, and to teach them in regard to the promise and gift of the Spirit. He said the Spirit was poured out, as they then saw and heard, according to the promise which Jesus received of the Father, and that they also might receive it, for the promise was to them and to their children, and to as many as the Lord shall call.

Now if any can distinguish between the promise under which the disciples received the Holy Ghost on that day and the promise under which the same Spirit was offered to the multitude, it will be by an exercise of ingenuity which we cannot comprehend. Nothing appears more evident than that all the gifts and manifestations of the Spirit of God are under one and the same promise; they are different parts of that promise; and to reject the parts is to reject the whole, and thus to annul the promise.

In regard to the distinction referred to above, it is asserted that the Spirit's gifts include only the miraculous, or power conferred specially on a few, in distinction from the general gift of the Spirit to all the churches. But this is not satisfactory. Says Webster: "Miraculous, of the nature of a miracle; performed supernaturally; effected by the direct agency of almighty power, and not by natural causes." It needs but little consideration to make it apparent to all that there is no such distinction as natural and supernatural gifts and operations of the Spirit in the church. Each and every one who receives the Spirit, in any manner or to any extent, receives it by the direct power of God. There is no natural reception nor operation of the Spirit of God in any case. Hence the distinction is claimed without regard to the proper use of the words.

A more obvious distinction, apparently, is claimed between the ordinary and extraordinary manifestations of the Spirit. But again we ask, are there two distinct promises for these methods of operations? Or, does not the promise include both? One promise includes all. There is no "promise of the Spirit" in the Bible which does not include the gifts or manifestations of divine power. This we shall claim as an established truth unless a separate and distinct promise is

produced for a peculiar or distinct manifestation.

In confirmation of the view here taken we notice that the apostles, who received the gifts and power of the Spirit, did not all possess like power; the Spirit did not manifest itself through all alike. Therefore Paul says:—

"Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" 1 Cor. 12: 29, 30.

These questions are asked of the church at large, as well as of the apostles, which is an evidence that the same gifts were in the church at large, as we shall hereafter show, but not in all alike. Each has his own peculiar office; or, to use the language of inspiration concerning these manifestations, "Dividing to every man severally as he will." Yet all received under one promise; all were parts of one whole.

What a blessing, a gracious privilege, is thus held out to us as members of the body of Christ—as called of God. And what a responsibility is thus placed upon us. May the Lord guide us that we never more quench the Spirit, but covet earnestly the best gifts, and so humble ourselves before God that we may be "endued with power from on high."

J. H. W.

Temptation of Christ.

BY MRS. E. G. WHITE.

SIN OF PRESUMPTION.

THERE are many who fail to distinguish between the rashness of presumption and the intelligent confidence of faith. Satan thought that by his temptations he could delude the world's Redeemer, to make one bold move in manifesting his divine power, to create a sensation, and to surprise all by the wonderful display of the power of his Father in preserving him from injury. He suggested that Christ should appear in his real character, and by this masterpiece of power, establish his right to the confidence and faith of the people, that he was indeed the Saviour of the world. If Christ had been deceived by Satan's temptations, and had exercised his miraculous power to relieve himself from difficulty, he would have broken the contract made with his Father, to be a probationer in behalf of the race.

It was a difficult task for the Prince of Life to carry out the plan which he had undertaken for the salvation of man, in clothing his divinity with humanity. He had received honor in the heavenly courts, and was familiar with absolute power. It was as difficult for him to keep the level of humanity as it is for men to rise above the low level of their depraved natures, and be partakers of the divine nature.

Christ was put to the closest test, requiring the strength of all his faculties to resist the inclination when in danger, to use his power to deliver himself from peril, and triumph over the power of the prince of darkness. Satan showed his knowledge of the weak points of the human heart, and put forth his utmost power to take advantage of the weakness of the humanity which Christ had assumed in order to overcome his temptations on man's account.

God has given man precious promises upon conditions of faith and obedience; but they are not to sustain him in any rash act. If men needlessly place themselves in peril, and go where God does not require them to go, and self-confidently expose themselves to danger, disregarding the dictates of reason, God will not work a miracle to relieve them. He will not send his angels to preserve any from being burned if they choose to place themselves in the fire.

Adam was not deceived by the serpent, as was Eve, and it was inexcusable in Adam to rashly transgress God's positive command. Adam was presumptuous because his wife had sinned. He could not see what would become of Eve. He was sad, troubled, and tempted. He listened to Eve's recital of the words of the serpent, and his constancy and integrity began to waver. Doubts arose in his mind in regard to whether God did mean just as he said. He rashly ate the tempting fruit.

SPIRITUALISM.

Spiritualists make the path to hell most attractive. Spirits of darkness are clothed by these deceptive teachers in pure robes of Heaven, and they have power to deceive those not fortified with Bible truth. Vain philosophy is employed in representing the path to hell as a path of safety. With the imagination highly wrought, and voices musically tuned, they picture the broad road as one of happiness and glory. Ambition holds before deluded souls, as Satan presented to Eve, a freedom and bliss for them to enjoy which they never conceived

was possible. Men are praised who have traveled the broad path to hell, and after they die, are exalted to the highest positions in the eternal world. Satan, clothed in robes of brightness, appearing like an exalted angel, tempted the world's Redeemer without success. But as he comes to man robed as an angel of light he has better success. He covers his hideous purposes, and succeeds too well in deluding the unwary who are not firmly anchored upon eternal truth.

Riches, power, genius, eloquence, pride, perverted reason, and passion, are enlisted as Satan's agents in doing his work in making the broad road attractive, strewing it with tempting flowers. But every word they have spoken against the world's Redeemer will be reflected back upon them, and will one day burn into their guilty souls like molten lead. They will be overwhelmed with terror and shame as they behold the exalted one coming in the clouds of heaven with power and great glory. Then shall the bold defier, who lifted himself up against the Son of God, see himself in the true blackness of his character. The sight of the inexpressible glory of the Son of God will be intensely painful to those whose characters are stained with sin. The pure light and glory emanating from Christ will awaken remorse, shame, and terror. They will send forth wails of anguish to the rocks and mountains, "Fall on us, and hide us from the face of Him who sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?"

Spiritualists claim superior light and power. They have opened the door and invited the prince of darkness in, and have made him their honored guest. They have allied themselves to the powers of darkness which are developing in these last days in signs and wonders, that if it were possible they would deceive the very elect. Spiritualists claim that they can do greater miracles than Christ did. Satan made the same boasts to Christ. Because the Son of God had linked himself to the weakness of humanity, to be tempted in all points like as man should be tempted, Satan triumphed over him, and taunted him. He boasted of his superior strength, and dared him to open a controversy with him.

Spiritualists are increasing in numbers. They will come to men who have the truth as Satan came to Christ, tempting them to manifest their power, and work miracles, and give evidence of their being favored of God, and of their being the people who have the truth. Satan said to Christ, "If thou be the Son of God, command these stones that they be made bread." Herod and Pilate asked Christ to work miracles when he was on trial for his life. Their curiosity was aroused, but Christ did not work a miracle to gratify them.

Spiritualists will press the matter to engage in controversy with ministers who teach the truth. If they decline, they will dare them. They will quote scripture, as did Satan to Christ. "Prove all things," say they. But their idea of proving is to listen to their deceptive reasonings, and to attend their circles. But in their gatherings, the angels of darkness assume the forms of dead friends, and communicate with them as angels of light.

Their loved ones will appear in robes of light, as familiar to the sight as when they were upon the earth. They will teach them, and converse with them. And many will be deceived by this wonderful display of Satan's power. The only safety for the people of God is to be thoroughly conversant with their Bibles, and be intelligent upon the reasons of our faith in regard to the sleep of the dead.

Satan is a cunning foe. And it is not difficult for the evil angels to represent both saints and sinners who have died, and make these representations visible to human eyes. These manifestations will be more frequent, and developments of a more startling character will appear as we near the close of time. We need not be astonished at anything in the line of deceptions to allure the unwary, and deceive, if possible, the very elect. Spiritualists quote, "Prove all things." But God has, for the benefit of his people who live amid the perils of the last days, proved this class, and given the result of his proving.

2 Thess. 2: 9-12: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Looking Inward.

O Soul! if ever you with me
Shall sail across the jasper sea,
And see upon the shining sands
Him with the nail prints in his hands;
If ever we shall find the grace,
To look upon his glorious face,
And touch the robe without a seam,
Our hope has been no idle dream.

For in the world where work and care
Are round about us everywhere;
Where crime creeps in, and sin obscures,
And patient suffering endures;
Where wealth rides by in purple state,
And misery sits outside the gate;
What ground is left for human trust,
If life is all, and we are dust?

No! if beneath the mantling snow
Are roots from which the violets grow;
And if the rose-tree blooms again,
If sunny skies and April rain;
If after all the spring-time showers
Bring summer buds and gorgeous flowers,
So, out of all the damp and mould
Of death, do saintly souls unfold.

Missionary Department.

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

All Along the Line.

No individual who reads our periodicals can fail to see that the cause of present truth is spreading more rapidly than at any period in its previous history. In every part of this country we hear of souls embracing the truth. Cheering reports are received from the most distant parts of the world. Individuals of every nationality are seen taking their stand upon the commandments of God and the faith of Jesus. Nothing is more clearly demonstrated to the believer in the "third angel's message" of Rev. 14:9-12, than the fact that the Lord is preparing the way for the earth to be lightened with the glory of the "mighty angel" of Rev. 18.

Reference to the state of the cause in one of our Conferences will give us some idea of the condition of the work all over the field. Wherever a spirit of sacrificing labor has been continued for months or years, the fruit of it is now becoming apparent.

Two years ago this spring, the brethren in Minnesota organized their Tract and Missionary Society. Their circumstances at that time were such that it required much sacrificing zeal to successfully start and carry through the organization. Paying up their delinquency on the periodicals, purchasing publications, and such expenses as would necessarily arise, taxed them pecuniarily. This they cheerfully met. Then circumstances made it necessary that their ministerial help, which the General Conference had sent them should go to other fields. Thus they were left to their own resources.

When the call was made for 10,000 new subscribers for our periodicals on a trial volume one year ago last December, this Conference was among the first to fill its quota. Many of the brethren and sisters then began the missionary labor in earnest. Visiting families, and praying with them where it was proper, constituted a share of their missionary work. When lectures were given in a community they did not leave the few who embraced the truth for the devouring wolves to destroy before they had become established; but some brother of experience would visit from house to house, to assist them in erecting the family altar, and to set before them in a judicious manner the moral and physical effects of the use of tobacco, tea, coffee, &c. When one left, another visited them. This gave them a change of gifts, thus saving the work of God from bearing too much the stamp of individualism, and left those who could give lectures free to enter new fields. In this way a healthy tone is given to the new churches, and they partake of the same missionary spirit. The fruit of this course soon became manifest. Over one hundred have embraced the truth in this Conference since the camp-meeting; and an interest to read and hear upon these truths is more or less apparent all over the State.

To illustrate the effect of this kind of labor we relate the following: One brother went out in a back settlement to canvass for *The Voice of Truth*. There were nineteen families in that vicinity in which the Review had been read, and they were anxious to hear on these subjects. They eagerly subscribed for *The Voice*. But how did they become acquainted with the Review? Some person unknown to the receiver had sent the trial volume last winter to one of these families and they had become interested in it; and when the subscription expired they felt that they could not do without the paper, and therefore renewed their subscription and loaned it to the other families.

At another place where the Review had been sent, an interest had been awakened in these truths. A brother passing through the neighborhood, left some tracts, and, by their urgent request, an appointment to speak to them. For some cause he failed to meet his engagement. The friends, however, came together. Having no minister, they appointed one of their number to read to them a Sabbath tract which he had left. A short time after this, some lectures were given, and now there are forty keeping the Sabbath who meet to worship God. About twenty-five miles from this place, there is another company of forty that embraced the Sabbath under similar circumstances.

A man and his wife came over forty miles to attend our meeting at Grove Lake. They had seen the appointment in the Review. She had commenced to keep the Sabbath, but was not acquainted with the brethren and sisters. Before the meeting closed two others took their stand to keep the commandments of God. Bro. Grant, who is constantly traveling through the State, holding quarterly meetings with the various churches, says that it is not an uncommon thing for one or more to come to the meeting for the first time, having seen the notice in the Review. In some instances the Review is the only reading matter they have ever seen, and by reading it these persons have commenced to keep the Bible Sabbath, have erected the family altar, thrown away their tobacco, and commenced to serve the Lord. Thus it is where the missionary work has been carried forward with steady perseverance.

A director writes in his report as follows: "A brother gave some tracts to a family in the city who promised to read, but after he left they were thrown out of the window into the street. A family who were moving picked up these tracts, read them, and are now rejoicing in the truth." Similar instances are constantly coming to notice. What is the meaning of all this, if it be not that God is preparing honest hearts everywhere to receive his sacred truth?

The Tract Societies in this State are making an effort to fill their quota of names. The sisters, as well as the brethren, are taking an active part in this work. One, who is a widow with three small children, took her little boy to drive the oxen (for this was all the team they had), visited her neighbors through the cold and snow, and in a short time secured forty paying subscribers for *The Voice*.

Could all realize the importance of this work and of the time in which we live, there would not be a Conference nor a single district in a Conference, but would make every effort to procure readers for our periodicals and publications wherever their influence extends. God is preparing hearts all over the world to receive his truth. He has committed the work of imparting this light and truth to his church. Now is the time to work. Neglect the present golden moments, and we meet with an irreparable loss.

"This life to toil is given;
And he improves it best
Who seeks by patient labor
To enter into rest."

The brethren in Minnesota Conference have some courage in God, and they assure us that we can count on them to fill their quota of names for *The Voice of Truth and Health Reformer*. They want the privilege of doing it. If they continue in the same sacrificing spirit of labor, and take unselfish and enlarged views of the work of God, they will grow strong, and be successful in spreading the light of God's truth. We long for the time when more of this spirit will be diffused through all the ranks of our people, whether they are in Conference organizations or scattered in different parts of the world.

S. N. HASKELL.

The Cause in Europe Onward.

In the merciful providence of God we are able to record an advance step in the work in Central Europe. I have mentioned the fact that there are some forty Sabbath-keepers in Prussia, who never saw one of like faith, from another country. In some way these brethren heard that there was a Sabbath-keeper at Basel by the name of James Ertzenberger, and thereupon they wrote him for information concerning the Sabbath cause in Switzerland. This was about the time of my arrival at Neuchatel. In writing to them he mentioned the fact of my arrival, and they, in answering, extended an earnest invitation to us each to come and visit them.

I have also stated that some time since Satan was able in some things to get the advantage of Bro. E. I could not go to labor in Germany without the assistance of Bro. E., and I did not feel free to set out with him for that country till he could have the

fullest confidence of the Swiss brethren. I have therefore sought help from God, and have put forth the best efforts in my power to have every fault corrected according to the instruction of the New Testament. I think it is not stating too much to say that God has crowned these efforts with abundant success. God has greatly blessed Bro. E., and the hearts of all his people here are made to rejoice.

Now with the full approval of all the Sabbath-keepers in Switzerland, and with the blessing of God we hope to set out for Elberfeld in Prussia, on Monday, Feb. 1. Bro. E. goes to remain and to preach in his own tongue, the German. I go to remain a few weeks to help him in the commencement of the work. Elberfeld is about 300 miles directly north of Neuchatel. Then if the Lord will I shall return to Neuchatel to do what I can in French. We are now ready to begin the publication of French tracts, and intend to commence upon my return. It has been a time of constant, earnest effort with me to get under way in the work here. I have made each day's labor as extended as nature would enable me to make it. Neuchatel has a mild climate. There has been snow enough to whiten the ground for a few hours at a time, but I think there has never been frost enough in the ground to prevent spading in the vineyards. But we have had, with few and brief intervals of sunshine, three months of fog, and some of the time it has been very dense. I have suffered more with chilliness in this damp atmosphere of moderate cold than in the more severe cold of our American winters. But no one need complain at Neuchatel. If such a winter as I have described does not suit them they can find a real American winter in the higher country not more than three miles distant.

My heart is full of courage and hope. The best of all is, God is with us. We have now at this place a general meeting of the Swiss Sabbath-keepers, for the transaction of business, for the celebration of the ordinances, and for the worship of God. It is a season of interest and encouragement; still we ask the prayers of the people of God.

J. N. ANDREWS.

Chaux-de-Fonds, Switzerland, Jan. 31, 1875.

P. S.—I thank those friends who have kindly sent me American papers. J. N. A.

North Pacific Mission.

We can report that the work here is progressing favorably. Since New Year's we have been laboring in two different school districts. In the first, during the extremely cold weather, there were but few who attended the meetings, yet there was some fruit. Three persons declared their intention to keep all the commandments of God and the faith of Jesus. These will probably in a short time join the Walla Walla church.

We commenced work in the second district with more favorable weather, and a better attendance. This district includes the little village of Milton, Oregon; a place of about fifty inhabitants. At our last Sabbath meeting a company of fifteen, including three members of the Walla Walla church, signed a covenant to keep up Sabbath meetings until such time as might be thought best to organize a church. Bro. Aaron Miller was appointed to take the lead of the meetings. Bro. Wm. Nichols was appointed Superintendent of the Bible Class and Sabbath School. We shall hope for a little company of firm advocates of the truth to be established here.

The members of the Walla Walla church are all doing well, with two exceptions. These we have had to withdraw fellowship from. The meeting house is nearly completed. The church are holding their meetings in it now. It will be ready for dedication as soon as we can get the paper from below, which will be as soon as the boats begin to run up the river.

I have now commenced meetings in Pendleton, Oregon, the county seat of Umatilla County. It is a small village of about 200 inhabitants. We have already held two meetings with good attendance and a good interest.

I. D. VAN HORN.

Pendleton, Oregon, Feb. 22, 1875.

Racine, Wisconsin.

AFTER leaving Battle Creek, we held meetings in Chicago one week. The brethren felt encouraged to continue in the way of truth and life. The Lord blessed us as we celebrated the ordinances. The Sisters' Mission, consisting of twenty-five members held their annual meeting. The report showed that they had earned about \$180 during the last year. Most of this had been expended during the year for benevolent purposes, helping the poor, the sick, and widows, sending Ad-

vent Tidende to a number of friends in the old country, &c.

In Racine, the interest was so good that I had to stay two weeks and a half. Some started to serve the Lord and keep his commandments. Two were baptized, and eight souls added to the church, which now numbers seventeen. Besides these, eight more are keeping the Sabbath, and meet with them for worship. There were a few Sabbath-keepers here before, but they have all left except one. It is less than a year since this work commenced. There are many of our countrymen in this city, and there is a good prospect that others will be brought in.

JOHN MATTESON.

Busseyville, Wis., Feb. 10, 1875.

From Bro. S. A. Ross.

I WISH to give my testimony in favor of our excellent paper, the SIGNS OF THE TIMES, and of the truth which it teaches. Our church is small, as many of our brethren and sisters have moved to other places. Those who remain are trying to live out the truth and have the blessing of God. We sometimes regret that we have no preaching with us, but we find the SIGNS a good preacher, and I think if we have the truth, and if we are in the last days and this is the last message of mercy that is to be given to fallen men, we ought to be thankful for the blessings we have received, and feel more interest to have our ministers go to other parts and warn others of the dangers which are coming on the earth.

I have noticed that they who complain most of the want of preaching are the most slack in discharging their own duty. The sifting time is surely coming, and we must not sleep now.

Some think they can be saved without keeping the commandments of God, but as Paul says, "By the law is the knowledge of sin," they will be proved sinners if they transgress the law, in spite of their great profession. For my part I have no greater desire than to live out this truth, and to have wisdom to raise my children to grow up in the admonition of the Lord.

Forestville, Cal.

Giving Broken Things to God.

Wise heads are sometimes found on young shoulders. Infant lips sometimes utter sharp truths and biting sarcasms. A child's eyes see farther and a child's mind understands more than older heads imagine.

Clothing for the Freedmen! We want to send two or three barrels of clothing for the poor blacks at the South. Who will give to God's poor! "He that giveth to the poor lendeth to the Lord."

Such was the call from the pulpit. Of course, the matter was talked over in the family. Clothes-presses were ransacked. Second-hand garments with, perhaps, here and there a rent in them, were gathered together, and a respectable bundle was sent to the "barrel." Little eyes looked on with interest. Little thoughts were busy. Why did we send so many second-hand things to God's poor? Why didn't we lend some of our best things to the Lord?

Not long after a valuable chair was badly broken. What shall we do with that chair? was the natural question. "I dess," said little three-year old, "I dess we shall have to div it to Dod."

What a commentary upon poor human nature! How prone we are to give broken things to God! How the old Jews set us the example! How they would persist in bringing the maimed, and the halt, and the blind, for sacrifice, when God demanded the spotless and the unblemished. In one of our secular papers, not long since, we saw the statement that the deacons of a certain church out West usually spent a large part of Monday mending the broken scrip which was put into the contribution box on Sunday. No doubt the statement was exaggerated. But we question if there was ever a church treasurer who did not have considerable of such work to do. And sometimes the scrip aforesaid is not only broken, but not even worth mending. It is counterfeit.

Giving broken things to God! What multitudes of impenitent sinners are doing it or purposing to do it! "Give me thine heart," says God. Give it *now*. Give it in youth. Give it in manhood. Give your best days, your best strength, your best services, your best powers of mind and body to God. But no; not now is the response. Wait—wait till old age comes—till sinful indulgences no longer exhilarate. Wait till death stares me in the face. Then I'll give myself to God; then, when I am broken, and helpless, and useless. Oh, for shame!

Dear reader, don't give *broken things* to God—that is, with one exception. There is one broken thing which God calls for and never will refuse. It is a *broken heart*.—Give him that, but let all your other offerings be sound and wholesome.—*New York Observer*.

The End of this World.

2 PETER 3: 3-14.

LUTHER once said, "The ways of God are like a Hebrew book, which can only be read from the end backwards." His meaning was that we cannot rightly understand this present world without first taking in the final outcome. It is only the conclusion that clears up the darkness and uncertainty which prevail till then. And if we would not hopelessly err in our whole philosophy of things, we must take particular account of the end, and settle ourselves firmly in what God has revealed concerning the grand finale; for the doctrine of the last things in the key-stone is the arch of the Christian system, without which the whole fabric must tumble to pieces.

Reminders of that approaching end are again plentiful about us. On all sides there are symptoms and pre-intimations of it. Both the church and the civil years are drawing to a close. The fallen and withered leaves, and the scattered snowflakes gathered upon them, the shutting down of our windows, and the lighting up of our hearth-fires, the moan of the wind around our dwellings, and the frosty pendants that weep by the fountains, tell how rapidly the year is verging to the dead of winter. And all our church lessons for the season point forward to the sounding of the last trump, and the end of the world itself.

To many these are not welcome things. But what avails the shutting of our ears to them, if still the end must come, and every day, and hour, and heart-beat, is bringing us nearer and nearer to it?

Rather let us give ear that we may hear, and open our eyes that we may see what Almighty God hath purposed, and will most surely bring to pass.—*Dr. J. A. Seiss*.

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, comparing Scripture with Scripture.

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 a 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. 24: 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 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*.

Drink and Work.

"I DRINK to make me work," said a young man; to which an old man replied: "That's right. Harken to me a moment, and I will tell thee something that may do thee good. I was a prosperous farmer. I had a good, loving wife, and two fine lads as ever the sun shone on. We had a comfortable home, and lived happily together. But we used to drink ale to make us work. Those two lads now lie in drunkards' graves. My wife died heart-broken, and she now lies by her two sons. I am seventy years of age. Had it not been for drink, I might now have been an independent gentleman; but I used to drink to make me work, and, mark it, it makes me work now. At seventy years of age, I am obliged to work for my daily bread. Drink! drink! and it will make you work!"—*Sel.*

Search the Scriptures.

THE simplicity of the Scripture is a theme of frequent encomium; nor is there any danger that it will be too highly appreciated. But there is danger that it may be too exclusively appreciated. The Bible is so simple that he who runs may read; but it is so difficult that only he who sits long and thoughtfully over it may most profitably study it; it yields its ripest and best fruit only to the student. It is like a fruitful field which gives a rich yield even to the hoe, but best repays the deep plowing; or like a gold country, where the mere superficial traveler may pick up shining particles of the precious metal in the sands, but where only the miner with pick and hammer, breaking up the hard quartz, gets the best nuggets.

We give three reasons why you should make the Bible, not merely a reading book, but also a study-book.

1. It does not present truth built into systems, but in fragmentary and isolated forms, which it leaves us to gather and put together. There is a system in it, but as there is in a house in the forest which the wood-cutter and carpenter must construct. If the Apostle's Creed were the whole of Christianity it would be easy to commit Christianity to memory. But God has not given us truth thus in epitome. Moses comes bringing it in law; David comes singing it; Isaiah comes bringing the glorious vision of it; Paul comes preaching it; Christ lives it. If one asks what are the essential principles of our American government, he must go to the founders and read and compare the words of Washington and Jefferson and Madison and Hamilton, and if one would know what are the essential principles of the Christian religion he must go to the book and cull and compare the various utterances of its various writers. He no more gets the true meaning of the Bible who merely reads without such process of comparison and construction, than he knows astronomy who merely looks at the stars.

2. The Bible is a book of seed-thoughts. It is not God's substitute for thought, but God's inspiration to thinking. There are full-fledged birds in it that sing like the twenty-third Psalm; but there are also nests of eggs like the book of Proverbs, that need our incubation. It abounds with apothegms, parables, proverbs, and paradoxes, which do not reveal their meaning at a glance. The sermon on the mount is accounted a model of simplicity in preaching. So it is. But there are verses in it which do not disclose their meaning without much pondering and some comparison with other Scripture. Take, for example, the precept, "Judge not, that ye be not judged." It is but a superficial view which sees in this command only a warning against censorious judgments. What more does it mean? Take your Concordance, examine every passage where the verb "judge" appears, and decide for yourself.

3. The themes of which the Bible treats are the grandest in the realm of thought. They transcend the reason, they transcend the imagination. It deals with experiences which defy description, with a heart-life which eye hath not seen, nor ear heard, nor the imagination of man conceived. It deals with the invisible world, in which every new discovery opens boundless fields for further discovery, still beyond.

Take the simplest and the most fundamental truth in the Bible, the existence, character, and attributes of a living, personal, present God, a God *regnant* in nature, a God dwelling in the hearts of those that will humbly receive him. The utmost study never can fathom the depths of the Divine Being; can never measure the length, and breadth, and depth, and height of the love of God. The mere reader of the Bible is like the mere traveler on the ocean, who sees the surface of the waves. The student of the Bible is like one who takes measuring instruments and sounds the ocean depths, and studies its hidden currents, and brings from its depths its secret treasures. It is only by the study of the Bible that its teachings concerning the character of the incomprehensible God can ever be understood; and no study can ever exhaust the theme.—*Am. Messenger*.

THE NEIGHBOR'S FIELD.—I was walking with a farmer through a beautiful field, when he chanced to see a tall thistle on the other side of the fence. In an instant he sprang over the fence and cut the thistle off close to the ground.

"Is that your field?"

"Oh, no," said the farmer; "but bad weeds don't care much for fences, and if I should leave that thistle to blossom in my neighbor's field I should soon have plenty in my own."

I wish all fathers and mothers would think of that. The evil weeds in your neighbor's field will scatter seeds in your own.

An Encouraging Rumor.

THERE has lately been current in the city a rumor so improbable and yet so delightful that most men fear to investigate it lest it may vanish in the process. It is asserted, perhaps in quarters too sanguine to be trustworthy, that ladies are seriously thinking of wearing dresses which they can walk in. For the last year, the promenade has been a torture to any woman who respects herself a little. Her dress drags all the way around, and the train thereof follows her for a foot or so. She must either make it loathsome by dragging it through the filth, or she must hold it up with both hands. If she attempts this delicate and fatiguing office with one, tired nature soon asserts itself, and somewhere or other a fold of the idiotic garment drops into the mud. It is generally known that the female human has but two hands, and if both of these are filled with superfluous raiment, the management of the parasol, the portemonnaie, the half dozen bundles of dry goods and pound of confectionery, without which a street costume is incomplete, becomes a matter of some difficulty. The unassisted male intellect can see no way out of this trouble except the shortening of the peccant skirts. But we do not envy the fate of the rash man who should suggest it. He will be told he has no taste, no perception of style, no regard for the pure intuitions of woman. If he shall say that a few years ago women wore lovely short dresses and looked like angels in them, he will be met with the crushing reply that "a few years ago" is not to-day. None of these severe votaries of Fashion, however, seem to see that they are evading her decrees in holding up their dresses. The milliners compel them to wear these long robes, so that may get muddy and wear out sooner, and it is disloyal to try to save them from this fate. But what avails preaching? The only thing that can curtail the street robe is a Movement, a Convention with orations and poem, with chairmen and vice-president, and impassionate orators from Boston and Brooklyn to fire the advanced heart, and denounce Capital and Privilege. *N. Y. Tribune*.

A MAN WHO NEVER TASTED MEAT.—A correspondent of the *Reading Eagle* writes to that paper that about one-half mile south of Holmesdorf lives an old farmer by the name of Abraham Blatt, who is about 60 years of age, is healthy, robust, and as strong as a horse, who has never in his life tasted the least bit of meat of any kind. He says he never tasted beef, pork, mutton or veal, no kind of poultry, no kind of fish, no kind of game, in fact nothing pertaining to meat. He has such an abhorrence of meat that when they kill a beef or hog on his premises he generally leaves home and goes about other business. He is the father of a large family, all healthy children. Among the lot is also one boy, who, like his father, eats no meat of any kind. In reply to the questions put to the father how he could work so hard without eating any meat, he says he believes he is much healthier than if he ate meat. He uses very little butter.

He is wisest who best utilizes his circumstances, or, to translate it, his surroundings; and happiness, if we deserve it, will find us wherever our lot may be cast.

News and Miscellany.

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

ILLICIT SPIRITS.—The Los Angeles distillery was recently taken possession of by government officers on suspicion of fraudulent practices. While digging about the premises the officers struck a pipe which led to the discovery of concealed tanks containing 60,000 gallons of grape brandy. The search is not ended. It is characteristic of the liquor traffic that there are more frauds on the revenue department, committed by this, than by all other branches of business combined.

A GREAT SEA HORROR.

As near as the public can ascertain, the loss of the Pacific Mail Company's ship *Japan*, in which more than 400 passengers lost their lives, was owing to the inefficiency of both captain and crew. The captain left the ship early, without making provision for the safety of the passengers; and the crew was largely composed of cheap Chinese seamen, who were utterly demoralized by the danger. A great crime rests on somebody, and will rest, while large companies calculate for their own gain instead of providing for the lives committed to their care.

DEATH OF GENERAL LORENZO THOMAS.

WASHINGTON, March 2.—The late Adjutant-General Lorenzo Thomas died in this city to-day in the seventy-second year of his age. He was sick about three weeks ago with a slight attack of pneumonia, from which he had so far recovered that this morning he was walking through the hall of his house when he was taken with a congestive chill which lasted two hours, and resulted in death. General Thomas was Secretary of War during the administration of Andrew Johnson.

A TERRIBLE SHIPPING DISASTER.

LONDON, March 4.—The steamer *Gothenburg* has been wrecked on one of the Four-neux Islands in the straits between Van Dieman's Land and Australia. She had on board eighty-five passengers and a crew of thirty-five. Of these only four persons are known to be saved. Three boats filled with passengers and crew are yet to be heard from. The steamer had a large cargo, which included 3,000 ounces of gold.

SNOWSTORM AT ST. LOUIS.

St. Louis, March 3.—A furious snowstorm commenced here about 1 o'clock this morning, and raged the remainder of the day. The snow now lies about a foot deep. The roads are blockaded, and traffic of all sorts is much impeded. All the railroads are more or less blocked, and trains are much behind time. No such storm has prevailed here for eleven years.

THE FLOOD IN TENNESSEE.

NEW YORK, March 3.—A special from Knoxville, Tennessee, says the water in the Holstein river rose five feet yesterday, inundating the town, and causing \$40,000 damage to property. The gas works are damaged, and the city is in darkness. The East Tennessee floods have been terrific, the loss being \$200,000 in Cook county alone. There are twenty-five breaks on the East Tennessee, Virginia and Georgia Railroad, between here and Chattanooga.

THE LOUISIANA COMPROMISE.

NEW YORK, March 3.—A Washington special says: D. P. Penn, of Louisiana, had an interview with the President yesterday by invitation. Penn was assured of the intention of the Administration to use all its influence to compel compliance with the compromise. The President said: "You carry out your part of the compromise, and there will be no difficulty about the other side." Penn thereafter telegraphed to New Orleans that he thought it advisable for the Conservative members to take their seats, which was done accordingly. An adjustment of the difficulties now seems certain.

BERLIN, March 3.—The *North German Gazette* says that the French government has ordered the purchase of 10,000 cavalry horses in Germany, and hopes that the German authorities will take steps to prevent such purchases.

—A CASE of death by wall-paper poisoning has occurred in Louisville, and examination showed that the paper on the deceased's bed-chamber contained two grains of arsenic to the square foot.

VIRGINIA'S DECISION REVERSED.

The martyrs died as felons, and it was reserved to history to do them justice. The memory of John Brown is being rescued from the reproach of Virginia's courts, as appears from the following:

"Some time ago a subscription was opened in Paris to commemorate—by a medal to be presented to John Brown's widow and sons—the event of his honorable death as a martyr in the cause of liberty. The Franco-Prussian war and its consequences delayed for a considerable time the accomplishment of this object; but at length a fine and exquisitely modeled gold medal was prepared by M. J. Wurder, of Brussels. It bears on one side an excellent likeness of John Brown, and on the reverse the inscription: 'To the memory of John Brown, judicially murdered at Charlestown, in Virginia, on the 2d of December, 1859, and in commemoration also of his sons and comrades, who, with him, became the victims of their devotion to the cause of negro emancipation.' This medal weighs nearly five ounces, and has only recently been received."

—A fire occurred in Homer, N. Y., March 1, which destroyed eight business houses, with Post Office and telegraph office. Loss, \$150,000.

—About two-thirds of Port-au-Prince, Hayti, was burned Feb. 10-12. 800 to 1,000 houses were burned, and several lives lost. The city contains 25,000 inhabitants, and 1,000 families are left homeless. The fire originated with the explosion of a kerosene lamp. Loss, \$2,000,000.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 11, 1875.

The Cause of Truth.

It is encouraging indeed to know that our friends in all parts of the field stand firm, and to feel assured that the hand of the Lord is in the work. Only about six years since our mission was first commenced in California. It has not had the labors of sensational revivalists; but the work has moved on steadily. Some of the time it has moved so very slowly, or to human view at times has been going backward, because of injudicious labor, that but few have a just idea of what has been accomplished. The results are really wonderful. At this date there are not less than six hundred well-established Seventh-day Adventists in the State. These are persons of moral worth. These have taken up heavy crosses, and come the long distance from the popular religious customs and last-day fables to accept the word of God as it reads, and to obey it. These can be relied upon three hundred and sixty-five days in a year.

There could come upon our cause no greater curse than to have it fall under the influence of sensational revivalists who might in the excitement of a few weeks raise it ten degrees, to be let down in an inevitable reaction, fifteen degrees. There is an actual loss in the end. Here may come in by illustration the old story of the frog in the well, who every day climbed up two feet, only to fall back three in the night.

Bro. Canright reports a growing interest at Petaluma, and a full house. He should have the earnest and energetic co-operation of all the brethren. Much visiting should be done by the lecturer, and by the brethren also, at such a time.

Bro. Waggoner returns from the quarterly meeting at Santa Rosa refreshed and cheered by his visit with the brethren in that county. Healdsburg has been visited by one of the meanest forms of opposition the sun ever looked upon. The matter was so completely overdone as to disgust the people, and create a strong reaction.

There is a call from the Woodland church for labor, and from the people for a course of lectures. May the blessing of God attend the efforts of young men who are laboring in different places in the State. And may thousands of prayers, bedewed with sympathy and love for Bro. and Sister Van Horn, go up daily for the blessing of Heaven upon the North Pacific Mission.

Why Should They Do So?

Why should our opponents persist in misstating our real position relative to the work of the law of God upon the minds and hearts of the children of men? Seventh-day Adventists have never taught that salvation from sin came by the law. But they have taught, from first to last, that by the law is the knowledge of sin which can be put away only by the blood of Christ. We have proclaimed, and have repeated again and again, in our prints, and in our public discourses this plain and evident fact, that it is not in the power of law, either human or divine, to redeem the transgressor of law. Pardon is the sinner's only hope of escaping the full penalty of the law. It is not true that Christian Sabbath-keepers trust in the law for salvation. We rely on Christ alone for salvation from sin, and complete redemption from its results, to a life of eternal glory.

Those who have the truth can afford to fairly state the positions of those with whom they differ. The strength of those who oppose the truth is in putting its advocates in false positions. Do our opponents feel that they cannot afford to have our real views correctly represented before the people? And do they feel that their success in keeping the people from investigating our views depends upon their skill in misrepresenting them?

If we be thought severe, then we inquire, in the name of reason and religion, why do our opponents persist in stating, that while they trust in Christ for salvation, we trust in the law? They give the impression that we have left Christ and have "gone back," as they state it, to the law. If they are ignorant of our views, what right have they to handle them before the people? If they understand our real position, they very well know that ours, when properly contrasted with theirs is this, that we hope for salvation through Jesus Christ alone, in obedience to the commandments of God, while

they trust in Christ for salvation in violating the commandments of God and teaching men so.

"Here are they that keep the commandments of God and the faith of Jesus." Where? Certainly not with those who cast aside the commandments of God, and bear false witness against those who do them, and teach them. Near the close of the Christian age, see Rev. 14:12, a people was to appear to public notice, standing on the broad platform of the commandments of God and the faith of Jesus. On the one hand is the blind Jew, shut up to the Old Testament, boasting of Abraham, and trusting in the law. On the other hand is the equally blind Christian, shut up to the New Testament, and boasting of his faith in Christ, while trampling the commandments of God under his feet. Between these two extremes is the truth of God. Here is our real position. And by the grace of God the people shall understand it. And from it we reach out our arms to those on the right and left to help them from their nut-shell positions to the broad platform of the law and the gospel, or the commandments of God and the faith of Jesus Christ. On this broad ground stood the apostle Paul at Miletus as he appealed to the assembled elders that he had kept back nothing that was profitable to them, "testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ." Acts 20:21.

Our only hope of eternal life hangs upon Christ. Adam placed his hope there. Abel, Enoch, Noah, Abraham, and the believing Jews, had no other hope. The hope of the next life depends upon Jesus Christ. Faith in his blood can alone free us from our transgressions. And a life of obedience to the commandments of God and the faith of Jesus will be a sufficient passport through the golden gates of the city of God.

Meeting at Santa Rosa, Cal.

THE quarterly meeting was held at Santa Rosa, according to appointment, March 6, 7. The attendance was good, quite a number coming from Healdsburg. There has been no preaching at Santa Rosa for over a year. I had much freedom in speaking, and they seemed greatly to prize the privilege of hearing.

So far as I could judge on a short visit the cause is in pretty good condition there. The church seem to feel good courage. I was much pleased to find them so strong and cheerful in hope after being so long without preaching.

Friends from Healdsburg gave a good report of the state of the cause there. Recent events have created an interest in the community to both read and hear on the present truth, and there is an urgent call for Bro. and Sister White to visit that place, which we hope they will be able to meet before they go East. There are open doors for labor on this coast in every direction.

Washington Territory.

We have just received a note from Bro. S. Maxson, of Walla Walla, in which he gives cheering news from that Territory. Bro. Van Horn has been laboring with success. He has just organized a little society in Milton, Oregon, of fifteen members, whole families together embracing the truth. He has now gone to Pendleton, Oregon, fifty miles from Walla Walla, to a new field, and the way is opening in every direction for successful labor. Remember the missionary workers in your prayers.

MOST Americans imagine that we have the greatest country and the largest factories in the world. The national finger is pointed at the rolling mills of Pennsylvania as though their equal were never seen. Perhaps it would enlighten the patriots to know that the steel works of Alfred Krupp, in Germany, cover 900 acres, and contain 280 steam engines and 70 steam hammers, 550 melting and cement ovens, 200,000 crucibles, and 600 tool machines. And only eleven thousand men are employed.

A SIGNIFICANT item on how city governments are run: "The state of Maine has a population about equal to that of the city of New York. Maine has an area of 31,776 square miles. New York city has an area of twenty-six square miles. The annual cost of all branches of the Government of the State of Maine is \$1,362,454. The annual expense of the government of the city of New York is \$32,312,816."

RUM gives us a million drunkards, a hundred thousand idiots and insane, and nearly or quite a thousand murderers and suicides a year.

"Behold I Come."

I AM coming! All my loved ones,
Softly sleeping 'neath the sod,
Shall awake to life eternal—
Wake and smile to meet their God.

I am coming! Faint not, fear not,
Weary, heavy-laden one;
You—the sick, the sad, and sorrowing—
Shall immortal joy put on.

I am coming! Ye have trusted
In me only through the fight,
And ye shall be crowned as conquerors,
Sharers in my royal might.

I am coming! And the evil,
Against which you've nobly stood,
Shall die, and everlasting
Only be the reign of good.

Yes I come! I know ye love me,
Ye my death-bought, blood-washed throng,
Having my returning waited,
Ye shall sing the marriage song.

—Rainbow.

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

The district quarterly meetings will be held as follows:

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

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

District No. 4, at Vallejo, March 13 and 14.

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

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

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

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

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

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